

Annotations
UPON THE
WHOLE BOOK
OF
ISAIAH.

WHEREIN

First, all such Passages in the Text are explained, as were thought likely to be questioned by any Reader of ordinary Capacity. *Secondly*, In many Clauses those things are discovered, which are needful and useful to be known, and not so easily at the first reading observed. And *thirdly*, many places that might at first seem to contradict one another, are reconciled.

Intended chiefly for the Assistance and Information of those that use constantly every day to read some part of the Bible; and would gladly always understand what they read, if they had some man to help them.

By ARTHUR JACKSON, late Minister of St. FAITHS
LONDON.



John 5. 39. Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.

Psal. 119. 27. Make me to understand the way of thy precepts; so shall I talk of thy wondrous works.

LONDON:

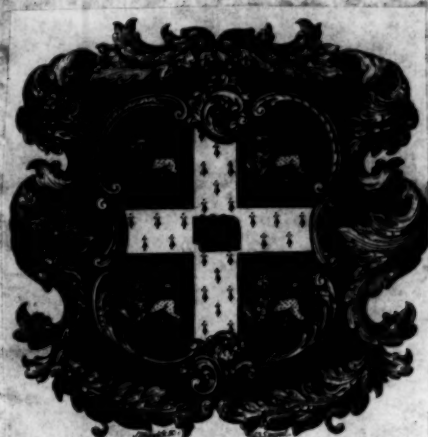
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Annotations

UPON THE

W H O I B B O K

4. 28. 12



Academiae Cantabrigiensis
Liber.

1772:04

**TO THE
VIRTUOUS and PIOUS,**

AND

My very good Friend,

M^{rs} Elizabeth Beale.

IT is Solomon's advice, *Prov. 27. 10. Thy friend, and thy fathers friend forsake not*; that is, use all good means to keep and preserve such a friend. Such a friend have you always approved your self to the Author of these Annotations, and all his Family: and on that account I am forc'd to think my self obliged to take this opportunity of testifying my grateful sense of such Friendship, by presenting to you these Annotations, tho I know they would otherwise have been valued and made use of

for the Authors, as well as your own sake; towards whom, and all his, you have inherited a most kind and affectionate Friendship from your Worthy and Pious Father deceased, and your yet surviving eminently Holy Mother, who is as great an instance of a religious, humble, uniform, persevering Christian, as any I know. I am sure I need say nothing to enhance the value you have for the Authors Memory; whose true, plain hearted, Cordial, affectionate Friendship, I have so often heard you mention with a great resentment of his loss. But I may not forbear gratefully to take notice of your constant and frequent Visits of the Authors Widow, my most dear Mother, notwithstanding the infirmities of her age hath rendered her unable to be apprehensive of the greatness of your kindness. I am never like to have any other way of returning your love and kindness, than by hearty desires of the welfare of you and yours, and praying to the Lord to return into your bosom full measure, pressed down, and running over. And therefore I heartily pray the Lord to continue those earthly blessings which he hath bestowed on you, and to enable you so wisely to improve them, that they may not hinder, but fit you for those better, most solid, and durable blessings,

blessings, which remain to be the portion of all that
 love and serve the Lord; and that he himself may
 be a God and Father to you and yours, shall be the
 Prayer of,

MADAM,

Your much obliged Friend,

and Servant in our Lord,

John Jackson.

TO

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 be a God and Father to you and yours, shall be the
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Your much obliged Friend,

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TO

TO THE
Christian Reader.



THE main cause why these Annotations, which were by the Author in his life-time fairly transcribed with his own hand fit for the Press, do come abroad so long after his decease, is because some quires of the Copy being parted from the rest, were mislay'd, and not found again for many years. I suppose the Authors Prefaces to the former Volumes, do discharge me from any need of giving the Reader an account of them, or directions how they may be made most useful to those of ordinary capacities, to serve whose spiritual interest they were chiefly designed, and towards whom, especially the younger and more bashful persons, he did always exercise a more than ordinary winning and encouraging freedom in his whole converse; having no appearance of that morose austerity and reservedness for which some good men have been blamed, and which oft-times hinders those who most need it, from desiring and receiving direction and assistance from their Spiritual Guides. And therefore I have only to recommend them to the Christian Readers serious perusal, and humbly to beg the blessing of the Lord upon them.

There is only one service which I find many good people judge I owe to the Memory of my most endeared Father, and that is, to give some brief account of some such passages of his life as may be thought worthy a remark; wherein I shall be religiously careful to mention nothing but what I know, or have abundant ground to be assured of its truth.

Mr. Arthur Jackson was born in Little Waldingfield in Suffolk, his Father Mr. John Jackson a Spanish Merchant of London, dyed when he was young; his Mother afterwards married Sir Tho. Croke, Baronet, who carried her into Ireland, where she dyed. He was by his Guardian Mr. Joseph Jackson of Broomfield in Edmunton, carried to Cambridg, and placed in Trinity Colledg, but under the Tuition of one so little minding the faithful discharge of that great Work he undertook, that I have often heard him say, He might have been half a year absent, and his Tutor not known

known it. But by the Grace of God he was betimes engaged in a way of serious, constant, and resolved studiousness, seldom studying less than fourteen or sixteen hours in a day, for the first three or four years, as I have heard him sometimes declare; and then I suppose he took up that course of rising at three or four a clock summer and winter, which he practised ever since I can remember, and till his death; being scarce ever, when well, in bed at six a clock, unless perusing his Notes; and indeed he was at 73 as fit and willing for his work as at 40; his sight so good, that without spectacles he could read the smallest Greek print in his study by Moon light; but so short-sighted, that he could not distinguish his friends when he met them in the streets; which occasioned many persons, who were not acquainted with him, to think his not returning their civil salutes to be out of pride or slighting, when 'twas only his not seeing them occasioned his passing by them unsaluted. He continued some time in the Colledg after he was Master of Arts, till he married Mary the eldest Daughter of Mr. Tho. Bowdler of Stoneberry in Hertfordshire, with whom he lived 47 years in great endearment of mutual love, by whom he had three sons and five daughters; and who, with two sons and two daughters do yet survive him. He was married in the year 1619; not long after he was chosen by the Inhabitants of Michael's Woodstreet to be their Lecturer, and (after the death of Mr. Bragden) their Pastour. When the great Sickness came in 1624. he sent his Wife and Children to her Father, and continued himself in the City, discharging all the Offices and Duties of a faithful Pastor to his flock, being content to hazard his own life to serve the necessities of his peoples souls; often visiting persons infected with that sad disease; in which good and holy work the Lord did wonderfully preserve him from all infection, when thousands fell on either hand of him. I remember to have heard him relate, how a Countrey Minister being to preach for him, desired he might sit where he might not be near any that were or had been infected. To whom he answered, Alas Sir! I wonder you will come to the City, if you be so fearful of the Sickness; for you cannot walk the streets, nor come into any company, but you meet those who are or have been infected. And the next tidings he heard of him, was his death of the plague. He preached constantly twice on the Lords day; and likewise catechised the children before Sermon, and repeated the Sermon in his Family, to which many of his hearers did resort; and in Lent always spent some hours in the Church two days every week in examining and instructing the men and maid-servants, and others, to fit and prepare them for the Lords Supper; the benefit of which I know some yet alive that use to mention with thankfulness to God and him; and indeed in Catechising he had such a particular faculty, that he did not only profit but please; so that some who at

first came with great unwillingness, were so affected with his serious, so-
 ring, and familiar way, that afterwards they were eagerly desirous to go;
 and some have declared, they never went any whither with more pleasure,
 than to him on that account. He likewise Preached every Holy-day for ma-
 ny years, being desirous to help Servants, and others, to improve that Li-
 berty which they then had, for the best and highest purposes; in which
 course the Lord was pleased to give him many Seals to his Ministry, by the
 conversion of many from their sin and folly into the Lord, to whom he was
 a true spiritual Father. Not long after his coming to London, the Com-
 pany of Cloth-workers (of which Society his Father and Uncle were Mem-
 bers and Governours) chose him for their Minister, before whom he preach-
 ed every Quarter-day, at the Chappel commonly called Lambs Chappel,
 where was a turn-up Table used sometimes for the Communion, and at other
 times for the Master to sit in, when the Governours had occasion to meet
 for ordering the affairs of the Chappel and Alms-people; this was made
 known to Bishop Laud then of London, who sent for Mr. Jackson, and
 declared his great dislike of it; but understanding from him that he had
 no power to order any thing there, nor other concern than to preach and
 pray at the desire of the Company, he was satisfied; but in discourse con-
 cerning the Table, said, I know not what you young Divines think,
 but for my part I know no other place of residence that God hath on
 earth, but the High Altar. He did not, I suppose, then think of the good
 mans heart, where not only the Scripture, but the best of the Heathen The-
 ology assures us God most truly dwells; as also the Homily which tells us,
 The chief and special Temples of God wherein he hath greatest plea-
 sure, and most delighteth to dwell and continue in, are the bodies and
 minds of true Christians, and the chosen people of God. Though he
 never read, but was fully resolved against reading the Book for Sports on
 the Lords Day; yet Gods Providence preserved him from being disturbed
 about it: It was told him, That some complaining of him to the A. B. L.
 he made answer, Mr. Jackson is a quiet and peaceable man, and there-
 fore I will not have him medled with, or words to that effect. The same
 Enlogy he hath since had from another in the same Place,
 viz. A. B. Sh. notwithstanding the known difference Spoken to Dr.
 in his judgment concerning Church-Government and Ce- V. H.
 remonies;

Hom. of
 right use
 of the
 Church!

He continued in the Rectory of Michaels Woodstreet many years, not-
 withstanding the maintenance was so small that he hath been heard to de-
 clare, That he could evidence that he had spent 2000 l. of his own Estate
 b since

Since he came among them. Then he was chose to Wapping, and proffered Sixscore pound a year and an house; but his old Neighbours prevailed with him to stay with them upon their promising 100l. a year; but in two years time they fell short so far, that his Friends that most desired his stay, were forc'd to persuade him to accept of any other Offer; which being known, he was soon after called to be their Pastor, by the Inhabitants of Faiths under Pauls; where he continued preaching twice every Lords day (except when about seventeen weeks in the Fleet for refusing to swear before that which was then called An High Court of Justice) till Aug. 44. 1662. Upon his Majesties Return he was chosen by the Ministers of London to present the Bible to Him in his first passage through the City; which he performed with a short gratulatory speech; to which his Majesty made that pious and gracious Answer, taking the Bible into his hands; This is the Book which I shall make the Rule of my Government, and the Rule of my Life. In both places of his fixed Ministry he had a great and special care of young persons, using not only common and publick, but private and peculiar means of engaging their Soules to, and strengthening, and truly confirming them in real holiness, goodness, and religion; and therefore did perswade, and prevail with several of the most serious and considering young men, both married and unmarried, to meet weekly together, and by prayer, and holy conference, to stir up, and provoke one another to a good and holy life; he himself often meeting with them, and praying with and for them, advising them how to manage the work for their Soules best advantage, and cautioning them against those spiritual evils which are apt to invade and creep into the most holy performances. And that their discourses might be the more useful, he advised them at one meeting to propound a question, of which at the next each of them gave such account as they were enabled to do; the benefit of which, many of them have often, and still do with great affection and thankfulness, remember and mention. And indeed I find the Learned and Worthy Dr. Simon Patrick, at the close of his Sermon at the Funeral of his indeared Friend, Mr. Samuel Jacombe, taking notice of this course, as a singular remark of Mr. Jacomb's early piety, and a good means of promoting Religion in the Soules of young persons: and I doubt not but he spake his own experience, when he saith of it, The benefit of which some can to this day remember; which beneficial thing, I hope he doth still continue to promote, in those great advantages and opportunities which his present circumstances put into his hands. After Mr. Jackson was discharged from publick Service, he retired into the Country, first to Hadly, near Barnet, and after to his eldest Son, at Edmunton. Being at Hadly in the Sicknes-year, some of his late
Neigh-

Neighbours of Faiths Parish gave him a Visit; and bewailing that their Minister had left them, he readily profered to come and preach among them, if they could procure liberty for him; which they somethig confidently promised themselves, but could by no means prevail. When the Oxford, or Five-mile-Act came forth, he seemed troubled to leave London, where he had been above Forty years a Minister; but upon prayer, and serious consideration of the terms required, he could not satisfie his mind, and came to a resolution of patient bearing what might befall him; after which, he was much unconcerned, using Luther's Expression, I shall have a place either under Heaven, or in Heaven: In the Country he spent most of his time in completing these Annotations. He had gone as far as the third Chapter of Jeremiah, when the Providence of God called him from his labour, to his eternal rest. His distemper was the Stone in the Kidneys, of which bitter cup he had often tasted, by divers sharp fits, with voiding several Stones: His first fit was at Cambridge, whither he went to take order for Printing the Annotations on the Pentateuch; his last fit surpriz'd him in his Study, as he reach'd down a Book from a Shelf; with which straining himself, a Stone in his Kidney was dis-lodged, and at the entrance into the Uritory, gave him great and sharp pains for Three or Four hours; but then it stopt, and the violence of the pain went over, and could never, by all the means were used, be brought again. I well remember when I came to see him, he told me, he was in the condition of a travailing woman, whose pain was gone from her; and putting his finger to the place, said, hæret lateris lethalis arundo; and so indeed it proved. After about a weeks use of means in the Country, he went to London, to his loving friend Mr. Thomas Major, who then lived in Milkstreet, and did succeed his Father in a most loving and hearty respect to him, who had been to them both a loving and faithful Friend and Pastor. When he entred his house, he said to him, I am come now, not to preach to you, but die with you. He entertained his Friends to the last with such undisturbed discourse, that they hardly believed him so ill as indeed he was. The day before his decease, he walked about the Room, and discoursed with several Christian Friends, who came to pay him their last Respects, in outward appearance, as if he ailed nothing, but reckoning himself a dying Man, and declaring the same to them. When he perceived any weeping for him, he would smilingly say, They were fools to weep to see an old man die. When his Wife asked him, if he were willing to leave her, he said, he would not leave her for all the World; but she could not expect but that after so long striving for a Crown, he should be willing to receive it. All his friends observed a serene composed temper of Spirit in him, during his illness. He much perswa-

ded them to practise what he had taught them, assuring them they were the Truths of God. To some he expressed much satisfaction in his Spirit as to his Non-Conformity; professing he had many times asked God forgiveness on his knees, for his former errors and mistakes in those things. He continued in London about a Week, in the use of means; from which the Lord was pleased to withhold his blessing. The night in which he died, he called for his Children which were then in the house, and told them he was dying; and bid them see if their Mother were awake, he desired to see her; but would not have her awakened, for fear of frightening her; for he thought he should live till she waked: she coming soon to him, he spake cheerfully to her, thanking her for all her former kindness; shewed them how wet and cold his Stomach was, saying, it was an up-hill way; it is hard work to die: but did not much bemoan himself. He found Death creeping on him by degrees, and could tell those about him, Now this leg is dead, and then the other. Having a Cordial offered him, he put it by, and smiling, said, he would have no revivings now, tho before he had never refused any Medicine. Soon after he said, Lord deliver, deliver me; for I cannot bear this: and the Lord heard, and answered his prayer; for immediately he gassed out his last breath, and was dead, before one could go cross the Room. He departed in the morning of the Lords day, about Four of the Clock, Aug. 5. just that day month before the dreadful Fire of London; whereby he was taken from the sight of that evil, which would have been a very great affliction to him, in regard of the very many Friends and Acquaintance he had in the City; the weight of whose sufferings would have lain very much upon his heart, he being known to be of a very tender and compassionate Spirit towards his Friends in any of their sufferings; which he did on all occasions express, not only in words, but in free and liberal assistance. In a word, He was a faithful and painful Pastor, a plain-hearted, cordial, compassionate Friend, a tender and affectionate Husband, a most loving and careful Father, full of natural affection, and very indulgent to his Children in every thing but what was evil, and there strict and severe; a great lover and promoter of peace and holiness, and so generally well spoken of by all, tho of different Judgments and Opinions, that a stranger once told him smiling, That he feared he was not good, because every body spake well of him; and indeed he was of so inoffensive a converse in the World, that unless in the discharge of his Ministerial duty, where he was obliged to reprove sin and sinners, he was hugely careful to give no man occasion to be angry with him; and would rather suffer a great wrong, than but seem to do any.

Thus

Thus have I given thee, Christian Reader, a small rude draught of the
Author of these Annotations, my ever honoured, and most endeared Fa-
ther. All that remains is, to recommend thee in the perusal of them, to
the blessing of God, and beg thy hearty prayers to our Heavenly Father for
him, who is,

Tottenham High-Cross.
April 26. 1682.

Thine in all Christian Service,

to his power,

JOHN JACKSON.

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and Three Crowns in Cheapside.*

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And *Mal. 2. 7.* Think not that I am come to destroy the Law or the Prophets.

It is commonly said by Interpreters, that after the Prophet had prophesied on

preached unto the people, they used to write the sum of their Prophecies on

scrolls, and affixed to the door of the Temple, which at some time were by

the Priests removed from thence, and laid up in the Temple, as a part of the sacred

only that they by divine inspiration committed their Prophecies to writing, for

the use of the Church, it is undeniably certain, that if the Jews had not

written down the Prophecies, they could not have been preserved, and

one, as the Jews say, who wrote the Prophecies, and the other, who

in the first place, and the other, who wrote the Prophecies, and the other, who

prophecy, is a certain name, which was given to the Prophecies, if not

into the first of them. And as the Jews say, that the Prophecies were

written to him, to deliver his prayer, for the Jews, and to deliver his

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Ver. 1. **T**HE *Vision of Isaiah, &c.*] That is, the Prophecy which he received by Revelation or Inspiration from God: see the Notes, *Numb. 24. 3.* and *1 Sam. 3. 1.* for *Ch. 2. 1.* it is called [*The word which Isaiah saw,*] or, The Epitome or Sum of his Visions and Prophecies. Besides those of the Tribe of *Levi*, that were set apart to be the *Israelites* ordinary Teachers, *Deut. 33. 10.*

and *Mal. 2. 7.* God was often pleased, especially in those times when the Priests grew corrupt and neglected their duty, to raise up out of any other of the Tribes, Prophets, who were called and gifted, and acted by Gods Spirit, and sent forth to teach the People, and to make known the Will of God unto them in an extraordinary way; yea and some of these the last God made use of as his Penmen for the writing of part of the Canonical Scripture, to wit, the following Books of the four greater, and the twelve lesser Prophets, as they are commonly called; which are therefore frequently mentioned in the New Testament, as of equal authority with the Books of the Law, as in *Luke 16. 29.* *They have Moses and the Prophets, let them*

hear them. And *Matth. 5. 17.* Think not that I am come to destroy the Law or the Prophets.

It is commonly said by Interpreters, that after the Prophets had prophesied or preached unto the people, they used to write the Sum of their Prophecies or Sermons, and affix them to the doors of the Temple, which after some time were by the Priests removed from thence, and laid up in the Temple, as a part of the sacred Canon. But of this there is no certainty, nor any great probability, considering how ill affected the Priests were to the prophesying of the Prophets in those days; only that they by divine appointment committed their Prophecies to writing, for the use of the Church, is unquestionably clear, *John 1. 45.* We have found him of whom Moses in the Law, and the Prophets did write; to which some refer those passages, *Isa. 30. 8.* and *Hab. 2. 2.* where the Prophets are enjoined to write their Visions. As for this our Prophet *Isaiab*, it is not without cause that his Prophecy is set in the first place; for, 1. By that which is noted afterwards concerning the time of his Prophecying, it is evident that he was one of the first of the Prophets, if not absolutely the first of them all. And 2. Besides that *Hezekiab*, sending so many noble Persons to him, to acquaint him with the Letters which *Rabshekab* had written to them; and to desire his prayers for them, *2 Kings 19. 2.* is a clear evidence that he was a Prophet of great Authority and Esteem in his time; even his Prophecy it self is justly esteemed to be of greatest eminency, not only for the variety of his Visions, and the incomparable Majesty of his Style, (which shews that he was a man learned and eloquent, and that it was not without good effect that his lips were touched by a Seraphim with a fiery coal taken from the Altar, *Chap. 6. 6, 7.*) but especially because there are therein more clear and remarkable Prophecies concerning Christ, than in all the Prophets besides; whence it is that he is oftner cited by Christ and the Apostles, than any of the rest; and that the first Text which we find that Christ preached upon, was taken out of his Prophecy, *Luke 4. 17, 18.* And the Fathers do usually upon this account call him the Evangelical Prophet, yea and sometimes the first Evangelist; so that in this regard his Name *Isaiab*, which signifieth the Salvation of the Lord, did notably suit with the Doctrine which he taught. As for that which is said *2 Chron. 26. 22.* that *Isaiab* did write the Acts of *Uzziah* first and last, see the Note there.

[The Son of Amos.] This may seem to have been added purposely to distinguish this our Prophet from some other Person or Persons that were in his time called by the same Name; for that this Amos the Father of *Isaiab*, was the Prophet Amos, is altogether improbable; because the Name of Amos the Prophet is in the Hebrew written with other Letters than this is; neither is there any good ground for that which is laid down as a general Rule by the Rabbins, that where any Prophet hath his Father mentioned together with him, there both Father and Son were Prophets. And as for that which the Jewish Doctors do also commonly affirm, that this Amos, the Father of *Isaiab*, was the Son of *Joash* King of *Judab*, and Brother to *Amaziah* his Son, and Uncle to *Azariah* or *Uzziah* that succeeded him, and so that *Isaiab* was of the Royal Stock of the Kings of *Judab*, and Cousin-German to *Uzziah*, in whose days he began to Prophecy, and likewise that he was the Father-in-Law of *Adaniasse*; considering that they produce no Authentick Proof for these things, I conceive we may well look upon them as uncertain Traditions, that deserve no great credit.

Which

Which he saw concerning Judah and Jerusalem. That is, the State and People of the Kingdom of Judah, (under which the Tribe of Benjamin was comprehended) and the Inhabitants of Jerusalem; who are particularly mentioned, not only because Jerusalem was the Metropolis of that Kingdom, but also because in bad times it was most disordered, and from thence all wickedness did spread itself all the Land over. It is true indeed, that there are many things spoken in this Prophecy, concerning other Nations, yet it is called *The Vision of Isaiah*, which he saw concerning Judah and Jerusalem, because it chiefly concerns them; and that which is inferred concerning other Nations, is mentioned with respect to their Instruction, Consolation and Benefit.

In the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah. Considering that Jotham Reigned sixteen years, 2 Kings 15. 32. and Ahaz as many, 2 Kings 16. 2. And that Isaiah prophesied all the time of both their Reigns as is here expressed; and considering that of the nine and twenty years of Hezekiah's Reign, 2 Kings 18. 2. he had Reigned at least fifteen years when Isaiah was sent to reprove him for that vain-glorious Act of his, in shewing his Treasures to the Babylonian Embassadors, 2 Reg. 20. 14. (for in his foregoing Sickness, which occasioned the coming of these Embassadors to him, God had promised that he should live fifteen years longer, 2 Kings 20. 6.) it is clear that Isaiah prophesied under the Reign of these three Kings, at least seven and forty years. And how many years longer he might prophecy, both in the days of Hezekiah, after the coming of the Babylonian Embassadors to him, and before that under the Reign of Uzziah, in whose days it is here said he begun to Prophecy, cannot be certainly concluded: For though some would conclude, that Isaiah began not to Prophecy till the last year of Uzziah's Reign, because there is a Vision mentioned, Chap. 6. 1. which he saw in the Year that King Uzziah died, at which time when God had said, *Whom shall I send?* &c. the Prophet answered, *Here am I; send me;* yet the truth is, that this cannot be justly gathered from thence, because that might not be intended of his first Call to his Prophetical Office, but of that particular message which God required him at that time to deliver to the Jews; concerning which, see the Notes there.

The Jewish Doctors do indeed affirm, that Isaiah was put to death in the days of Manasseh, being sawn asunder with a Wooden Saw; whereto some Expositors conceive, the Apostle had respect in the mention that he makes, Heb. 11. 37. of some that were sawn asunder. And if this could be taken for granted, it would be clear that he prophesied some considerable time, above threescore years; for besides the time that he should have Prophecied under Uzziah and Manasseh, the two and thirty years of Jotham's and Ahaz's Reigns, and the nine and twenty years of Hezekiah's, do together make up sixty one years. But the truth is, that this Tradition concerning the death of Isaiah is altogether groundless, and not much to be regarded; for that this was not done in the days of Manasseh, appears by this, that there is no mention here made of his Prophecying in Manasseh's time; and how unlikely it was that he should be so cruelly put to death in the days of good Hezekiah, we may easily conceive. That which is most observable here is, that it is clear that he was contemporary with Hosea, Amos, and Micah, who were of the first of the Prophets; and that notwithstanding he did faithfully discharge his duty so long a time amongst Gods people, yet it was with very little success, as

is evident by that his complaint, Chap. 53. 1. *Who hath believed our Report? and to whom is the Arm of the Lord revealed?*

Ver. 2. *Hear, O Heavens, and give ear, O Earth.*] It may well be, that the Prophet begins thus in allusion to the same expression used by *Moses*, *Deut.* 32. 1. for which see the Note there. The whole frame of the World, the Heavens and the Earth, and all the Creatures therein, are summoned to hear the following sad complaint which the Lord makes concerning his People; and that to imply, 1. The stupidity of God's People, that the senseless Creatures were more like to hear him than they were: see the Note, *1 Kings* 13. 2. 2. That these Creatures, by which he had done much good for his People, might well bear witness on Gods behalf against their horrid ingratitude: see the Note, *Deut.* 4. 26. And 3. How prodigious and stupendous a thing it was, whereof the Lord complains in the following words, even such as the senseless Creatures might well stand amazed to hear it, were they capable of hearing it, according to that of the Prophet, *Jer.* 2. 12. *Be astonished, O ye Heavens at this, and be horribly afraid, &c.*

I have nourished and brought up Children, &c. As under this is comprehended all that God had done for the Israelites from the time that they first became a People in Egypt, unto the time that they were at last raised up to be a Kingdom and Nation of great Note and Renown; so the following words, *And they have Rebelled against me*, must be understood not only of their fore-passed Rebellions, but also of their present persisting still therein.

Ver. 3. *Toe Ox knoweth his owner, and the ass his masters crib, &c.*] That is, though these be in a manner the dullest and most stupid of all brut beasts, yet they will after their kind own and acknowledge their master that breeds them up and feeds them, and makes much of them; they will at times follow after him, submit to him, and be readily obsequious to him in any service he puts them to: *But Israel doth not know, my people doth not consider*; as if he should have said, They that call themselves Gods Israel, and whom I have indeed taken to be my peculiar people, are more brutish than these brut beasts are, they will not own me, nor submit themselves to me, to serve me, and to be guided by me their Lord and master, that have done every way as much or more for them, in feeding them, and bringing them up, according to that, *Hos.* 13. 4. *I was to them as they that take off the yoke, and I laid meat unto them.* Nay they will not so much as consider what I have done for them, that hereby they might be brought to own and serve me. And thus the Lord makes oxen and asses both the teachers and judges of his people.

Ver. 4. *Ab sinful Nation! &c.*] This particle (*Ab*) seems here added by way of representing the general Apostacy and wickedness of his people, as a thing, 1. he admired, and 2. bewailed, and 3. detested and abhorred, and 4. for which he was highly offended with them. *Ab sinful Nation!* a people laden with iniquity; to wit, in regard of the multitude, and the greatness, and heinousness of their sins: a seed of evil doers, that is, a race of wicked wretches; as the Baptist termed the Pharisees and Sadducees, *Mat.* 3. 7. *a generation of vipers.* And so it seems to imply, that they trod in the steps of their wicked Progenitors, that by nature and descent they were corrupt

corrupt, and so were likely to transmit their wickedness to their Posterity: *Children that are corruptors*, that is, that are degenerated from the piety of their holy Predecessors, and are become a sinful corrupt people; such as did daily corrupt themselves, and grow worse and worse: See the Note, *Deut. 32. 7.* or that did corrupt their ways and doings, according to those expressions, *Gen. 6. 12. All flesh had corrupted his way.* And *Zeph. 3. 7. They rose early and corrupted all their doings*; and so likewise were instrumental in corrupting others. But however observable it is, that by these names of reproach which the Lord here gives them, he doth covertly upbraid them for their vanity in assuming such glorious titles to themselves as they usually did. Instead of a *holy people*, he calls them a sinful Nation; instead of the *seed of Abraham*, he terms them a *seed of evil doers*; and instead of the *children of God*, he names them, *children that are transgressors.*

They have forsaken the Lord, &c. To wit, by a general disregard of his commands, by serving other Gods, and by an open renouncing of the true Religion. *They have provoked the Holy One of Israel unto anger*, that is, they have done exceeding wickedly, as if they purposely intended to provoke God to anger; *the Holy One of Israel*, (a title which *Isaiah* frequently gives to the Lord), that God who is infinitely holy, and that had manifested himself to be such to the *Israelites* by his anger against them for their sins, and many other ways, thereby making known that he expected that they whom he had chosen to be his peculiar people, should be in that regard a holy people. *They are gone away backward*, that is, they have absolutely turned away from the Lord like stubborn children or servants, that dissing the commands of their Parents or Masters, turn their backs in disdain upon them, and sling way; or like resty Jades, who the more they are driven forward, the more they go backward.

Ver. 5. Why should ye be stricken any more, &c. Here the Prophet proceeds to shew, that as Gods mercies had wrought no good upon them, so neither his judgments; he found them an incorrigible people; for he had gone so far this way by several judgments he had brought upon them, and all to no purpose, that he might well say of them, that it was in vain to smite them any more. *Ye will revolt more and more*: that is, instead of being amended by farther punishments, ye will grow worse and worse; as it is indeed particularly noted of *Abaz*, (in whose days *Isaiah* Prophesied) *2 Chron. 28. 22. That in the time of his distress he did trespass yet more against the Lord.*

The whole head is sick, &c. That is, say many Expositors, both the King and his Princes, and subordinate Magistrates, or the whole Civil and Ecclesiastical power, that are as the head for caring for and governing the whole body, are exceedingly weakened and disordered, in a very sad and dangerous condition. *And the whole heart is faint*; the Priests and Teachers of the people, or all the strong and valiant men of the land, are in a languishing and dying condition. And many there are that understand hereby the universal and excessive wickedness and profaneness that was in the land, especially in those that were as the head and heart of the state, that where the greatest strength should be, there was nothing but weakness. But methinks it is very clear that this is spoken with respect to the many dreadful plagues and punishments that God had brought upon them; thereby to make good

good what he had said, that it would be to no purpose to smite them any more; which may seem the more probable too, because the mention that is made in the next verse of *wounds and bruises*, doth best suit with this Exposition; and because that which follows, *Verf. 7. Your Country is desolate, &c.* seems to be added by way of explaining this Metaphor. And accordingly I conceive, that comparing the people of *Israel* here to the body of a man that is all over dangerously beaten and bruised, because *the head and the heart* are principal and vital parts, upon which the health of the whole body doth chiefly depend, therefore they are particularly mentioned here. Yet some expound it thus, *The whole head is sick, and the whole heart is faint*; that is, every head in the whole Commonwealth is weak and sick, and every heart amongst the people is ready to faint.

Ver. 6. From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores, &c.] That is, the whole land, and all the people therein from the lowest to the highest, are in a sad condition, having been plagued with variety of judgments over and over, so that in the whole body from top to toe there is no part free; *they have not been closed, neither bound up, neither mollified with ointment*; that is, there is no means used for the removing of these judgments that are come upon them. See the Note, *Psal. 147. 3.* As that their Neighbours and Confederates never minded to afford them any relief, so neither had they power or skill to help themselves; and as for that which was the only sure way to cure them of their evils, namely, their turning to the Lord by unfeigned repentance, that was never minded, but they obstinately ran on still in their sins, and that either because they whose work it was to have administered these means of their cure, neglected their duty, or else because the people would not follow their direction. The drift of all is to shew, that the condition of *Israel* was at present in a manner hopeless and desperate.

Ver. 7. Your Country is desolate, &c.] What was before expressed figuratively, is here repeated in plain terms. It is in the Original only, *your Country desolate*, or a *desolation*; and therefore some render it in the future tense, *your Country shall be desolate, &c.* and accordingly conceiving that he spake this in the days of *Uzziah*, because they find it in the beginning of his Prophecy, they conceive it to be a Prediction of the desolation that was to come upon the land of *Judah* in the days of *Hezekiah*, *Abaz*, and others that succeeded him, even unto the *Babylonian* Captivity. Yea and some that read it in the present tense, *Your Country is desolate, &c.* do yet understand it of the desolation which the *Chaldeans* should make in the land, and conceive that it is expressed as done already, only to shew how certainly it should be. But because it seems far most probable that the Prophet still proceeds to shew that God had proceeded so far in a way of punishing them, that it was in vain to smite them any more, therefore I conceive it is best rendered in the present tense, *Your Country is desolate, your Cities are burnt with fire*; and that it must be understood of desolations past or present, when the Prophet spake this, to wit, of the devastations made either by *Tiglath-Pileser* in the land of *Israel* in *Jotham's* days, *2 King. 15. 29.* or by *Rezin* King of *Syria*, and *Pekah* King of *Israel* in the land of *Judah* in the days of *Abaz*: see the Notes, *2 King. 16. 5.* and by the *Philistines*, *2 Chron. 28. 17.* or by the

the *Assyrians* both in the land of *Israel* and *Judab* in the days of *Hezekiab*, 2 *King* 18: 9, 13. *Isaiab* Prophecyed in those times when all these devastations were made both in the Kingdoms of *Judab* and *Israel*; and therefore this might be spoken with respect to all or either of them, there being no necessity why we should conclude that all his Prophecies are set down in order, as he delivered them. [Your land, strangers devour it in your presence, &c.] That is, foreign Nations, yea and some of them such as are of Countries very far off from you, as were the *Babylonians*, *Deut.* 28: 45. having invaded your land; do eat up and consume the fruit of it, and that to the great increase of your grief, before your faces, you being no ways able to help your selves herein. And it is desolate as overthrow by strangers, which is in the Hebrew, And it is desolate, as the overthrow of strangers; and so some understand it thus, That God had made their land desolate according to the destruction which he used to bring upon Heathens, such as were meer strangers to God, as were those of *Sodom* and *Gomorrah* mentioned in the next verse. But the meaning rather is, That the desolation of their land was according to the overthrow which foreigners and strangers are wont to make in a land, who because they expect no benefit from the Country in future times, do therefore barbarously make all the havock they can, wasting and destroying all that is before them, where ever they come.

Ver. 8. And the Daughter of Zion is left as a cottage in a Vineyard, &c.] The Prophet having spoken of the misery of the land in general, here he sets forth the misery of *Jerusalem* the chief City thereof in particular. Sometimes the people or inhabitants of *Jerusalem* are called the Daughter of Zion, for which see the Note, 2 *King* 19: 21. But here it is the City it self that is so called, because the chief part of *Jerusalem* where the Temple stood, was built upon Mount Zion; and so with respect to the former splendor and stateliness of that City is compared to a fair and beautiful damsel standing by her mother; or with respect to the tender respect that God bare to her. And in saying that she was left as a cottage in a Vineyard, as a Lodge in a garden of cucumbers, he alludes to the custom of that Country where they used to build little Cottages, Sheds or Lodges in their Vineyards, and Fruit-gardens, that those who were appointed to watch their Grapes and other Fruits, might lodge there by night, and by day might shelter themselves from the rain, and from the heat; which after the Vintage, and the ingathering of their Summer-fruit, were usually left ruined, tattered and defaced, or at least empty and desolate, no body then abiding in them; and that because by reason of the wast and havock that was made in the Country round about *Jerusalem*, either by the *Assyrians* in the days of *Hezekiab*, Chap. 7: 17, 20. & 36: 1, 2. or by the *Syrians*, and the *Israelites* and others in the days of *Abaz*, 2 *Chron.* 28. and by reason the City it self had suffered much, it was become a sad spectacle, base and contemptible, more like one of those poor forlorn cottages and lodges, when all the Vines in the Vineyards, and all the Fruit in the Gardens, were cut up and carried away, than such a stately and glorious City as it had formerly been. To which purpose also that eighth clause is added, as a besieged city, implying that the Country was wasted and destroyed round about, and *Jerusalem* it self so exceedingly straitened, that there was scarce any going in or out of it in safety, as usually it is when the chief City of any Country is besieged.

Ver. 9. *Except the Lord of Hosts, &c.*] See the Note, Gen. 2. 1. Having spoken of the devastation of the land, and the low and contemptible estate wherinto the City [Jerusalem] was brought in comparison of what it had been in former times; Here the Prophet adds what mighty havock had been made amongst the inhabitants of the land, to wit, by the enemies that had invaded it. And this he expresseth so, as might best set forth the horrid wickedness of the Jews, namely, that except the Lord of his own free grace had determined to preserve a small remnant, they had been all utterly cut off and destroyed, as it was in the destruction of Sodom and Gomorrah, where all were consumed, and not one left therein. The enemies had destroyed such multitudes of the people, that there was but a very small remnant of them preserved; and it was merely of Gods free grace and mercy that they were spared; not because the enemy were moved out of pity to spare them, or that the people had any power to prevent a total destruction of them, or had deserved that God should preserve them: *Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah*; which is much the same with that of Lam. 3. 22. *It is of the Lords mercies that we are not consumed, because his compassions fail not.* And now because this which the Prophet speaks of his times may be truly said of the Church at all times with respect to their provocations and Gods free grace; therefore the Apostle, Rom. 9. 29. applys this to Gods free grace in calling a few of the Jews to believe in Christ, whilst the generality of that Nation did despise him; and as *Isaias* said before, *Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah.* Only observable it is, that what the Prophet here calls a very small remnant, the Apostle (following therein the Translation of the Septuagint) terms a seed; which doth more plainly imply the reason why God did not now destroy the whole Nation of the Jews, nor afterwards suffer them all to reject Christ, namely, because God would with respect to his own glory, reserve a seed for future times, that he might still have a Church upon earth to serve him; even as the Husbandman, though he eats and sells the greatest part of his crop, yet still reserves a remnant for seed to sow his land for another harvest.

Ver. 10. *Hear the word of the Lord ye rulers of Sodom, and give ear unto the Law of our God, ye people of Gomorrah.*] That is, that which I am now from God to make known to you; see the Note, *Psal.* 78. 1. And because the Jews might think themselves blameless, in regard that they did so zealously give to God that Ceremonial Worship enjoined there in his Law; therefore he terms that which he had to say to them, *the Law of our God*; thereby implying that it was fully consonant to the Law, and that their formal Worship, wherein they trusted, was far from the obedience which the Law of God required of them. As for those tart expressions, in terming their Princes, *Princes of Sodom*, (amongst whom even their King might be comprehended, if this were spoken in the days of *Abaz*) and the People, *people of Gomorrah*, that was occasioned by what the Prophet had said in the foregoing Verse. Lest they should be offended with him for comparing them with Sodom and Gomorrah, by saying that they were in danger to have been utterly destroyed as Sodom and Gomorrah were, had not God of his mercy spared them, and

and that because they were the seed of *Abraham*, and did daily worship God in his Temple, according to what was enjoined them in his Law; therefore by calling them in plain terms, *Princes of Sodom, and people of Gomorrah*, he gives them to understand, that for all this, being every way as vile and wicked as they were, they were fully as hateful to God, and as like to be utterly destroyed as the other were. How harshly this sounded in their ears, that thought so highly of themselves, we may easily conceive. The *Jews* commonly say that this was one main thing objected against the Prophet, when the Princes and People put him to death.

Ver. 11. [To what purpose is the multitude of your sacrifices to me, saith the Lord? &c.] As if he should have said, Be they never so many, yet being offered by such as you are, they are no way pleasing to me, nor can be therefore any way profitable to you; but all that you do therein is lost labour, and to no purpose at all. Because they were not offered with faith and repentance, as God required, he did not own them as the service that he required; and to imply this, it may well be that he calls them *their* sacrifices, not *his*: To what purpose is the multitude of your sacrifices? See the Note also *Psal. 40. 6. I am full of the burnt-offerings of rams, and the fat of fed beasts*; that is, I am cloyed with them, they are loathsome to me; and he particularly mentions *the fat*, and in the following clause *the blood*: *And I delight not in the blood of bullocks, or of lambs, or of be-goats*, because in all sacrifices the fat and the blood were particularly set a-part for God.

Ver. 12. [When ye come to appear before me, &c.] Though this be the ordinary phrase, whereby the Scripture is wont to express mens resorting to the Temple, the place of Gods special presence; yet it may be here used to hint unto them their base hypocrisie, that they came only thither to be seen there; that they did only in a formal manner appear before God; and that was all. *Who hath required this at your hand?* that is, at the hand of such vile wicked wretches as you are? *To tread my Courts?* implying, that whilst they had no farther aim than merely to come into that holy-place, this was an act of prophane contempt, rather than devotion; they souled and wore away the pavements of his Courts with treading on them; and that was all the good they did by coming thither. And by Gods Courts here, are meant the two Courts without the Temple; the one was for the Priests, and the other for the people. See the Notes, *2 Kings 21. 5. Psal. 84. & 135. 2.* So that the Priests are charged with this profaneness, as well as the people.

Ver. 13. [Bring no more vain oblations, &c.] By Oblations here, are meant their meat-offerings, which were sometimes offered alone, and sometimes as additional to their sacrifices. See the Note, *Levi. 2. 1.* but being not offered with a right end, nor by persons qualified as God required, they were in vain, and to no purpose: *Incense is an abomination unto me*: as if he should have said, As sweet a favour as it yields, I abhor it: *the new Moons and Sabbaths, the calling of Assemblies, I cannot away with*; to wit, those assemblies of the people which were for the keeping of those holy days which God had appointed for his worship and service; such as were the yearly feasts of the Passover, Pentecost and Tabernacles, and others, and likewise those which themselves appointed upon special occasions; as for the keeping of publick fasts, and such like, of which the Prophet seems to speak, *Joel 1. 14. Sanctifie a fast, call a solemn assembly*; and which because they were

proclaimed by the sound of trumpets, that the people might thereby be put in mind of their meeting, and might prepare themselves to meet together in a holy manner, were therefore called *holy Conventions*, Lev. 23. 34. *it is a signification* (for it is a grief, as it is in the margin of our Bibles), *even the solemn meeting*; to wit, because the more shew they made of devotion herein, and the more confidence they had in such formalities, the more abominable their hypocrisy was, and the more grievous and irksome it was to God. And by the *solemn meeting*, many do particularly understand those days of their holy festivals, wherein they were restrained from all servile work (as the word in the Original signifieth), such as were the seventh day after the Passover, and the eighth day after the feast of Tabernacles, Levit. 23. 36.

Ver. 15. And when you spread forth your hands, &c. That is, though you pray to me never so earnestly; see the Note, Job 21. 12. *I will hide mine eyes from you*; that is, I will not mind, nor take any notice of the stretching forth of your hands; or, I will not vouchsafe to hear you, nor so much as to look towards you, but will turn away my face from you, as men are wont to do from some hateful person, whom they cannot endure to see; or some loathsome, abominable thing, the sight whereof they cannot away with. *Yea, when ye make many prayers, I will not hear*: though with never so much importunity you follow me with many and many prayers, I will not grant your desires, or I will not so much as give you the hearing. *Your hands are full of blood*; that is, you are openly and notoriously guilty of the blood of your brethren; and therefore I abhor your prayers; only because he had before spoken of their praying to him, under that expression of *spreading forth their hands to him*; *When you spread forth your hands, I will hide mine eyes from you*; therefore in reference thereto, he also sets forth their wickedness by this expression, *Your hands are full of blood*; as if he should have said, And therefore it goes against me to look upon them. But then we must know also, that by *blood* here, is meant not only murder, but also all other sinful courses, whereby men are deprived of their livelihoods, whether by violence or fraud, as oppression, extortion, tyranny, cruelty, injustice, and such like; and that because such sins are no other than murder and blood-guiltiness in Gods account, 1. John 3. 15. *Whosoever hateth his brother, is a murderer*. And thence is that complaint *ver. 25.* of this Chapter, concerning the oppression that did abound in *Jerusalem*, *It was full of judgment, righteousness lodged in it, but now murderers*. See also Mic. 3. 1, 2, 3. and Matth. 9. 21, 22.

Ver. 16. Wash ye, make you clean, &c. This is spoken with respect to the reason he had immediately before given, why their sacrifices and prayers were rejected, *Your hands are full of blood*; and there is an allusion therein also to their legal washing both of their persons and sacrifices: See the Notes, Psal. 26. 6. & 51. 2. What God intended thereby, is more plainly expressed in the following words, *Put away the evil of your doings from before mine eyes*; that is, cleanse your selves from all the evil which mine eyes see in you: If you would not that I should turn away mine eyes from your sacrifices and prayers, which is that he had threatened to do, *ver. 15.* let me not see that evil in you, which will make both your persons and services loathsome in mine eyes: *Cease to do evil*: see the Note, Psal. 34. 14.

*Ver. 17. Have I not said that I will be merciful to the stranger, and will your selves in all ways of well-doing, whereas you have hitherto been strangers? Seek judgment; that is, let your study and endeavour be to judge righteously, or that in all causes right judgment be given: so that though this was spoken chiefly to Magistrates, yet in some regard it did concern all the people, *the fatherless, the oppressed, to wit, either by private persons, or in Courts of Justice, to wit, the fatherless; that is, do them justice: plead for the widow, that is, do what you can to defend widows against those that wrong them. And under these are comprehended all that are friendless and helpless.**

*Ver. 18. Come now and let us reason together, saith the Lord, &c.] To wit, Either, 1. that it may be made evident upon a fair debate, whether you have done that, which in the foregoing words I have required of you; and if so, whether there be any cause for you to question; but that I will approve my self gracious and merciful to you, and that your former sins, though never so heinous, shall be absolutely forgiven you: Or else rather, 2. that it may be seen, whether the terms that I have propounded to you be not equal and reasonable; and consequently whether I have not just cause, if you yield not to these conditions, to complain of you, and threaten as I have done. And thus by the Lords condescending, to argue the matter (as it were in a friendly manner) with such poor wile wretches, he gives them to understand, That if upon these terms they did not carry themselves towards him, as they ought to do, they would have nothing to say for themselves, though they should have full liberty given them to say what they could. *Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool; that is, if you be convinced by me, and do what I have before required, though your sins were never so heinous, yet they shall be so absolutely forgiven you, and the guilt thereof shall be thereby so wholly taken away, that you shall be as pure in Gods sight as if you had never sinned. By sins that are as scarlet, and red as crimson, he means bloody sins, (alluding to that which he had said ver. 15. Your hands are full of blood), and consequently all other gross and abominable sins. And though it be said, that their sins should be as white as snow, and like wool; that is, like pure white wool, before it be any way discoloured (for they had black and brown wool in those Countries, as well as white, as it is with us, Gen. 30. 32.) yet every one knows that this is a figurative expression; and that the meaning is only this, That their souls were cleansed with the best of sins, sins of the deepest dye, sins in grain, as we use to say, never upon their unfeigned repentance they should be so perfectly acquitted and cleared from their sins, that they should be in Gods sight as pure, and white as snow, and as the purest whitest wool. It is an expression much like that, *Hebr. ii. 22.* where Christ is said to have purged our sins; and yet the meaning is only, that he hath by his blood purged us from our sins, *Hebr. 9. 14.* *How much more shall the blood of Christ purge your consciences from dead works, to serve the living God.* And thus he had said, *Ver. 19. If ye be willing and obedient, ye shall eat the good of the land.* That is, the good fruits, even the best of them, which that good land yield, which I have given you; it shall not be devoured by strangers, as he had told them before, *ver. 12.* it had lately been with them, but you your selves shall enjoy it. And ob-**

servable it is, that in the condition annexed he doth not say, *If you obey these my commands, but if ye be willing and obedient*; implying, that if they were really willing and desirous to obey God in all that he required of them, though they came short in many things of doing what they desired, yet God would accept of them; and that the cause of all that they had suffered hitherto, was their wilful disobeying of Gods commands, according to that, *My people would not hearken to my voice*, Psal. 81. 11.

Ver. 20. *But if ye refuse and rebel, ye shall be devoured with the sword.*] As if he should have said, Instead of your eating the good of the land, the sword of your enemies shall eat up and devour you.

Ver. 21. *How is the faithful City become an harlot! &c.*] This is spoken by way of astonishment, as being amazed to consider; that *Jerusalem*, a City that had been so faithful in keeping covenant with God, even as a chaste and loyal Wife doth with her Lord and Husband, should now carry her self so disloyally towards him, even as an harlot or common strumpet; that a City that had been so famous for Piety, should be so far fallen from her former purity. And though this may be extended to all the wickedness of *Jerusalem*, whereby she had broken covenant with God: see the Note, Psal. 73. 27. Yet I conceive that it is principally meant of her Idolatry, whereby she had apparently, as it were, forsaken God, her Lord and Husband, and joyned her self to Idols; for this is most frequently in the Scriptures called spiritual harlotry and whoredom: see the Notes, Numb. 15. 39. Judg. 2. 17. & Psal. 106. 39. She had been in these regards faithful in the days of *David*, and the greatest part of *Solomons* reign; yea and after the Apostasy of the ten Tribes, *Jerusalem* had the true worship of God continued there: see 2 Chron. 13. 9, 10, 11. and some good kings there were in *Judah*, that renewed their covenant with God, and reformed many abuses that were crept in amongst them, as it was in the days of *Asa* and *Jehoshaphat*, 2 Chron. 15. 12-15. & 17. 3, 4. whence was that of the Prophet, *Hos. 11. 12. Ephraim compasseth me about with lyes, and the house of Israel with deceit: but Judah ruleth with God, and is faithful with the Saints.* Well, but now it seems in the days of the Prophet, even in the City of *Jerusalem*, Idolatry and all kind of wickedness did abound: *It was full of judgment*, that is, there was nothing else to be seen in it; so constantly was justice and judgment exercised and executed under her good kings: see 2 Chron. 19. 5, &c. *Righteousness lodged in it*; as if he had said, that all things both in places of judicature, and private commerce, were carried so justly and equally, as if justice had taken up her abode there; but now murderers, for which see the Note above, ver. 15.

Ver. 22. *Thy silver is become dross, thy wine mixed with water.*] Some understand this passage literally, as a complaint of the injustice of the inhabitants of *Jerusalem*, in that they did counterfeit or embase their coin, or sell silver mixed with a great deal of dross for pure silver, and wine mingled with water for pure wine; and so likewise in all other merchandizes did defraud those that traded with them. But by the consent of almost all Expositors, the words are rather to be taken figuratively; and so the meaning is, That they were quite degenerated from their former purity and goodness, and that there was nothing left either in Church or State, but it was some way or other grossly corrupted: Their doctrine, that

that should have been agreeable to the Word of God, which is as pure Silver, *Psal. 12. 6.* was corrupted with Errors; their Worship with Superstition and Idolatry; and their Life and Conversation with all kind of Wickedness: Though they still made a shew of Religion in their outward Worship, and of Justice in their Forms of Judicature; yet all was but a shew, and therefore they were but as dross, which is like to Silver, but yet is not Silver, and as Wine mixed with Water, which hath the colour, but not the taste of pure Wine.

V. 23. Thy Princes are Rebels, &c. Because the wickedness of the Princes in a Land is usually the main cause of all the Lewdness that is amongst the People, therefore the Prophet here lays all the blame upon them; and having said of *Jerusalem, v. 25.* that now Murderers lodged in it, he now shews who the Murderers were that he intended, *Thy Princes are Rebels, and Companions of Thieves*; to wit, because by their pillaging and polluting, their oppressing and impoverishing of the people, they were in Gods Account as very Thieves as those Cut-throats were that Robbed by the Highway. Or by *Thieves* here may be meant all such as by any way of fraud or violence did wrong their Brethren, and bereave them of their Livelihoods, according to what our Saviour said of those that were found buying and Selling in the Temple, *Matth. 25. 13.* *It is written, My House shall be called the House of Prayer, but ye have made it a Den of Thieves.* And so the Princes are charged to be *Companions of these Thieves*, because by not punishing them, and much more by countenancing and justifying them, and taking their parts in the Seat of Judgment, they did encourage them in their Extortions and Rapines; but especially because by doing these things for Bribes, which they received from such men, they made a gain of their Sins, and became Sharers and Partakers with them in their Thefts: see the Notes also, *Psal. 50. 18.* and *Prov. 29. 24.* *Every one loveth Gifts, and followeth after Rewards*; that is, they all generally covet Bribes, and seek only the enriching of themselves thereby: So that I conceive the same thing is meant by *Gifts and Rewards*; yet some by *Gifts* understand Bribes given beforehand to Judges, directly therewith to hire them to judge unjustly: and by *Rewards*, *Gifts* given by way of Retribution after an unjust Sentence is pronounced: Yea some under these Rewards include that injustice of Judges, when they gratifie a Fellow-Judge with an unjust Sentence, in expectation that he at another time shall do the same for him: *They Judge not the Fatherless*, that is, they will not judge justly for them; or they refuse to hear them, because they are not able to bribe them; which agrees best with the following clause, *neither doth the Cause of the Widow come unto them.*

Ver. 24. Therefore saith the Lord, the Lord of Hosts, the mighty One of Israel, &c. That is, The mighty God or Lord Protector of Israel, as before he was called, *v. 4.* *The Holy One of Israel*, and *Gen. 49. 24.* *the mighty God of Jacob.* By which Title he seeks to beat them off from their vain confidence in God, by giving them to understand, that he that had formerly been the mighty Defence of Israel, would now manifest the same Almighty power in punishing and destroying them, which he had formerly manifested in preserving them and destroying their Enemies; and so to make the following Vengeance threatned, the more dreadful and terrible to them, since it must needs be a fearful thing to fall under the wrath of an Almighty God; and they might be well assured that were they never so mighty and great,

he would be easily able to crush and destroy them: *Ab* I will ease me of mine Adversaries, and avenge me of mine Enemies. This is spoken after the manner of men, to whom Revenge is sweet and pleasing; for as vexation and indignation is a burden to mens Spirits, and puts them into a restless condition; so when men have satisfied their minds, by revenging themselves upon those that have so injured and provoked them, that is an ease to them, and quiets their Spirits. And hence are the like expressions used concerning the Lord, when he speaks of punishing wicked men, as in *Ezek. 5. 13.* *I will cause my fury to rest upon them, and I will be comforted.* And *Chap. 16. 42.* *So will I make my fury towards thee to rest, and I will be quiet, and will be no more angry.* And therefore though this Particle (*Ab*) be sometimes used as an expression of Grief, as *Jer. 22. 18.* and *34. 5.* (and it is true which several Expositors do note from hence, that when God punisheth his People, he doth it with grief, as being constrained to do so by their Obstinacy) yet here, I conceive, it is rather an Expression of the Lords Indignation, and of his Triumpling in the ruin of his people, that were now turned to be his enemies; and so it likewise implies the foreness of the Judgments he meant to bring upon them; but see the foregoing Note, v. 4. and that also *Deut. 18. 63.*

Jer. 25. And I will turn my hand upon thee, &c. If we consider how much good God promiseth here to do for his Church, by purging her, and restoring her to a far better condition than at present she was in, it will be evident that the Lord adds this, as by way of mitigating; or at least moderating the severity of the former threatening, *ver. 24.* And therefore, though otherwise by turning his hand upon her might be meant (as some have thought) that his hand which had wont to be stretched forth in her defence for the ruin of her Enemies, should now be stretched forth upon her, to be avenged on her for her Rebellion against him; yet I rather conceive, that here it is spoken in a way of mercy, agreeably to that which follows, to wit, that he would once again set himself, by the Judgments he would bring upon her, to endeavour the Purging and Reforming of her. He had said before, *ver. 5.* *Why should ye be stricken any more? Ye will revolt more and more:* But now he resolves to turn his hand to this work again, *And I will turn my hand upon thee;* and accordingly he adds, *and purely purge away thy Dross, and take away all thy Tinn;* which is spoken with relation to what he had said, *v. 22.* *Thy Silver is become Dross;* and that which is intended thereby is, that by those calamities he would bring upon them, he meant to purge and refine them, partly by destroying those that were incorrigibly wicked from amongst them, which are as the refuse of a Star: see the Note, *Psal. 119. 119.* and partly by Reforming the rest, by purging ^{about} from the wickedness of their hearts, and from the Idolatry, and other corruptions that were in their Lives: Yet by *Tinn* here, which looks like Silver, may be meant their Hypocrisie, or the Hypocrites that were amongst them, whom he would destroy as well as those that were openly prophane. As for those words, *purely and all, I will purely purge away all thy Dross, and take away all thy Tinn;* it must not be understood so, as if the Church were to have no ungodly ones or Hypocrites left in her, or that the godly should have no dross of corruption and sin left in them; the Church is never thus purely purged here in this world. All that is intended hereby is, that God would bring them to such a degree of Purity, as that he might again delight in them, as in his people; that they should no more

content themselves with hypocritical shows of Piety, but should sincerely strive for an all holiness of Conversion. *Jer. 26.* And I will restore thy Judges as at the first, and thy Counsellors as at the beginning, &c.] That is, thou shalt have Magistrates, and Governors, and Counsellors to be assistant to them, by giving them advice in their way of Government, that are faithful, and just, and incorrupt: not such as they are now, and have been of late, loving Gifts, and following after Rewards, as was said before, but such as thou hadst in the first constitution of thy State and Commonwealth to wit, such as thine ancient Judges were, *Moses, Joshua, and Samuel, &c.* and thy former good Kings, *David, Solomon, Jehoshaphat, and Aza* and some add that this was fulfilled in the Reformation that was made in the days of *Hezekiah* and *Josiah*; but I conceive it is spoken, rather, with relation to the times after the Captivity, when they were Governed by *Joshua and Zorobabel, Ezer and Nehemiah*, and other good Rulers: Yea some say, that this was principally accomplished in the days of the Gospel. *Afterward thou shalt be called the City of Righteousness, the faithful City;* that is, when God hath thus purged thee, then the faithful City that was become a Harlot (as was said before, *v. 21.*) shall again become eminently righteous, in regard of her just dealing with men; and faithful, in regard of her steadfast piety towards God, inasmuch that she shall be famous in this regard, and commonly magnified as a City of Righteousness, a faithful City.

Ver. 27. Zion shall be Redeemed with Judgment, and her Converts with Righteousness. By Zion here is meant the people that dwell in or about Jerusalem; or more generally, that worshipped God in Zion: By their being Redeemed is meant, that they should be delivered from the Judgments before threatened, or particularly from the Babylonian Captivity; and therefore to that word which we translate *her Converts* (meaning thereby those that should be converted to God in those troubles, being Reformed from their former Evil courses) others translate, *they that return of her*, to wit, from Babylon: And then that Phrase of their being Redeemed with Judgment, may be thus taken: Either, 1. That they should be delivered by the Judgments which God would execute upon their Enemies, to wit, the Babylonians and others: Or, 2. That they should be delivered in such a manner, as became a just and righteous God, to wit, in that having punished or destroyed the wicked that were amongst them, by the Judgments he had brought upon them, he should withal take care of performing that promise which he had made to his Church and People, reserving a remnant from the common destruction, and so tempering his Judgments with Mercy, that they should purge and refine his Church, and not ruin her; they should cut off the wicked from amongst them, and they that were reserved should be only refined and reformed thereby. And the like may be said of the last clause, *and her Converts with Righteousness*; the meaning being only this, that they should be Redeemed by the faithfulness of God in performing his promises: see the Note, *Psal. 51. 4.* because it might be doubted how so great a work should be effected, as was before mentioned, therefore it is here said, that it should be brought about by the power of God, who judgeth righteously, and who is faithful to perform all his promises made to his people.

Ver. 28. And the destruction of the Transgressors and of the Sinners shall be together, &c.] That is, They shall none of them escape, but shall all be destroyed, even the

the mightiest of them, that thought themselves in the surest condition, as well as the meanest: Yet some by *Transgressors* do understand, more particularly, such as were openly prophane; and by *Sinners*, such as made more shew of Religion, and yet sheltered themselves in some sinful lewd ways; and so understand this threatening thus, that both these should be destroyed, the one as well as the other: *And they that forsake the Lord*, that is, that abandon the true Religion, and follow after the Gods of the Heathens, *shall be consumed*, that is, utterly destroyed, and cut off from his people.

Ver. 29. For they shall be ashamed of the Oaks which ye have desired, &c.] That is, which ye have so eagerly affected and esteemed, as certainly doting on that way of your Idol-worship: *And ye shall be confounded for the Gardens which ye have chosen*, that is, of your own heads, without any command from God, yea without his consent or approbation. Now by the *Oaks* are meant, the Groves which they did set apart for the Worship of their Idol-gods; concerning which, see the Note, *Gen. 21. 33.* and *Deut. 16. 21.* And so likewise the same is meant by the *Gardens*, to wit, Gardens which they dedicated to their false gods; of which there is frequent mention, as in *Chap. 65. 3.* and *66. 17.* where it is said, that *they sacrificed in Gardens*, and that *they sanctified themselves, and purified themselves in Gardens*. And of both these it is said, they should be *ashamed and confounded*, because they should find, that these Idol-gods whom they had there worshipped, and in whom they had put such confidence, were no way able to help them; but that God was by their Idol-worship, provoked to destroy them; see also the Note, *Psal. 97. 7.*

Ver. 30. For ye shall be as an Oak whose leaf fadeth, and as a Garden that hath no Water.] As if he should have said, ye shall be as one of those Oaks and Gardens, wherein you did so exceedingly please your selves with your Idol-service, but not as when they were green and flourishing, which made you take such delight in them, but as when they are withered, and bereaved of all their Bravery and Beauty. And this is all you shall get by your Idolatrous Devices; you have provoked me to wrath with your goodly Oaks and Gardens, and you shall be as a withered Oak and parched Garden; to wit, in that you shall be stripped of all your Wealth and glory, and thereby shall be *as an Oak whose leaf fadeth*, and in that God shall withhold his blessing from you, and by means hereof ye shall be as a Garden that having no water, must needs be withered.

Ver. 31. And the Strong shall be as Tow, and the Maker of it is a Spark, &c.] That is, your Idols, on whom you relied, as the great strength of the Land, shall be suddenly destroyed, even as *tow*, that is in a moment set on fire with the least spark, and then is therewith presently consumed; and the Workmen that made them, or the owners of them that caused them to be made, shall be *as a spark*, to set the Tow on fire, to wit, by kindling Gods wrath against them, whereby they shall be consumed. But if we read the second clause, as it is in the Margin of our Bibles, *And the Strong shall be as Tow, and his work as a Spark*; then the meaning may be, that the strong and mighty ones amongst them, even those that were of greatest power and eminency, should be suddenly burnt up and destroyed as Tow, and that their *work*, that is, their sins, and especially their Idolatry, their Groves, and Altars, and Idols, should be as a spark to set them on fire; and so *they shall both burn together*, to wit, the Spark and the Tow, the Idols and the Idolaters,

and

and none shall quench them. Having in the foregoing verse compared them to dry withered oaks that are soon burnt, in allusion thereto it may well be that here he adds that they should be as Tow, that is quickly burnt up; and so they and their Idols, with all their strong Cities and Castles, should be utterly consumed together.

CHAP. II.

VER. 1. *The word that Isaiah the Son of Amos saw, &c.* That is, the Prophecy which was revealed to him by way of Vision. This is the Title prefixed before this particular Prophecy, contained in this, and the two following Chapters; concerning which see the Notes, Chap. i. 1. and likewise 1 Sam. 3. 1. & 4. 1.

VER. 2. *And it shall come to pass in the last days, that the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the hills, &c.* See the Note, Jer. 49. 1. By the last days in the Scripture, the days of the Gospel are usually meant, the last age of the world, comprehending the whole time from the Incarnation of Christ to the last judgment, as we may see Heb. 1. 1, 2. *God hath in these last days spoken unto us by his Son*; and so also 2 Tim. 3. 1. & 2 Pet. 3. 3. Some conceive they are so called, because these times began under the last Monarchy of the World, to wit, the Roman. But rather they are so called, because the Church should be then settled in such a state and Religion, ordered in such a way, as should never be changed. In former times the state of the Church was oft changed, and God did several ways reveal himself to his people, Heb. 1. 1. but then a new form of the Church was established by Christ and his Apostles, which was to last unto the end of the world; all Types and Prophecies of the Old Testament were at an end, and the Doctrine of the Church was settled in an unchangeable way: and thence are those expressions which the Apostles used, 1 Joh. 2. 18. *Little children, it is the last time*; and, 1 Cor. 10. 11. *These things are written for our admonition, upon whom the ends of the world are come.* Again, by the mountain of the Lords house, some understand Christ, that stone which became a great mountain, Dan. 2. 34, 35: and upon whom the Church is built as a house upon a hill. But far more probably the Church is meant hereby, being called the mountain of the Lords house, in allusion to Mount Zion, whereon the Temple, the house of the Lord, was built, and which was a type of the Church, and truly resembled to a mountain, as is noted, Psal. 2. 6. And of this mountain of the Lords house, it is said, *That it should be established* (or prepared, as it is in the Margent) *in the top of the mountains, and exalted above the hills*, not only because the Church should be conspicuous to all the World, as a city that is set on a hill, which cannot be hid, Mat. 5. 14. the light of the Gospel shining from thence to the enlightening of all Nations; but also because it should in regard of Spiritual privileges and glory, excell all the Kingdoms and Estates that were in the world; see the Note, Psal. 68. 15. and should be settled in this condition unchangeably, all Nations submitting themselves to the Church; which is expressed more fully in the next words, which contain a clear Prophecy of the calling

calling of the Gentiles. *And all Nations shall flow unto it*; that is, they shall come in and join themselves to the Church in great numbers voluntarily of their own accord, and with great vehemency and fervency of desires, like so many rivers running into some one greater stream, which is that our Saviour speaks of the Kingdom of Heavens suffering violence, *Mat. 11. 12.* See the Notes, *Psal. 34. 5.* & *110. 3.*

Ver. 3. *And many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, &c.*] This is added as a farther explanation of the last clause in the foregoing verse, *and all Nations shall flow unto it*; for this, that multitudes of all Nations should thus encourage one another to join themselves to the Church, implies how readily and voluntarily they should flow into it. As for this phrase, *let us go up to the mountain of the Lord, &c.* it is suited to the situation of the Temple, to which they went up on every fide; but yet withal it very fitly expresseth mens joining themselves to the Church, which is the *Heavenly Jerusalem*, *Heb. 12. 22.* *The Jerusalem which is above*, *Gal. 4. 26.* to which when men do join themselves, they ascend thereby to greater and better things than the greatest do here enjoy; and therefore accordingly must take off their hearts from the low and base things of the world, and ascend in their affections, desires and endeavours to those that are in Heaven prepared for them, *Phil. 3. 20.* & *Col. 3. 2.* And withal observable it is, that in this prediction of the calling of the Gentiles it is clearly hinted, that they should join themselves to the Church of the *Jews*, according to that, *Mat. 8. 11.* *Many shall come from the East and West, and shall sit down with Abraham and Isaac, and Jacob in the Kingdom of Heaven.* 2. What a great change there should be betwixt the state of the Church under the Gospel, and that under the Law, in that the people that might not come near to *Sinai*, have here free access given them to come into *Sion*. And, 3ly, that the great thing that should encourage the Gentiles to come in, should be that they should be there taught of God effectually, which is expressed in those words, *And he will teach us his ways, and we will walk in his paths.*

For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem.] That is, the Doctrine of the Gospel. Some take this to be also the words of the people encouraging one another to go up to the house of God, as was before expressed, to wit, because the word of God was there only to be found. But rather they are the words of the Prophet, shewing by what means the Nations should be brought thus to join themselves to the Church, namely, that it should be by the Preaching of the Gospel, which should be first published in *Jerusalem*, and should from thence afterward spread abroad into all the world, *Luk. 24. 47.* *Act. 1. 8.* See the Note also, *Psal. 110. 2.* Now this is mentioned as that whereby *Zion* should be exalted to a high degree of eminency, that now the Doctrine of Salvation should go, not out of *Sinai*, but out of *Zion*. And it implies some change that should then be in the Doctrine of the Church, though in regard of the substance of it, it should still be the same.

Ver. 4. *And he shall judge amongst the Nations, &c.*] That is, the Lord Christ, (the very God of *Jacob*, to whose house it was said in the foregoing verse the Gentiles should go up), *God manifested in the flesh*, *1 Tim. 3. 16.* shall have the supreme

supreme power of Royal authority given him of the Father, (which is that Christ said, *Mat. 21. 27. All things are delivered unto me of my Father.* And *Joh. 5. 22. The Father judgeth no man, but hath committed all judgment unto his Son*), and accordingly he shall reign as King, judging, and governing, and protecting his people, and punishing their enemies. See the Notes, *Deut. 32. 36.* But now especially this is meant of that Spiritual jurisdiction and dominion he should exercise in the Consciences of his people, to wit, that by the Scepter of his Gospel, (*that Law and Word of the Lord mentioned in the foregoing verse, that was to go forth out of Zion*), he should rule and govern as a just King, not amongst the Jews only, but amongst the Gentiles also, and should subdue their hearts to the obedience of his Kingdom; and then acquit and absolve them from all their sins. See the Notes, *Psal. 2. 8. & 110. 2, 3, 6.* And therefore it is added, *and shall rebuke many people*; which I conceive is also principally meant of his convincing them of their sins, and the truth of the Gospel, *Joh. 16. 8.* whereby they should be brought to give up their names to Christ:

And they shall beat their swords into plow-shares, and their spears into pruning-hooks, &c.] The meaning is, that the converted Nations living as is before said; under the Government of Christ, though formerly warring continually one against another, and seeking to devour and destroy one another, should live peaceably together, and laying by all thoughts and desires of being hurtful and injurious one to another, should only betake themselves to such employments as tended to the publick good, and whereby they should rather promote the welfare, than the hurt one of another. For as by way of foretelling times of War it is said, *Joel 3. 10. Beat your Plow-shares into swords, and your pruning-books into spears*, so here on the contrary by way of foretelling the concord and peace which the Gospel of Christ should work amongst men, it is said, *that they should beat their swords into plow-shares, and their spears into pruning-hooks.* And this is also more fully exprest in the following words, *Nation shall not lift up sword against Nation, neither shall they learn war any more.* All the difficulty indeed is how to reconcile this Prophecy with the bitter Wars that have been in most times, even amongst those that have professed themselves the Church of Christ, with respect whereto our Saviour gave that warning to his Disciples, *Mat. 10. 34. Think not that I am come to send peace on the earth, I came not to send peace but a sword.* Some to avoid this difficulty hold this to be only a Prophecy of that Universal Peace which should be in the reign of *Augustus* amongst the Nations throughout the whole *Roman Empire*, who had then the greatest part of the World under their Dominion, just about the time of our Saviours birth; the truth whereof, as it is evident in the *Roman Histories*, so it may be probably gathered from that Tax, or Muster mentioned, *Luk. 2. 1. Then went out a Decree from Caesar Augustus, that all the world should be taxed*; which could not well be, but in a time of a general Peace. And again, others would have it to be only a figurative expression of that true, inward, spiritual peace, which is the effect of Christs Kingdom in the Consciences of Believers, begun here, but perfected hereafter in Heavenly glory. But questionless the words are clearly a Prediction of that concord and peace, which should be the proper effect of the Gospel amongst those Nations, and particular persons, that should sincerely submit themselves to the Government of Christ. The

Doctrine of the Gospel doth upon many grounds press Christians to live peaceably, as far as they are able, with all men whatsoever, *Rom. 12. 18. If it be possible, as much as lieth in you, live peaceably with all men:* and, *Heb. 12. 14. Follow peace with all men.* And especially that they should live lovingly and peaceably amongst themselves, *Mark 9. 50. Endeavouring to keep the unity of the Spirit in the bond of peace,* *Ephes. 4. 3.* And accordingly we find that where people are thoroughly brought to that frame and disposition of spirit which the Law of the Gospel doth require in Christians, they are so harmless and meek, that they are careful not to wrong any with whom they converse, but are content rather quietly to suffer wrong from others, and will live as brethren lovingly and peaceably together, without any jars and variance; as it is noted of those that were added to the Church in the first days of the Gospel, who were at least five thousand, if not eight thousand, *that the multitude of those that believed were of one heart, and of one soul.* And this is that which is here foretold concerning the days of the Gospel. It cannot therefore be inferred from hence, that it is altogether unlawful for Christians to make war, whether offensive or defensive; for the people of God have gone out to war by Gods own appointment. And when the Soldiers that were converted to the faith of Christ by the Baptist Ministry propounded the question to him, *Luk. 3. 14. And what shall we do?* He did not enjoin them to leave their calling, but only instructed them how to behave themselves therein, *Do violence to no man, neither accuse any man falsely, and be content with your wages.* Just wars are rather executions of justice, than any breach of Christian charity. Nor must we think that the discord and wars that have been in all ages, even in the days of the Gospel, and that too amongst those that profess themselves Christians, do any way weaken the truth of this Prophecy; for the drift of these expressions of the Prophet is only to shew, first, how much the Gospel should tend to the establishing of a happy Peace amongst the Nations of the World, that had been before so barbarously ready to devour one another, by bringing them to be united together in one faith, as fellow-members of one and the same body under Christ their head, *the Prince of Peace*, as he is called, *Chap. 9. 6.* And; 2. what intire affection and union of spirit, and so what a peaceable disposition one towards another, there should be amongst those that were true Christians, that did sincerely submit to the Law of Christ, *the Gospel of Peace,* *Ephes. 6. 15.* and that were effectually guided by the Spirit of Christ. All which notwithstanding it needs not seem strange to us, that the Church is still so much embroiled with war: 1. Because when the Church is for peace, her enemies will still be for persecution and war. 2. Because there will be still in the Church so many that profess Christ, but in their works deny him, not being Christians indeed. And, 3^{ly}, because even those that are true-hearted Christians, by reason of the remainders of corruption in them, are over-ready too often to swerve from the temper and way of peace which Christ hath prescribed them.

V. 5. *O house of Jacob, come ye and let us walk in the light of the Lord.* As in imitation of that expression wherewith *ver. 3.* he had said the converted Gentiles should encourage one another, *Come ye and let us go up to the mountain of the Lord, &c.* the Prophet doth here exhort the Jews, that they that were Gods first-born peculiar people, would not come behind them, but would rather prevent them, and

and lead them the way. Since the whole world should be enlightened, it were a shame if they should still walk in darkness: *O house of Jacob come ye, and let us walk in the light of the Lord*; that is, in the light of Gods word, which shines amongst you now, or in the light of the Gospel, which shall hereafter break forth from you, and shine amongst all Nations. So that this may be taken as spoken both to the *Jews* that were then living in the days of the Prophet, and to their posterity in the days of the Gospel; and it is all one in effect as if he should have said, Let us believe in Christ, and love him and all Christians for his sake.

Ver. 6. *Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the East, &c.* That is, they are full of the rites and customs, and vices of the people inhabiting the Eastern Countries; amongst which though the *Ammonites* and *Moabites* may be numbered, because they lay Eastward of *Judea*, yet I conceive the *Syrians* and *Chaldeans* are here chiefly intended, because they were amongst the *Jews* most usually termed the Children of the East, or the people of the East; (See the Notes, 1 *King*. 4. 30. and 2 *King*. 13. 17.) and because though it might not be unjustly said, that it was from these Eastern Nations that they had learnt their Idolatry, and other gross sins; yet the corrupt customs and rites here meant, wherewith they had been replenished from the East, seem to be their Magick Arts, Sorceries, Divinations, and such like superstitious practices, for which the *Arabians*, the *Syrians* and *Chaldeans*, were famous in those times; as we see amongst others, in *Balaam*, that egregious Sorcerer, who was of *Pethor* of *Mesopotamia*, Deut. 23. 4. and brought by *Balak* out of the mountains of the East, Numb. 22. and herewith that suits well which followeth, and are soothsayers like the *Philistines*, (only withal observable it is, that because the *Philistines* who were also much addicted to these Superstitions, see 1 *Sam*. 6. 2. bordered on the west of the *Jews*, as the *Syrians* and *Chaldeans* did on the East, this is all one in effect, as if the Prophet had complained, that they had filled their land with these Heathenish practises from all the Nations that were round about them), and they please themselves in the children of strangers, that is, they follow the rites and customs of outlandish people with much delight, and are pleased to be like to them; for though some Expositors understand this of their abusing themselves with the children of strangers in the horrid sin of Sodomy, (a vice too common even amongst the *Jews* in those times, 2 *King*. 23. 7.) and others of their priding themselves in having many servants to attend them that were of foreign Nations; yet it is far more probable that the Prophet intended hereby, that they were much affected with conforming themselves to those their wicked rites and customs, or perhaps that they were pleased with having commerce, and joining themselves to them by Covenants and Marriages. But now for the dependance of these words upon that which went before. Some conceive that this sad complaint which the Prophet here enters into of the woful condition wherinto the *Jews* had brought themselves by their great sins, tends to shew the reason, why in the foregoing verse he had invited them to turn unto the Lord by unfeigned repentance, namely, because God had in a manner forsaken them for their horrid wickedness, and exposed them to the fury of their cruel enemies; and so they were in danger to be utterly cast off and destroyed, if they

they did not prevent it, by a serious and timely returning to their God. And some add too, that herein a reason is hinted why he had inserted the foregoing Prophecy of the Calling of the Gentiles. But I rather conceive that this is added as by way of correcting what he had said in the foregoing verse, *O house of Jacob, come ye and let us walk in the light of the Lord*; as if he had said, But alas! to what end do I invite this people to repentance, seeing for their manifold horrid sins God hath rejected them, and so they are in a hopeless condition. *Therefore thou hast forsaken thy people, the house of Jacob, because, &c.* He the rather directs his speech to God, to imply the stupidity of the people, and what little likelihood there was of prevailing with them.

Ver. 7. *Their land also is full of silver and gold, &c.*] As if he should have said, In this also they carry themselves more like the Heathens that are round about them, than as becomes the Israel of God. Instead of seeking Gods favour, they are all for heaping up riches, and filling their houses and land with silver and gold; this they set their hearts upon, as putting all their confidence for their safety herein, and in this they pride themselves, lavishing it out upon themselves, and upon all that belongs to them, yea even upon their Idols, see *Hof. 2. 8.* It is not therefore their having such abundance of silver and gold, but their insatiable covetousness, and priding themselves, and trusting in their riches, that is here taxed. And accordingly the following Clause may also imply this, *Neither is there any end of their treasures*; that is, their covetous desire after these things is insatiable, they never think they have enough of them; though I think that is chiefly intended to set forth the uncountable abundance of their wealth. And the like we must conceive of that which is added concerning their horses, *Their land is also full of horses, neither is there any end of their chariots*; to wit, that they gloried and trusted in these, and minded not Gods favour. But see the Notes, *Deut. 17. 16, 17.*

Ver. 8. *Their land also is full of Idols, &c.*] This expression is used to imply, both how openly this sin was practised amongst them, and likewise how violently they were addicted to it; every corner of their land was full of these vanities; *They worship the work of their own hands, that which their own fingers have made*; an high degree of blindness and madness, that they that were the workmanship of God, should adore an Image, which their own hands had made, instead of God their Creator.

Ver. 9. *And the mean man boweth down, and the great man humbleth himself, &c.*] That is, all sorts of men, high and low do basely prostrate themselves to these Idol-gods; therefore forgive them not; that is, let that vengeance which thou hast threatened fall upon the body of this people, that those that are not incurable may be reclaimed. But for such imprecations, see the Notes, *Psal. 28. 4.* and *Neb. 4. 5.*

Ver. 10. *Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his Majesty.*] Hereby the Prophet foreshews that a day of vengeance was nigh at hand, wherein though their land were full of Horses and Chariots, as he had said before, *vers. 7.* neither that, nor any thing else should do them any good; all the poor refuge that should be left them would be, that as desperate men, that had no hope in God, nor no outward power, whereby to resist their enemies; they should endeavour to hide themselves in rocks and caves

caves in the earth (a poor refuge) by reason of the dread that should fall upon them, when the Lord should appear in such dreadful Majesty to punish them by the Chaldeans for all their wickedness.

Ver. 11. *The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, &c.*] That is, he shall pull down the pride of those that have exalted themselves against God. The chief thing intended is, that they that basely bowed down before their Idols, should now be justly humbled and laid low by the just judgments of God. *And the Lord alone shall be exalted in that day*; that is, the Lord before whom such base Idols are now preferred, shall then be alone exalted, because he shall then be known to be the only true God, and all the power and pride of man shall be found to be nothing before him; they all confessing that it is he that hath brought these judgments upon them, and admiring his infinite justice and power therein.

Ver. 12. *For the day of the Lord of hosts shall be upon every one that is proud and lofty, &c.*] That is, upon all the proud and great ones amongst them. See the foregoing Note.

Ver. 13. *And upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan.*] Lebanon was famous for goodly tall Cedars. See the Note, 1 King. 5. 4. and so was Bashan for mighty strong oaks, Ezek. 27. 6. *Of the oaks of Bashan have they made shine Oars.* Now though the most of Expositors do hereby these cedars and oaks, understand figuratively the great and weighty and lofty ones that were amongst them, their Princes and Nobles, their rich and potent men that exalted themselves against God (as indeed the Scripture doth elsewhere frequently speak thus of such men, as Ezek. 31. 3. *Behold the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing broud, &c.* See also the Note, Judg. 9. 15.) and others do understand hereby their stately buildings made of the timber of these trees, (as indeed the Prophet Zachary speaks after this manner of the destruction of the gallant houses in Jerusalem, Zach. 11. 1, 2. *Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl fir-tree, for the cedar is fallen; because the mighty are spoiled; Howl, O ye oaks of Bashan.*) Yet because it seems apparent that the Prophets design in this part of the Chapter is, first to foreshew the destruction of the Inhabitants, even the greatest amongst them, (which he hath already done in the three foregoing verses), and then afterwards the ruin of all things that were of greatest note and excellency in their land, whereof they did most glory; and wherein they put the greatest confidence, therefore I do not see why this should not be understood literally of the havock the enemy should make in burning up and hewing down the Cedars and Oaks; and other stately Trees that grew there in abundance; and that the rather with respect to the Idolatry that was daily committed in their Groves, where these Trees grew; wherewith God was highly offended; for which see the Notes, Chap. 1. 29, 30.

Ver. 14. *And upon all the high mountains, and upon all the hills that are lifted up.*] Hereby also some understand great and rich men, such as were of great eminency, and did over-look and over-top the meaner sort, as mountains do the plains. And indeed the Scripture doth often speak thus of the great ones of the world figuratively, as in Zach. 4. 7. *Who art thou, O great mountain? before*

Zerubbabel thou shalt become a plain. And, Isa. 41. 15. Thou shalt trample the mountains, and beat them small, and make the hills as chaff. But here I rather conceive it is meant of the hilly and mountainous parts of the land, upon which the Prophet threatens that vengeance should come, the rather because their high places were usually there, and to let them know that these places which they deemed of impregnable strength, and wherein they did so exceedingly glory and trust, as places of sure retreat in times of danger, should be no refuge to them at all.

Ver. 15. *And upon every high tower, and upon every fenced wall.*] Even this also some understand figuratively of men of great strength and power, alledging for the proof hereof another place in our Prophet, where the same figurative expression is used, to wit, Chap. 30. 25. *And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, in the day of the great slaughter, when the towers fall.* But I conceive the meaning of these words is only this, that no fortifications or place of strength should be any defence to them.

Ver. 16. *And upon all the ships of Tarshish, &c.*] See the Note, 1 King. 10. 22. and Psal. 48. 7. Because they prided themselves much in these their ships of great bulk and burden, the defence they were to the Kingdom, and the exceeding wealth they brought into them by way of merchandizing, the Prophet foretels, that these should be also taken or destroyed by the enemy. *And upon all pleasant Pictures;* that is, all the curious Pictures, wherein they so much delighted; under which may also be comprehended their Tapistry and Arras Hangings of Image-work, their curious wrought Plate, and all other the bravery of their houses. Some indeed, because this is joined here with *the ships of Tarshish*, do particularly restrain this to the goodly Pictures and carved Images wherewith they adorned their ships, (and that this custom of beautifying their ships was very ancient, we may see by that of the Poet, — *Pictasq; innare carinas*), or else to the choice rarities which in their ships they brought from the remote Ports of the world. But I think it may better be understood of all their pleasant household-ornament; or that if any particular be intended, it may be their Idolatrous Pictures.

Ver. 17. *And the loftiness of man shall be bowed down, &c.*] As if he had said, And by this universal destruction which God shall bring upon these things before mentioned, wherein ye have gloried so much, and put so much confidence, that shall be accomplished, which was before foretold, ver. 11. *The lofty locks of man shall be humbled, &c.* of which see the Note there.

Ver. 18. *And the Idols be shall utterly abolish.*] As if he had said, Both you and your Idols, before which you have humbled your selves, shall be destroyed together; so far they shall be from helping you, that they shall not be able to secure themselves; yet it may be meant of their being destroyed, not only by the enemies, but also by those that made and worshipped their Idols, where they should see with shame how little good they had done them. See the Note, Chap. 1. 31.

Ver. 19. *And they shall go into the holes of the rocks, &c.*] See the Note above, ver. 10. And from thence that expression seems to have been taken, which our Saviour useth, Luk. 23. 30. *Then shall they begin to say to the mountains, fall on us, and to the hills, cover us.* The meaning is, that being affrighted with the dreadful

fulness of Gods Judgments, they should be glad to creep into any hole to hide themselves in. *When he ariseth to shake terribly the earth*; that is, to break in upon them with such fury that their State shall be in a manner shattered to pieces, and the hearts of the people shall tremble and shake as it were with an Earthquake. Yea because we read of a dreadful Earthquake that was in the days of *Uzziah*, *Amos* 1. 1. & *Zach.* 14. 5. we may well think that hereby God did foreshew that terrible concussion of the land, whereof the Prophet here speaks.

Ver. 20. *In that day a man shall cast his Idols of silver, and his Idols of gold, which they made, each man for himself to worship, to the moles, and to the bats.* To wit, as being gods blinder than moles, and fitter to lye in darkness, and not to come abroad into the light, than bats are. The meaning is, that they should of their own accord cast away their most precious Idols which they had before most highly esteemed, into any sordid secret hole or corner as into some hole of the earth, where moles use to be, or into some dark and dusty corners of their houses, where bats are wont to roost. And the reason intended why they should do this, may be either first their astonishment and fear in that day of trouble and terrour; though haply at first they might desire to keep them for the worth of the materials whereof they were made, yet afterwards that they might not be encumbered with them in their flight, they should cast them aside into any secret obscure place. Or, 2ly, rather, their disregard and contempt of them; finding how unprofitable and vain they were, and being ashamed of their former confidence in them, they should throw them away with indignation and disdain, as thinking any vile neglected place good enough for such gods to lye in.

Ver. 21. *They go into the clefts of the rocks, &c.* This is repeated to shew why they should cast away their Idols, as he had said in the foregoing verse, to wit, either that being rid of them, they might flee the more freely, or because they hoped for that shelter from the rocks which they could not afford them.

Ver. 22. *Cease from man, &c.* That is, give over your confidence in man, whose breath is in his nostrils, and so he may be taken away in a moment; though he may puff and seem to breathe forth wrath, yet alas his breath may be soon gone; for wherein is he to be accounted of? to wit, in and of himself, when God is not with him, and especially when God is against him. The Prophet having threatned them with the ruin that was coming upon them, doth hereupon infer this warning, not to slight the foregoing threatnings out of a vain confidence in the strength of their present estate. And withal, this makes way to that which follows in the next Chapter, where God threatens to destroy all in whom they might think they had most cause to trust.

CHAP. III.

Vers. 1.

For behold, &c.] The Prophet having closed the foregoing Chapter with an exhortation not to trust on man, *Cease from man whose breath is in his nostrils, &c.* here he adds this as a reason of that exhortation, to wit, that God would destroy all the power of man, and of all humane helps and supports, whereon they did with so much confidence rely. And observable it is, that he speaks of this destruction, as of a thing which they might see immediately and suddenly coming upon them: *For behold, the Lord, the Lord of hosts doth take away from Jerusalem, and from Judah; that is, it shall be as certainly done, year, and that suddenly too, as if it were doing already: the stay and staff; that is, all things wherewith your state is supported, and whereon you do for your preservation and safety rest and rely (and so under this general expression may be comprehended all those stays of their state, which in this and the two following Verses are particularly mentioned), or all things requisite for the support of mans life; and if we understand the words so, then the following words are added to shew what he meant here by the stay and the staff, to wit, the whole stay of bread, and the whole stay of water, that is, all meat and drink necessary for the preservation of mans life; for the phrase here used, the stay of bread and water, see the Notes, Levit. 26. 26. And how this was accomplished, we may see, 2 King. 25. 3. where it is said of Jerusalem when it was besieged: That the famine prevailed in the city, and there was no bread for the people of the land. See also Jer. 38. 9. & Lam. 5. 4.*

Ver. 2. *The mighty man, and the man of war, the Judge and the Prophet, and the prudent and the ancient.*] By the mighty man may be meant such as were great men amongst the people for power of command; see the Note, Gen. 10. 8. or rather men of great strength, valour and courage; as indeed we find it expressly mentioned that at the taking of Jerusalem, the King of Babylon carried away all the Princes, and all the mighty men of valour, 2 King. 24. 14. Again by the Prophet may be meant all their Teachers, or more particularly those that had the spirit of Prophecy to foretell future things; which how it was accomplished, you may see in the Note; Psal. 74. 10. when the Eyes of a Nation; those which are the Rulers and Teachers are put out, that Nation must needs be in a sad condition. And then by the prudent is meant men of a piercing judgment, able to bolt out the truth of things in the most difficult cases, and to give a shrewd guess at things that should afterward come to pass. But for this see the Notes, Prov. 16. 10. & 1 Chron. 12. 32.

Ver. 3. *The captain of fifty, &c.*] By mentioning this, which was one of the most inferior places of command, the Prophet implies that there should scarce be a man left, that was fit to undertake the meanest and the lowest charge for the leading forth and governing of their armies. As for the following words, *and the honourable man and the counsellor*, that which is translated in our Bibles, *the honour-*

honourable man, is in the Hebrew, *a man eminent in countenance*, and thereby is meant men that for their birth and place, their gravity, parts and vertue, were so revered, and of so great esteem amongst the people, that the very sight of them caused an awe in the hearts of those that came before them; they carried authority with them in their very countenance. See the Note, *Ecclef. 8. 1.* And then *the cunning artificer* is mentioned amongst others; because those that were more than ordinary skilful in such arts, were of great use in a State, as for the fortifying of their Cities, and making engines of war, and many other things both in civil and warlike imployments, that did contribute much to the upholding of the State, yea, and to the preservation of mens lives; and the cutting off such therefore must needs be a great inconvenience and loss to a people. And accordingly indeed we read that when the *Babylonians* had taken *Jerusalem*, amongst others they carried away *all the Craftsmen and Smiths*, 2 King. 24. 14. As for the last here named, *and the eloquent Orator*, or, *the man of speech*, as it is in the margin, (which is in the Original, *skilled in charms*), the taking of these is mentioned, because such are very able to disswade from evil, and to perswade to good, to restrain, to still and suppress, and (as I may say) to charm the seditious, (as *Abigail* by her good language charmed *David*, and as the woman of *Abel* charmed *Joab* first, and afterward the whole City) and to bow the minds of men to those things that may be for publick good.

Ver. 4. *And I will give children to be their Princes, &c.*] As if he had said, Instead of those men of worth that shall be taken away, silly and childish men shall be brought to rule over them. And this might be spoken with respect to *Abaz* and *Manasseb*, or rather to the four last Kings of *Judah*, that did indeed manage their affairs very weakly. But see the Note, *Ecclef. 10. 16.*

Ver. 5. *And the people shall be oppressed every one by another, and every one by his neighbour, &c.*] This is added to set forth what tumults, disorder and confusion there should be in the land amongst people of all ranks, without any respect of age or state, of neighbourhood or friendship, when those that were the stay of the State were taken away, and men so unfit to rule should have the reins of Government put into their hands, when there should be no Governour, or such as should be as bad as none.

Ver. 6. *When a man shall take hold of his brother, &c.*] The drift of this passage is to shew, that in that confusion described in the foregoing verse, the state of things should be so miserable, and in such a desperate condition, that no man should be willing to undertake the Government, (a thing which at other times men are wont most ambitiously to affect), though he were never so earnestly pressed to do it. *When a man shall take hold of his brother of the house of his father*; as if he had said, In that confusion men shall be ready to tender the Government to some one of their fathers family and kindred. And so too it may imply, that this should be done factiously in several places, to the disturbance of the common peace, some chusing one, and some another, every one seeking to advance one of his own family, without any respect to the publick good. However this expression of taking hold, *a man shall take hold of his brother*, doth clearly imply, how earnestly they should urge and press, and importune him, as those that would have no denial, but would in a manner force him to undertake that Go-

vernment, *saying, Thou hast clothing*, that is, thou hast better apparel than any of us have; an expression which may imply, that they should be brought to such a low and poor condition, that if any man was but a little better clothed than the common sort were, they should proffer to make him their ruler: Or *clothing* may be mentioned figuratively, to imply an estate fit for a chief Magistrate, *Thou hast clothing*, as if they should have said, Thou art well bred, and hast been generously brought up, thou hast an estate convenient for a Governour; at least thou art not so low brought as we are, but hast somewhat left to maintain thy state. *Be thou our ruler*, as if they should have said, We chuse thee to be our ruler, and therefore without any delay undertake this charge, *and let this ruin be under thy hand*, that is, undertake thou the charge and support of this ruinous and declining state. The meaning is, that they should endeavour to affect him, to compassionate them in their misery, saying, Thou seest we are like to be utterly ruined, put to thy helping hand to prevent it; by thy power do what thou canst to bear us up and to uphold us from that ruin that is apparently coming upon us.

Ver. 7. *In that day, &c.*] That is, in that day of Gods vengeance before mentioned; or in that very day, when the supreme Government shall be tendered to men, as was said in the foregoing verse, the man to whom it is tendered shall presently, so soon as the motion is made to him, without taking any time to deliberate, or consult about the business, refuse the tender that is made to him, *he shall swear, saying, I will not be a healer*; that is, he shall not only refuse the Government, but to shew how resolved he was herein, he shall refuse it with an Oath. It is in the Original, *In that day shall he lift up*, to wit, his hand; but thereby is meant, *In that day shall he swear*, for which see the Notes, *Jer. 14. 22. & Deut. 32. 40.* *saying, I will not be a healer*, in the Hebrew it is, *a binder up*, but for that see the Note, *Psal. 147. 3.* the meaning is, that to make them know, that he would never be drawn to take the Government upon him, he should tell them plainly, that he was no way able to heal the breaches that were in their ruined State; *I will not be a healer*, as if he had said, These wounds and breaches in your State exceed my skill, and are too hard for me to cure, I am no way fit to undertake such a dangerous and difficult charge. *For in my house is neither bread nor clothing; make me not a ruler of the people*; that is, Whatsoever you may think, I have not an estate fit for such a charge; which tends much to set forth the low and desperate condition of the State at that time, whether it were a false oath, merely out of fear, that he might decline the danger of accepting the Government tendered, or whether he spake truly, and so those should be found to want necessities for the support of their own families, that were thought fit to be chosen to the highest places of Magistracy amongst them.

Ver. 8. *For Jerusalem is ruined, and Judah is fallen, &c.*] This may be taken as the continued speech of the party spoken of in the foregoing verse, that should refuse the supreme Government tendered to him: wherein he gives this as the reason of his refusal, that the state of the land was so far ruined, that it was not in his power to uphold it. Or rather as the words of the Prophet, foretelling the certainty of their ruin by speaking of it, as if it were done already; and without giving reason why it must need be so, *Because their tongue and their dings are against*

against the Lord to provoke the eyes of his glory; that is, his glorious eyes, the eyes of his glorious Majesty, and who hath manifested himself amongst them to be a God of infinite glory. See the Notes, Chap. 1. 4.

Ver. 9. *The shew of their countenance doth witness against them, &c.*] As if he had said, Not only their words and deeds, but even their very countenance, their *Whores forehead*, as it is called, *Ier. 3. 3.* the open profession which they made of their impiety, did sufficiently discover what impudent and vile wretches they were; there needs no other witnesses to convince them. *And they declare their sin as Sodom, they hide it not*; that is, they are no way ashamed of it, but openly avow it, boasting of it, and glorying in it, as the *Sodomites* did. *Wo unto their soul*; that is, wo to them. See the Note, *Psal. 3. 2.* *For they have rewarded evil to themselves.* See the Note, *Prov. 11. 17.*

Ver. 10. *Say ye to the righteous, that it shall be well with him, &c.*] That is, let this be said to those that are righteous, and therefore live righteously; or let them assure themselves of this. The drift of inserting this may be to comfort those few that were righteous amongst them, by assuring them that notwithstanding those sad calamities which he had threatned should come upon the land, it should certainly go well with them; it should fare well with them, however things went; or, by way of reproving the false Prophets, that sadded the hearts of the righteous, and flattered the wicked; affirming, that it was not the wicked but the righteous only, with whom it should go well, which is therefore more expressly added in the following verse, *Wo unto the wicked, it shall be ill with him, &c.*

Ver. 12. *As for my people, children are their oppressors, &c.*] See the Note above, *Verf. 4. & Eccles. 10. 16.* *And women rule over them*; and according to the former branch, I conceive that hereby is meant effeminate and womanish men, foolish, vain, light, &c. though I know some think it is spoken of the wives and mothers of their Princes, women of a proud imperious spirit, such as *Jezabel*, and *Athaliah* were, and that their intermeddling in, and over-ruling of State-affairs, should be the cause of much mischief in the land. But withal observable is the express mention that is made, that all this should be amongst those that were Gods peculiar people, *As for my people, children are their oppressors, &c.* there being much in this, that there should be such disorder amongst those that had enjoyed such special means to teach them better, and that such worthless men, boys and women, should rule and domineer over a people that God had separated to himself in so special a manner. And the rather is this to be observed, because it is again expressed in the next clause, *O my people, they which lead thee, cause thee to err*; that is, thy Rulers and Princes mislead thee; for of these he seems to be principally here speaking, though indeed their Priests and Prophets may well be included too. This last clause may be read from the Original, as it is in the Margent, *They which call thee blessed, cause thee to err*; which also may be meant, both of their flattering Teachers and Magistrates, who though they ruined the people by their evil Government, yet were wont to applaud their happiness herein, and to assure them that all things did and should go on happily with them. *And destroy the way of thy paths*; that is, they undo thee in regard of thy conversation and course of life; or they corrupt and mar thy ways, to wit,

by seducing and misleading them into evil ways, through their ill Government, corrupt teaching and bad example, and by confirming and encouraging them in their wickedness, and making them incorrigible and incurable through their base flatteries, and groundless promises. In this phrase of *destroying the way of their paths*, there seems to be an allusion to those that so mar the paths wherein men have been wont to go, that they that would go in them, cannot discern them. However clear it is, that all this is added as a dreadful effect of Gods anger in bringing such to rule over them, and as an apparent discovery of the wickedness of the people in being so ready to obey their commands, and follow their examples, though never so bad.

Ver. 13. *The Lord standeth up to plead, and standeth to judge the people.* That is, he is prepared, and just in a readiness to do it, namely, to plead his own cause against a rebellious Nation, and the cause of his people against their cruel oppressors, and to punish them, and to deliver those that are oppressed by them.

Ver. 14. *The Lord will enter into judgment with the ancients of his people, &c.* That is, with the Judges and Magistrates, who were commonly chosen of those that were old men, and therefore called, some of them at least, Elders. See the Note, Numb. 11. 16. and it is again expressed, that they were the rulers of Gods peculiar people, *the ancients of his people*, purposely to hint unto them that they should escape never a whit the more for that. *For ye have eaten up (or burnt) the Vineyard*, that is, say the most of Interpreters, Gods darling people, according to that Chap. 5. 7. *The Vineyard of the Lord of Hosts is the house of Israel*; and so taking it, the word *ye* is very Emphatical; as if he had said, *ye* that I appointed to be keepers of my Vineyard, that should have secured it from the spoil of beasts and thieves, ye have been the thieves and the beasts that have eaten it up, that have devoured it, and laid it waste; but yet by *the Vineyard* may be meant the lands and inheritances of Gods poor people, which these great ones by their extortions and oppressions had eaten up and destroyed. And this indeed suits best with that which follows, *The spoil of the poor is in your houses*, which is an evidence of your oppressions, that cannot be denied; and that of those who so oppress, must needs be deemed the greatest cruelty; your houses that should have been as Sanctuaries to the poor, are the very dens where you store up all your spoil.

Ver. 15. *What mean ye that ye beat my people to pieces, &c.* That is, that ye utterly undo and destroy them, and exercise all manner of cruelty upon them. *And grind the faces of the poor*: that is, cause them by your crushing and hard using of them, to pine away. So that in their poor lean faces it may be seen how cruelly ye have dealt with them. Or else by grinding their faces, may be meant their battering and beating their faces with their hands and fists, as we see it was usual with that people to do, by what they did to Micajah, 1 King. 22. 24. to our Saviour, Job. 18. 22. and to the Apostle Paul, Act. 23. 3. As for the form of Expostulation here used, *What mean ye that ye beat my people, &c.* that is all one as if he had said, Why do ye use them so? what cause or reason can you give for it? who gave you any authority to do thus? what a boldness and barbarous fury is it in you to use my people thus? But see the Note, Psal. 14. 4.

Ver. 16. *Because the Daughters of Zion are haughty, and walk with stretched forth necks, and swollen eyes, &c.* It is not improbable, which some Expositors have observed, that having in the foregoing verses condemned mens oppressing and spoiling of the poor, here he adds this against the pride of women, and the vanity of their attire, because it was very much for the maintaining of the bravery and gallantry of their wives and daughters, that the men did so oppress the poor. That which is rendered in our Translation, *swollen eyes*, is in the Original, *deceiving with their eyes*, because by their lewd and wanton, enticing looks, they did deceive and insnare men, and draw them to lust after them. As for that which follows, *Walking and mincing*, (or, *tripping nicely*) as they go, and *making a tinkling with their feet*; the meaning is, that out of pride and wantonness they went with an affected kind of pace, taking little steps, and seeming rather to swim than to go; and that they made a tinkling noise as they went, and that either by reason of some tinkling ornaments which they wore about their legs or feet, of which there is mention made, ver. 18. as namely garters or strings and roses on their shoes, with spangled lace, or chains, or rings, or bells fastned to their shoes or buskins; or because they shuffled or stamped with their feet, as if they had danced as they went, or because they had Pantofles, that at every step they took, made a noise.

Ver. 17. *Therefore the Lord will smite with a scab the crown of the head of the Daughters of Zion, &c.* And so those heads of theirs which they so proudly lifted up, should not only be made bald, stripped of their hair, which women esteem their chiefest ornament, and do most pride themselves in, and are therefore most careful to cherish it, and to keep it fair and clear, but should also become so loathsome, as being overspread with this scab or scall, that they should now be ashamed to have it seen, and others should turn away their eyes from seeing it. And the Lord will discover their secret parts, which might be done by the rage of the Soldiers that should take them captives, and out of greediness to get spoil, should strip them to their very skin; whereto agreeth that, *Ezek. 23. 26. They shall also strip thee out of thy clothes, and take away thy fair jewels*; or else by bringing them to such a poor and low condition, that they who did formerly exceed in variety and change of raiment, and in the bravery of many foolish superfluities, should then scarce have clothes or rags enough to cover their nakedness. But yet some understand the meaning of this to be, that the Lord should suffer the women to be deslowred or ravished by their enemies; or at least that in a way of scorn and lust they should be thus basely and immodestly abused by the ruder sort of people, into whose hands they should fall.

Ver. 18. *In that day the Lord will take away the bravery of their tinkling ornaments about their feet, &c.* Which was done when they were carried away captives into Babylon bare-footed, and bare-leg'd. See the Note before, ver. 16. And their cauls, (or, *net-works*), whereby may be meant any attire, made so that their skin might be seen through it; though some understand it particularly of such kind of stockings, because the Prophet is here speaking of the ornaments of their feet. And their round tires like the Moon; that is, shaped like a Cresent, a half or full Moon; of which all that can be said is, that *Judg. 8. 21.* it is said that the Midianitish Princes had such Jewels on their Camels necks

And

And observable it is, what a multitude of the toys and vanities the Prophet here mentions, wherewith the women in those days did trick out themselves purposely the better thereby to set forth their pride and folly, and excessive luxury.

Ver. 20. *And the Bonnets, &c.*] Hereby is meant some kind of Hoods, or other Head-tires. And therefore the same word is translated, *Ezek. 24. 17. The tire of thine head.* And 44. 18. *Linnen Bonnets.* And so likewise by the next words, *and the ornaments of the legs,* may be meant their brave stockings or garters, or some other such like ornament; for the same word is render'd, *2 Sam. 1. 10. The bracelets that was on his arm.* And by *their head-bands,* some curious fillets or ribbons wherewith they tyed their hair, or fastned their head-tires to their heads. The greatest difficulty is in the next words, *and the Tablets,* which being in the Original, *houses of the soul,* I cannot conceive why their *Tablets,* which were certain flat Jewels were so called, unless it be because they were the desire of their souls, (in regard they were so exceeding curious and rich), or because they wore them upon their breasts, right over their hearts, which is esteemed the chief seat of the soul.

Ver. 21. *The Rings and Nose-jewels.*] Some think that in those Eastern parts the women used to wear Jewels hanging down from their noses, as well as from their ears; and that it was in allusion to this custom that Solomon saith, *Prov. 11. 22. That as a jewel of gold in a swines snout, so is a fair woman which is without discretion.* But I rather think that these were Jewels which they used to wear hanging from their foreheads down to their noses, and were therefore called *Nose-jewels.*

Ver. 22. *The changeable suits of apparel.*] That is, suits of apparel provided for change. But see the Note, *Gen. 45. 22.*

Ver. 23. *The glasses and the fine linnen, &c.*] Hereby some understand their fine handkerchiefs; and others, their fine shifts. But it may be understood in general of all the fine thin linnen which they used much to wear in those hot Countrys, especially in summer-time: And then by *the Hoods* next mentioned, is meant some attire which they wore on their heads, different from those *ver. 20.* which are there called *Bonnets.*

Ver. 24. *Instead of sweet smell, &c.*] This is added to set forth how sad the change should be, when their delicate women that flaunted it now with so much bravery, should be carried away captives into Babylon. *Instead of sweet smell;* to wit, by reason of the odoriferous ointment wherewith they used to anoint themselves, and the sweet spices and powders, and perfumes they were wont to wear about them, *there shall be a stink,* which should be caused by the sores and ulcers that in their hard usage should grow upon them by the putrifying of their bodies after they had been beaten and scourged by their enemies, by their lying in prisons and dungeons, by their nasty attire in their extream poverty, and those base services wherein they should be employed. *And instead of a girdle, a rent;* that is, instead of those brave girdles which used to be adorned with gold and precious gems, wherewith they were wont to girt their garments about them, there shall be nothing but tattered rags, hanging loose about them in a flatternly manner, so that their nakedness shall not be covered thereby. *And instead of well-*

well-set hair; that is, hair curiously curled, smooth combed, and layed neatly; *Baldness*, see the Note above, ver. 17. *And instead of a smacber, a girding of sack-cloth*, the usual attire of people in great misery and mourning. *And burning instead of beauty*; that is, they that were formerly so proud of their beauty, and so chary to preserve it, shall be then tanned and sun-burnt.

Ver. 25. *Thy men shall fall by the sword, &c.*] This is spoken to *Jerusalem*, or to the whole Kingdom or Nation of *Judah*, being collectively considered as one body. Having shewn how God would avenge himself on their proud women, here he adds likewise how he would deal with the men; and that too doth further imply the misery of the women, who having lost their husbands and friends, should be stripped of all their bravery, and be brought into a mourning condition. *Thy men shall fall by the sword, and thy mighty in the war*; which is in the Original, *and thy might in the war*, where *thy might* is put for *thy mighty ones*, as it is usual with us, when we speak of the Nobles and Gentlemen of a Country, to call them *the Nobility and the Gentry*. However the meaning is, that God would cut off those in whose multitude and valour they had put so much confidence.

Ver. 26. *And her gates shall lament and mourn, &c.*] That is, the gates of *Zion* shall seem to mourn, because whilst *Jerusalem* was in a flourishing condition, the people used to pass in and out through the gates continually; and because the Magistrates used to sit in judgment (see the Notes *Ruth* 4. 1, 2. and *Ps.* 127. 5.) and so there the greatest glory of their State was seen; and there was still the fullest Assemblies, and greatest concourse of the people; whereas after the taking of *Jerusalem*, the gates were ruined, and lay infrequented; therefore it is said here, *Her gates shall lament and mourn*; and the meaning is, that they should look sadly, or that they should be a very lamentable spectacle to all that should behold them. We have the like expressions *Jer.* 14. 2. *Judah mourneth, and the gates thereof languish; they are black unto the ground.* And *Lam.* 1. 4. *The ways of Zion do mourn, because none come to the solemn feast: all her gates are desolate: as it follows here also, and she being desolate (or empried) that is cleared of her Inhabitants and riches, shall sit upon the ground; to wit, as a sad widow bereaved of her husband and children; for this sitting on the ground was the usual custom of mourners, *Ezek.* 8. 14. *And behold there sat Women weeping for Tammuz.* And *Lam.* 2. 10. *The Elders of the daughter of Zion sit upon the ground and keep silence.* See also *Job* 2. 10. yet it is likely there is an allusion also in the words to the ruinous state of a City, that being battered down and burnt with fire, may be well said to lie in the dust, according to that *Chap.* 25. 12. *The fortress of the high fort of thy walls shall be brought down, lay low; and bring to the ground, even to the dust.**

CHAP. IV.

V E R S E I.

A *And in that day, &c.*) That is, in the day when God shall have brought all the evil forementioned upon you, *seven women*, that is, many women (see the Note, 1 Sam. 2. 5.) *shall take hold of one man*; that is, whereas it stands not with the modesty usually found in that sex to woo those whom they desire to make their husbands, but rather they expect to be sued to by them, and much less can they endure a husband that hath more wives than themselves; yet such shall be the extream scarcity of men in those times by reason of the havock which the sword of the *Chaldeans* shall have made amongst them, that many women shall of their own accord desire this, and with so much importunity press their request upon one man, as if they would extort a consent from him, and would take no denial; for this is implied in that which is here said, that they should *take hold* of him, even that they should prosecute their suit with so much vehemency, as if they would force themselves upon him. I know the words may be understood of many women contending for one man, each one intending to have him to her self alone. But because Polygamy was usual amongst that people in those times, and because this doth best set forth what a scarcity there should be then of men, I do rather understand it of many desiring to be his wives jointly together. And lest he should deny them, as being loth to bring such a charge of wives and children upon him, especially in such a time of penury and want, therefore they are said to add that which follows, *We will eat our own bread, and wear our own apparel*; that is, we will no way be any charge to thee; but will our selves maintain both us and ours, *only let us be called by thy name*; that is, accept us to be thy wives, that it may be said that thou art our husband, and we are thy wives, see Gen. 48. 16. & Job. 19. 25. & Jer. 14. 9. There is in this expression an allusion to that ancient custom of calling the wife by the name of her husband, *to take away our reproach*; to wit, the reproach of not having husbands, or not having children; for because God had promised fruitfulness in child-bearing as a great blessing unto that people, Deut. 7. 14. *There shall not be male or female barren among you*; therefore they looked upon barrenness as a great curse and reproach to them; whence it was that Rachel said upon the birth of her son Joseph, *God hath taken away my reproach*; see the Note, 1 Sam. 1. 6. Yea, and the younger sort living without husbands, as if no man regarded them, was counted a dishonour; and therefore we find it mentioned as one of the sad effects of Gods judgments upon his people, *that their maidens were not given in marriage*, Psal. 78. 63.

Ver. 2. *In that day, &c.*] Lest the foregoing threatnings concerning the destruction and desolation that was to come upon the people of God, should quite discourage the faithful that were amongst them, and cause them to question, how then the Covenant which God had made with his Church should be ratified, and how

how the Promises which he had made to them concerning the stability and increase of his Church should be accomplished; to cheer them up is this promise here inserted, as the like was before done, Chap. 1. 25, 26. concerning which see the Notes there. *In that day*, to wit, when God shall have brought all the forementioned judgments upon them, and thereby shall have swept away those that were incorrigibly wicked, and shall have exceedingly purged those that shall be left, though then the people shall be brought to so low a condition, that their estate shall seem to be hopeless, yet even then *in that day shall the Branch of the Lord be beautiful and glorious*. And this is three several ways expounded by Interpreters, though indeed they are all much to one and the same effect. 1. The most of Expositors do by this *Branch of the Lord* understand the Lord Jesus Christ, the promised Messiah, and that especially because the same, or the like Title, is so often given to him else where in the Scripture, as Chap. 11. 1. *And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots*. And Jer. 23. 5. *I will raise unto David a righteous Branch*. And 33. 15. *At that time will I cause the Branch of Righteousness to grow up unto David*. And Zach. 3. 8. *Behold I will bring forth my servant the BRANCH*. And Chap. 6. 12. *Behold the man whose name is the BRANCH*. And accordingly they understand this Prophecy thus, that after those forementioned calamities, when the stock of Davids family seemed in a manner quite withered and dead, the Lord should suddenly and unexpectedly cause a *Branch* to sprout forth from that stem, that should be beautiful and glorious; which is all one as if he had said, that from that family thus decayed, and in a manner quite dead, God would raise up to his people a Captain and Commander that should turn their sorrow into joy, and bring them into a happy condition again; for by this Branches being beautiful and glorious to the remnant of Israel, may be meant, the amiableness, and the glory and majesty of Christ, as well in regard of the transcendent dignity of his person, being the only begotten Son of God, that thought it not robbery to be equal with God, and every way replenished abundantly for the discharge of his work; as likewise in regard of the eminency of his office, and the wonderful bliss which thereby redounded to his people, he being their head; and so the fountain from whence all grace, life and salvation was derived to them; and so the meaning in effect is this, that Christ should restore the remainder of his spiritual Israel to glory and honour by his salvation and grace.

Again, 2ly. others understand this place thus, That the grace and favour of God, or the gifts and benefits, and graces which God should bestow upon his people, should spring up and be visible amongst them, though before in such a desolate condition, as a *branch beautiful and glorious*. And indeed we find an expression much to this purpose, Psal. 85. 11. concerning which see the Note there.

But, 3ly. very many of our best Expositors do by the *branch of the Lord*, understand the Church and people of God; which agreeth with that Chap. 5. 7. *The Vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant*. And 44. 3, 4. *I will pour my spirit upon thy seed, and my blessing upon thine off-spring, and they shall spring up as among the grass, as willows by the water-courses*. And so they take the meaning of that which is here foretold to be this,

that whereas the people of God after the calamities before threatned, and especially after the *Babylonian Captivity*, should be as a piece of ground wasted and dried, and parched, never likely to become a people any more, much less to recover their ancient splendor and glory; yet after that, out of these poor remainder of *Israel*, a *branch of the Lord* should spring forth *beautiful and glorious*; that is, this poor despised people should as a new Church sprout out afresh, and be restored to as glorious a condition as ever. And however this was partly accomplished in the rebuilding of the City and Temple of *Jerusalem* at their return out of *Babylon*, and more especially in their spiritual glory, because they that should be preserved out of the prophane rabble that were destroyed, should be purged from their Idolatry and other wickedness, and so should become glorious in Gods sight; yet doubtless it was principally fulfilled in the glory they attained, when they became the people and Kingdom of Christ. So that (as is said before) it is much at one, whether we understand this of Christ, who was the glory of his Church, or of the Church in whom Christ was glorified. And to be sure very fit it was that Gods people should for their comfort be put upon the expectation of those glorious days of the Gospel; because even after their return from *Babylon* the state of the Church should be still in many regards so mean and contemptible. As for the following clause, *And the fruit of the earth shall be excellent and comely for them that are escaped of Israel*; some understand this also of the excellency and loveliness of Christ, and that he is called *the fruit of the earth* with respect to his manhood. See the Note, *Psal.* 85. 11. And others by *the fruit of the earth*, as before by *the branch of the Lord*, understand the Church and people of God, to wit, that those poor remainders of Gods *Israel* that should be left in the land after their return out of *Babylon*, should again grow up to an estate of great excellency and glory, like some fruit-bearing plant that should suddenly spring out of a dry parched ground, and bring forth rich and goodly fruit, which they chiefly apply to that spiritual glory which they should attain by Christ their promised *Messias* in the days of the Gospel. But the most of Expositors do by *the fruit of the earth* here understand the rich and plenteous gifts of Gods bounty and grace, which after that time the people of God should enjoy, as namely,

1. That the land should yield her fruit in wonderful plenty, excellent and goodly (under which all other things tending to their outward happiness and glory may be comprehended), which whether it were occasioned by the lands lying fallow in most places so many years together, during the *Babylonian Captivity*, or by the extraordinary blessing of God upon it, did tend much to their bliss and glory in outward respects; whence is that *Ezek.* 36. 35. *And they shall say, This land that was desolate is become like the garden of Eden, &c.* See the Note also, *Psal.* 72. 16.

And, 2ly, that they should excel and become most amiable and lovely for the manifold graces of God in them, the fruits of the Spirit, wherewith they should be most richly adorned; for thus the Scripture is wont to speak of the holiness and righteousness of Gods people, as of a spiritual fruit, springing from an inward principle of grace in the heart, and appearing gloriously in their lives and conversation; and thence is that *Chap.* 45. 8. *Drop down ye heavens from above,*
and

and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. And that Chap. 61. 2. where the people of God are called the trees of righteousness, the planting of the Lord, that he might be glorified. See also again the Note, Psal. 85. 11.

Ver. 3. *And it shall come to pass, &c.*] Here the Prophet sets forth what that glory chiefly was, which God should confer upon his Church, to wit, *that he that is left in Zion, and he that remaineth in Jerusalem*; that is, those that were left alive, not in Babylon (for many of those did chuse to continue there, despising the liberty that was tendered then for their return into their own land) but in *Zion and Jerusalem*, being returned thither from their Captivity in Babylon (under which may be comprehended even those that after their return dwelt elsewhere in the land; because they also went up yearly to Zion to worship there), *shall be called holy*, that is, shall be a holy people, see the Note, Chap. 1. 26. when God had destroyed the wicked that were amongst them, and purified those that were left, by his spirit, these should now be a holy Nation, *even every one that is written among the living in Jerusalem*; that is, every one whom God had fore-appointed to survive the calamities of those times, and to be found living amongst those that should return from Babylon to Jerusalem. Now if it be objected against this Exposition, That it was not thus with the Jews when they returned out of Babylon to Jerusalem. It is evident by the story of those times, that even amongst the little remnant of Gods people, there were many wicked ones; and therefore they were far from being all holy. To this I answer, That there was a great Reformation then wrought in the whole body of the people, in that they were greatly purged from their Idolatry, and other gross sins, that were formerly rife amongst them, which was a kind of shadow of that thorow Reformation which God intended to work in his Church. And 2. That so far as this Prophecy hath respect to that real work of Reformation and Sanctification, which is here also promised, it must be intended to the intire holy change that was to be wrought in the Church in all succeeding ages; which as it was began at that time of the purifying of the people of God, when they were delivered out of the Babylonian Captivity, and brought home to their own Country; for it was to be further carried on in the days of the Gospel, till at last it should be perfected at Christs second coming. And if thus we understand this Prophecy, then by that remnant in Zion and in Jerusalem, that shall be called holy, we must understand all the members of the Mystical Church, who are all truly sanctified by the spirit of Christ; and accordingly then the following clause, *even every one that is written among the living in Jerusalem*, may be meant of such as God had decreed unto holiness here, and so unto life eternal in Heaven; concerning which see the Notes, Exod. 32. 32. Psal. 69. 28. and 87. 6.

Ver. 4. *When the Lord shall have washed away the filth of the daughters of Zion, &c.*] That is of the inhabitants of Jerusalem, and spiritually, the visible Members of the Church. Yet it may well be, that the Prophet doth the rather use this expression, with respect to that which he had said, chap. 3. 16. concerning the women daughters of Zion, which had a great stroak in bringing those sad judgments upon Zion, whereof he had before spoken. And should this be so, observable it were, that the bravery and vanity wherein they had so prided them-

themselves, is here turned into *filth*. Having before said, that the remnant of Gods people should be pure and holy, beautiful and glorious, excellent and comely; here the Prophet sheweth when, and how this should be done, *when the Lord shall have washed away the filth of the daughters of Zion; that is, their manifold sins and wickedness, and shall have purged the blood of Jerusalem from the midst thereof; where, by blood, may be meant, the same that was before called filth, namely their vile and loathsome sins (for indeed we look upon nothing as a fouler defilement, than when a thing is besmeared with blood, therefore the filthiness of sin is sometimes termed blood, as Ezek. 16. 6. I passed by thee, and saw thee polluted in thine own blood); or else rather, the blood of Gods Prophets, and other innocent men, which they had shed in Jerusalem: or more generally, their bloody oppressions and cruelties, which is the more probable, because this seems to be spoken with relation to the Prophets foregoing complaints, concerning their bloody sins, chap. 1. 15, 21. concerning which see the Notes there. As for the following words, thereby is shown, how their filth and blood should be washed and purged away, namely, by the spirit of judgment, and by the spirit of burning; for the understanding whereof, we must know, that by this word, *spirit*, where it is attributed to God, is frequently meant in the Scripture, the virtue, or the fervent and vehement efficacy of every operation of God, much the same that is called elsewhere the zeal of God, as chap. 9. 7. *the zeal of the Lord of Hosts will perform this*: So that in saying, that their filth and blood should be washed and purged away by the spirit of judgment, the Prophet means, that it should be done by Gods severe judgments, executed upon them, whereby Idolaters, and other wicked ones should be cut off and destroyed from amongst them. And 2. By Gods preserving and reforming the better sort, and bringing things again into good order in the Church; and so likewise in saying, it should be done by the spirit of burning, he means, that it should be done by a vehement zeal, hot and burning like fire, both for the destroying of the wicked that were amongst them, and burning them up like stubble (which some think also is spoken with relation to the burning of the Temple and City of Jerusalem) and for the purging away of the sins of his chosen ones, even as the dross is purged away by the Refiners fire. But see the Notes, chap. 1. 25, 26, 27.*

Ver. 5. *And the Lord will create upon every dwelling-place of Mount-Zion, and upon her assemblies, a cloud and smoak by day, and the shining of a flaming fire by night, &c.*] As if the Prophet should have said, When the Lord shall have purged his Church and people, and shall have brought them into that glorious condition here before promised, he will then as wonderfully and miraculously guide and protect them in every dwelling-place where any of them shall have their abode, and in their publick assemblies where they shall meet together for the worship and service of God, as he did the Israelites when he led them through the wilderness by a cloud and smoak by day, that is, by a cloud black and thick like smoak, and the shining of a flaming fire by night; concerning which, see the Note, Exod. 13. 21. Even when there should be no appearance of any means for their preservation, yet that should not hinder their protection, because the Lord, as he did then for the Israelites, would create means for the sheltering and securing of them. And indeed because God did discover such riches of grace to his Israel in the many wonders

wonders that he wrought for them in delivering them out of *Egypt*, and in carrying them into the Land of *Canaan*; therefore the Prophets do usually set forth all the great things that God hath promised to do for his Church, by expressions that do allude to that great work. And to the same purpose is that following clause, *for upon all the glory shall be a defence*: that is, there shall be a sure defence over that remnant of his people, of whom it was before said, *ver. 2.* that they should be brought into such a glorious condition; or, that the glory, or glorious condition whereto God would advance his people, should be secured and maintained by means of a divine protection overshadowing every part of it: for herein also that Prophet seems to allude to that clouds covering the Tabernacle, which was in it self a glorious representation of the Church, as it was Gods dwelling-place, as usually at all times where the people rested, *Numb. 9. 16.* *So it was always: the cloud covered it by day, and the appearance of fire by night*: or else especially at that time when the Tabernacle was first set up, when it was in a miraculous manner filled with the glory of God, *Exod. 40. 34.* *Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.*

Ver. 6. *And there shall be a tabernacle, &c.*] This may be added with reference to, and as an explication of that foregoing verse, as if it had been said, And that cloud which the Lord shall create, or that defence which shall be upon all the glory, shall be a tabernacle to shelter them from all danger. Or this may be another figurative expression to set forth how safely they should be protected; *And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a cover from storm and from rain*: wherein there seems to be an allusion to the tents or tabernacles which shepherds were wont to provide to keep them and their flocks from the heat of the Sun by day, and to shelter them from storms, and from rain both by day and by night: yet some conceive, that there is an allusion herein to God's Tabernacle; and that the drift hereof is to signify, either that Gods people should be under the defence before promised, as safe as they that fled for shelter to the sanctuary; whereto agreeth that promise, *Ezek. 11. 16.* *I will be to them as a little sanctuary*: see the Note *Psal. 27. 5.* or else, that as the Tabernacle was, by the covering that was thereon, defended from all annoyances of wind and weather, both storms and rain; so should the Church be defended by the provident care of God over them, from all evils whatsoever, both greater and lesser evils: for which see also the Notes, *Psal. 121. 5, 6.*

C H A P. V.

V E R S E 1.

NOW will I sing, &c.] This is another Prophecy, distinct from that which went before: and it is composed in the way of a mournful ditty, setting forth the great care and cost that God had bestowed upon his people, the Church of the *Jews*, and how ill they had requited him for all that good that he had done.

done for them. And why God would have such like passages as this, expressed in songs, may be seen in the Note upon *Deut.* 31. 19. *Now will I sing to my well-beloved*, &c. Some Expositors hold that this is spoken in the person of God the Father, the Lord of the Vineyard; and consequently that it is Christ, his well-beloved Son, *his dear Son, the Son of his love*, Col. 1. 13. of whom he speaks here, *Now will I sing to my well-beloved*, see the Note, 2 *Sam.* 12. 25. But I see no reason at all, why we should not take these words as spoken by the Prophet in his own name. *Now will I sing*, that is, I will compose, recite and publish in the way of a Song, *to my well-beloved*, that is, to the Lord Christ, whom with my soul I love. For the Prophets and Apostles are in a special manner, with respect to their office, termed the friends of the Bridegroom, *Job.* 3. 29. & 15. 15. And in saying, *Now will I sing to my well-beloved*, his purpose is to shew that he composed this Song for his sake, that it might be to his praise and glory, (according to that expression of *Dauid's*, *Psal.* 101. 1. *To thee, O Lord, will I sing*), that he had not done it out of a desire to cast any aspersions thereby upon the Jews, but out of love to God in Christ, and zeal to his glory, as grieving to see him dishonoured and despised by a people for whom he had done such great things, and that he might bring them to repentance, or at least leave them inexcusable, and might however vindicate Gods justice in punishing such an unworthy and ungrateful people. And then for the words that follow, *A Song of my beloved touching his Vineyard*, they are added to set forth the subject-matter of the Song, to wit, that though it were written in the way of an elegant Parable, yet it was intended concerning his beloved, the Lord Christ, and touching his Vineyard, the Church of the Jews, it was written in his name, and by the inspiration of his Spirit, and that to shew what he had done for his people, and how ill they had required the care that he had taken of them, and the abundant means that he had used to do them good. And indeed the Church of God is frequently in the Scripture compared to a Vineyard, (see the Notes, *Psal.* 80. 8, &c. and *Cant.* 8. 11, 12.) 1. Because the Church are in themselves a weak and feeble people, as the Vine in comparison of other Trees, is a poor weak plant, not able to bear up it self. 2. Because God doth so highly prize, and dearly love his Church above all people, even as men are wont to esteem and delight in their Vineyards more than all their possessions besides. 3. Because no part of mens husbandry do stand in need of so much care and cost, as the Vineyards do. And, 4. because the fruit of the Vine is so precious, and the stem thereof so useless, if it bear no fruit; in regard whereof, as in sundry other respects, the Church may well be compared to the Vine. And very probable it is, that hence Christ took those Parables concerning Vineyards, *Mat.* 20. 1. & 21. 28, & 33, &c.

My beloved hath a Vineyard in a very fruitful hill.] Here the Song begins, where there is in the first place mention made of the Vineyards being planted in a very fruitful hill, because indeed Vines thrive best in hills, if they be of a good soil, *Bacchus amat colles*, whence is that expression, *Psal.* 80. 10. *The hills were covered with the shadow of it*; and herein it seems he alludes, either to the exceeding great fruitfulness of the land of Canaan, *Psal.* 80. 8, 9; or rather to that eminent and happy estate wherinto God had brought that people.

Ver. 2. *And he fenced it, &c.*] To wit, both with a hedge, and with a wall without

out that, as is evident by that which is said afterward, *And I will pull down the hedge thereof, and break down the wall thereof;* for which see the Note, *Mat. 21. 12.* And *gathred up the stones thereof, and platted them with the choise Vine, and built a tower in the midst of it;* to wit, as a watch-tower, from whence the Keepers of the Vineyard might over-look the whole ground round about it, and watch that no thieves or beasts did break into it; and also *made a winepress therein,* to wit, as making no question but that he should in time reap the fruit of his Vineyard, as a recompence of all his cost and pains. Many several ways Expositors do unfold the mystical sense of the several branches of this Parable, as in that particular of the watch-tower, that thereby *Jerusalem* is meant, wherein the Priests and Judges were to reside, as keepers of Gods Vineyard. But it is too much curiosity in expounding this Parable thus to determine of every particular. The drift of all in general is to set forth, that nothing was omitted that might promote the fruitfulness of the Vineyard; whereupon that complaint is inferred in the next words; *and he looked, to wit, with a longing desire and hope, that it should bring forth grapes,* that is, good grapes, namely, when the Vines were grown up, and the time of vintage came, and it brought forth wild grapes, that is, naughty unfavoury grapes, like those that grow on wild vines, that are usually found in hedges. The meaning is, that the *Jews* did not return to God that service and obedience which might justly have been expected from them; but were most wicked in their lives, more like Heathens than like Gods peculiar people. See ver. 7.

Ver. 3. *And now, O Inhabitants of Jerusalem, and men of Judah, judg I pray you, between me and my Vineyard.*] And thus the Lord doth unquestionably evidence how unexcusable the *Jews* were, and how just cause he had to destroy them, because *these inhabitants of Jerusalem and men of Judah,* were those whom he had termed the Lords Vineyard; and therefore they being called to judg in his case of the Vineyard, yea any man amongst them, this must needs imply, that if God should appeal to their own consciences, or to the decision of any reasonable man amongst them, they must needs acquit him, and condemn themselves. And thus our Saviour dealt with those whom he intended by the husbandmen to whom the Vineyard was let out, *Mat. 21. 43, 44.*

Ver. 4. *What could have been done more to my Vineyard, that I have not done in it? &c.*] To wit, In regard of outward means; for the Lord holds himself here to the former Allegory of the Lord of a Vineyard, who can only take care that no outward means be neglected, that are like to be helpful to make his Vineyard to bring forth good fruit, but cannot command a blessing from Heaven upon it to make it yield its increase, *1. Cor. 3. 7.* In applying therefore this expression to God; we must not say that God could do no more than he did to make the *Jews* a holy people. There is no question but that God could by the mighty working of his Spirit have changed their hearts, and have made them brought forth fruit meet for repentance. But this God was not bound to do. And therefore the drift of this expression is only to shew, that no outward means had been wanting to make them bring forth good fruit, and that therefore they had nothing to plead for themselves, they were altogether inexcusable, he had done enough to bring them to live holily, as became Gods people, if they had not

been a perverse stubborn people. And to this purpose also tends that following Expostulation, *Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?* as if he had said, was there any reason it should be thus? But see the foregoing Note, ver. 2.

Ver. 5. *And now go to, I will tell you what I will do to my Vineyard, &c.*] Thus God is wont to forewarn men of the judgments that are coming upon them, before he inflicts them: *I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof, and it shall be trodden down,* see the Note above v. 1. & Psal. 80. 12, 13.

Ver. 6. *And I will lay it waste, &c.*] The drift of this, and the following expressions is to shew that God would no longer shew so much care, nor be at such cost for the good of this people, as formerly; yet many Expositors do apply these expressions severally in a mystical sense, *I will lay it waste*; that is, I will deprive them of all those privileges which they enjoyed as my peculiar people, and they shall be left in the same condition with other Nations; or their land shall be left waste and desolate, which agreeth with that of our Saviour, *Behold your house is left unto you desolate*, Mat. 23. 38. *It shall not be pruned nor digged*; that is, there shall not be that care taken of them by their teachers to reprove them, and reform them, and make them fruitful in good, as there hath been. (In the word (*digged*) there is an allusion to the custom of digging about their vines, to get out the weeds, and to loosen the earth, that the water wherewith they were watered, might the better come to the roots, see Luk. 13. 8.) *but there shall come up briers and thorns*, that is, Idolatry and all kind of wickedness shall abound amongst them, and overspread the land. *I will also command the clouds that they rain no rain upon it*; that is, they shall have no teachers to instruct them; see the Note, Psal. 74. 9. (for the instruction of Gods Prophets is often in the Scripture compared to the rain, see the Notes, Deut. 32. 2. & Job 29. 23.) or if they have teachers, there shall be no blessing from Heaven to make their teaching effectual for their good.

Ver. 7. *For the Vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant, &c.*] Here the foregoing Parable is explained: And the men of the Tribe of Judah are more particularly termed the Lords pleasant plant (alluding therein to that which was usual, that in Vineyards men had ordinarily some vines, which they esteemed and delighted in above the rest) because the Lord had done more for them, than for all the other Tribes, see the Notes, Psal. 78. 68, & 87. 2. and that especially because God had appointed that out of their Tribe the Messiah should spring; and the more God had done for them, the more abominable was their ingratitude. And then in the next words is shewn what the wild grapes were, which this Vineyard brought forth instead of good grapes; *and he looked for judgment, but behold oppression; for righteousness, but behold a cry*; to wit, sins that cried to God for vengeance: see the Note, Gen. 4. 10. or rather the cry of the oppressed, complaining both to God and man of the injuries done them.

Ver. 8. *Wo unto them that join house to house, that lay field to field, &c.*] The Parable being ended and explained, here the Prophet proceeds to an enumeration of some principal heads of their grievous sins, the *wild grapes*, which Gods Vine-

Vineyard brought forth. And having in the foregoing verse mentioned *oppression*, as one of their great crying sins, here in the first place he inveighs against their covetousness, as that which was the root of all their oppressions. It is not absolutely unlawful for men to join one house to another, or to lay one field to another, that is, to purchase several houses, and several fields. That which the Prophet condemns, is their insatiable covetousness, that they never had enough; but were still seeking to enlarge their possessions, not caring how unjustly they did it, by fraud or violence wresting other mens possessions from them. And because by the Law of God it was unlawful for the Jews to alienate their lands from one Tribe to another, (see *Levit. 25. 23. & Numb. 36. 7.*) it may well be that this encroaching upon other mens possessions is here amongst others intended, see the Note, *1 King. 21. 3. Till there be no place*; that is, say some Expositors, till there be no place left which they have not gotten into their possession; or rather, till there be no place left for their poor neighbours to dwell near them; as if the land had been given only for them to dwell in, which is implied in those last words, *That they may be placed alone in the midst of the earth.*

Ver. 9. *In mine ears, said the Lord of hosts, &c.* That is, the Lord spake this which I shall now tell you, in my hearing; which agreeth with that expression of our Saviours, *Luk. 4. 21. This day is this Scripture fulfilled in your ears*; or, The Lord revealed it secretly to me by the inspiration of his Spirit. Yet many Translate it, as it is in the Margent of our Bibles, *This is in mine ears, saith the Lord of hosts*; and then the meaning must needs be, that the cry of their oppressions in joining house to house, &c. as he had said in the foregoing verse, or the cry of those that were oppressed by them, was gone up into the ears of the Lord, though they thought he regarded it not. And it may well be that from hence the Apostle James borrowed that expression of his, *Chap. 5. 4. Behold the hire of your labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbath*, that is, the Lord of hosts. See also the Note, *Ezra 9. 6. Of a truth many houses shall be desolate, even great and fair without inhabitant*; to wit, because their owners should be slain or carried into captivity; which was fully accomplished at the Chaldeans taking of Jerusalem, when after a great slaughter amongst all sorts of people, the Princes, Nobles, and rich men were carried captive into Babylon, and so no body was left to dwell in their stately houses. And this is mentioned as a punishment proportioned to their sin in joining house to house, as was before said. All the benefit they should reap by the multiplying and enlarging their houses in such a way, was, that they should be taken away from the enjoying of them, and their houses should be left desolate and without an inhabitant. It is expressed in the Hebrew with a conditional particle, *If many houses shall not be desolate, &c.* But this is an Emphatical form of swearing usual in the Scriptures, wherein somewhat is left to be understood by those that hear it, which is not expressed. It is as if the Lord had said, If this comes not to pass, as I have said, let not me be owned for the true God; or, let me not be deemed a just God, a God of truth, &c. And therefore it is well rendered in our Translation, *Of a truth many houses shall be desolate, &c.*

Ver. 10. *Yea ten acres of Vineyard shall yield one bath, &c.*] Which was about eight gallons, see the Note, 1 King. 7. 26. so that an acre of ground planted with vines should not yield to the owner one whole gallon of wine. *And the seed of an homer, which was much about our bushel, shall yield an ephab, and that was, Ezek. 45. 11. the tenth part of an homer;* and therefore consequently the meaning must needs be, that their land should not yield them above the tenth part of the seed that was sown in it. Indeed *Exod. 16. 36.* it is said expressly, *that an homer is the tenth part of an ephab.* But therefore I conceive the Omer, and the Homer were two different measures, as indeed they are differently also written in the Hebrew. The Omer was a smaller measure, *the tenth part of an Ephab,* but the Homer was a far greater measure, the same with the Bath, *Ezek. 45. 11.* containing ten Ephabs; and therefore it was a very heavy curse of God upon their land, when they should reap but one Ephab where they had sown an Homer, which was ten Ephabs. As in the foregoing verse the desolation of their houses was allotted as the punishment of their joining *house to house*; so here the barrenness of their land is threatened as a just and fit reward of their laying *field to field*; yet it may be also added, as the cause why their houses should be left desolate. And besides this is inferred fitly upon the foregoing Parable. Because God had lost his cost and labour bestowed upon them that were his Vineyard, therefore they should lose the cost and labour they bestowed upon their lands and Vineyards.

Ver. 11. *Wo unto them that rise up early in the morning to follow strong drink, &c.*] To wit, as pursuing it with all eagerness, being never well till they be at it; see the Note, *Eccles. 10. 16.* *That continue until night,* which is in the Original *until twilight*; and so the meaning may be, that they sate at it, either from morning to evening, or from morning to morning; till wine inflame them, to wit, with unnatural heat, and so instead of quenching, increaseth their thirst, and so they many times fall into burning fevers, and are as it were set on fire with anger and fury, and inflamed with burning lusts. See *Prov. 23. 29—33.*

Ver. 12. *And the harp, and the viol, the tabret and pipe, and wine, are in their feasts, &c.*] That is, they give up themselves wholly to these carnal delights, not minding the Lord, nor their duty to him. The things here named were not mentioned as evil in themselves, but it is their excess herein, and their abuse of them that is here condemned. And therefore it follows, *but they regard not the work of the Lord, neither consider the operation of his hands*; that is, his judgments, to wit, either those which God had already brought upon their land; (for it is most probable that this was spoken when in the days of *Abaz* the Syrians, *Pekab* and the *Philistims*, had made great havock in Judea, yea when the Ten Tribes were already carried away captives into *Assyria*. And we see the Prophet *Amos* condemns the same jollity upon this very ground, of their not laying to heart the sad calamities that were befallen the Ten Tribes, *But they are not grieved for the affliction of Joseph,* *Amos 6. 6.*) Or else those which did at this time hang over their heads, which God had threatened by his Prophets, and to which he had already begun to make way: which seems most probable, because afterwards he speaks of these, *ver. 19.* under this expression, *Let him make speed and hasten his work.* Yet I see not but that this may also be extended to their not

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considering Gods works of Creation and Providence in general, concerning which see the Notes, *Psal.* 28. 5, & 92. 5, 6. so that this may be added to imply the reason why they did so wholly give up themselves to pleasure, as if they had nothing else to do in the world, to wit, because they did not by a due consideration of his work, lay to heart how great the Lord was whom they provoked by their sins. Or, because they did not consider that God, the work of whose hands they were, and who had made, and by his Providence brought in to them all those necessary Provisions wherewith they were sustained, had therefore done this, that they might fear and serve him, and not live as brutishly as the beasts do: And indeed well might such men be charged with disregarding the works of God, because gluttony and drunkenness do so overwhelm men, and even drown reason in them, that they mind nothing but their bellies; whence is that of our Saviour, *Luk.* 21. 34. *Take heed to your selves, lest at any time your hearts be over-charged with surfeiting and drunkenness—and so that day come upon you unawares.*

Ver. 13. *Therefore my people are gone into captivity, &c.*] That is, they shall certainly go into captivity; it is as sure as if it were done already. It may be indeed the Ten Tribes were already carried away; but it is the Babylonian captivity that is here threatned as the punishment of those sins which the Prophet had now reprov'd; *because they have no knowledge*, to wit, to take notice of the danger they are in, by a due consideration of the judgments, either incumbent on them, or impendent over them; and so this may be spoken with respect to what he had said in the foregoing verse, *they regard not the work of the Lord, &c.* or because they are such a sensual, senseless, and brutishly ignorant people; and therefore it is that by way of aggravating this their wilful ignorance from the special means which God had afforded them to make them an understanding people, they are here called Gods peculiar people, *Therefore my people are gone into captivity, because they have no knowledge*; as if he had said, Though I have given them my Law to enlighten them, and sent my Prophets to teach them, yet through their profaneness and sensuality, they are as brutish as the very bruit beasts, *Wine and new wine take away the heart*, saith the Prophet, *Hos.* 4. 11. and therefore they shall be carried away for slaves into a strange land. *And their honourable men are famished*; it is in the Original, *their glory are men of famine*; but the meaning is, That the great ones amongst them that were in greatest esteem, and lived in all pomp and plenty, being generally accounted the glory of their Nation, should be starved for want of necessary food. Because in times of scarcity, such men might hope by their wealth and greatness to secure themselves, therefore the famishing of these is particularly expressed. *And their multitude*, that is, the common people, *dried up with thirst*, which I conceive is meant of the streights they should be brought into both for meat and drink, when *Jerusalem* should be besieged by the *Babylonians*. And this is threatned as a just reward of their sin. They that had wasted and abused Gods good Creatures, when they had them in abundance, by luxury, gluttony and drunkenness, should come at last not to have bread to eat, or water to drink.

Ver. 14. *Therefore, &c.*] That is, say some Expositors, because of the mortality that shall be amongst the people by reason of the famine mentioned in the close

close of the foregoing verse ; or rather, because of their drunkenness and luxury before taxed, and their not considering the work of the Lord, *Hell*, that is, the grave, or the place of the damned, see the Notes, *Psal.* 55. 15. & 86. 13. *hath enlarged her self, and opened her mouth without measure*, that is, hath swallowed up innumerable multitudes of people, men and women that died by sword, famine and pestilence ; *and their glory*, that is, their great ones, *and their multitudes* (for both which see the foregoing Note) *and their pomp*, that is, the pomp and jollity of their great ones in their feasting and triumphs (for the meaning is, that all their state and glory should perish together with them) ; *and he that rejoiceth shall descend into it* ; that is, the whole crew of those that spent their days in such revelling, mirth and jollity, drowning all fears and cares in rioting and carnal pleasures. Some conceive that the drift of this place is to shew, that because they had with such unsatiable greediness swallowed up the houses, lands and estates of their neighbours, therefore the Grave, or Hell should as greedily swallow up them. But I rather think that this is spoken with reference to the sin last mentioned, *ver.* 11. and so the drift of the place to be this, that because they had been so insatiable in their gluttony and drunkenness, and had opened their mouths and throats without measure to gulle down wine and strong drink, therefore the Grave or Hell should open her mouth *without measure*, to swallow them down in huge multitudes together, with all their pomp and glory.

Ver. 15. *And the mean man shall be brought down, and the mighty man shall be humbled, &c.*] Before, the same words in a manner are used to set forth their base crouching and bowing before their Idols, *Chap.* 2. 9. *The mean man boweth down, and the great man humbleth himself*, that are here used to set forth the Lords bringing them down and laying them low by his judgments, whereby we may see how God is wont to suit his judgments upon men according to their sins ; *and the eyes of the lofty shall be humbled*, see the Note, *Chap.* 2. 11.

Ver. 16. *But the Lord of hosts shall be exalted in judgment, &c.*] That is, by the judgments which he shall execute upon them, see the Note again, *Chap.* 2. 11. & *Psal.* 58. 11. *And God that is holy shall be sanctified in righteousness*, that is, by his just proceedings against them in punishing them for their wickedness, he shall be declared and acknowledged to be a just and holy God, and men shall thereby be brought to fear and serve him. See the note, *Levit.* 10. 3.

Ver. 17. *Then shall the lambs feed after their manner, &c.*] I see not but that this might be understood literally, and that as an illustration of the judgments before threatened, *ver.* 13, 14. to wit, that when the inhabitants of the land were slain or carried away captive, then cattel, sheep and lambs should after their manner graze freely where ever they pleased, all lands lying now open without any Inclosures, and there being no body left to restrain them, or keep them out. Yea, and some add too, that they should feed even in those places where their houses formerly stood, grass growing there as in the open fields, when they were left desolate and without an inhabitant, according to that which is said concerning the Syrians also, *Chap.* 17. 2. *The cities of Aroer are forsaken, they shall be for flocks which shall lie down, and none shall make them afraid.* And so also we may understand the following clause, *and the wast places of the fat ones shall strangers eat*, to wit, that foreigners of the Nations round about them should break

break in upon and devour those places, being now laid waste, where fat cattel, wherewith the inhabitants pampered themselves, had wont to be kept in full pastures, or where their great and rich men had wont to abide; for indeed men of great wealth are usually set forth by their fatness in the Scripture, see the Notes, *Job* 15. 27. & *Psal.* 22. 29. & 78. 31. And see also the Note before, *Chap.* 1. 7. But I confess the stream, and that especially of the best Expositors, doth run another way; for they understand it figuratively of Gods faithful people, who for their meekness and harmlessness, and other reasons, and especially to set forth the tender care that God hath over them as their shepherd, are usually in the Scripture termed his sheep, (see the Notes, *Psal.* 23. 1, 2. & 77. 20. & 80. 1.) and his lambs, as *Chap.* 40. 11. *He shall gather the lambs with his arm, and carry them in his bosom.* And accordingly they conceive that in the midst of the denunciation we have here of Judgments threatened against the wicked inhabitants of the land, this verse is inserted for the comfort of those that feared God amongst them, *Then shall the lambs feed after their manner*; as if he should have said, Though the generality of the people be destroyed, yet God will still approve himself a faithful shepherd in taking care for his poor lambs; when the wicked oppressors of his people, (who boasted themselves indeed to be the sheep of his flock, but were not so) shall be destroyed, then shall those that are his lambs indeed feed *after their manner*, that is, they shall enjoy the good of the land freely and quietly, after the manner as they had wont to do before those troubles came upon the land, or before they were driven out of their possessions; or after the manner as God hath been always wont to provide for his people. And this Expositors hold was accomplished, partly in those that were godly of the poor left in the land, when the rest were carried away captives into *Babylon*, *2 King.* 25. 12. and partly in those that at last returned out of *Babylon*; at which times it is most probable that many poor people that had been as so many helpless lambs driven out of their possessions, (or at least their posterity) did recover their own again, their mighty oppressors being destroyed, and so did live open in their inheritances after the manner as in former times they had done. And so likewise they understand the following Clause, *and the waste places of the fat ones shall strangers eat*; for the *strangers* here meant may be those poor righteous servants of God, that being cast out of their Estates by oppressors, were glad to fly their Country, and so wandered up and down as strangers in other Countries, till hearing how their proud oppressors were destroyed by the *Babylonians*, they should then return again, and enter upon their ancient possessions, and so should be nourished in those places that were now laid waste by the enemy, but formerly were enjoyed by their rich and mighty enemies, that had lived there in ease and plenty: Or else by these *strangers* may be meant those poor people of God, that being freed from their Captivity in *Babylon*, where they had lived as strangers for many years together, had liberty at last given them to return again into their own Country, and so did not only enter upon their own possessions, to which they had been a long time strangers, but also enjoyed the estates of those great ones that had been slain or carried away captives, and so had lain waste ever since.

Ver. 18. *Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-ropes.*] Because by iniquity and sin, in the Scripture sometimes the punishment of sin is meant, (see the Note, *Psal.* 31. 10.) therefore some understand this place of those that by their impenitency and obstinacy in adding sin to sin do hasten judgments upon themselves. And others understand it of the wickedness of those that use all possible means to urge and draw others to sin. But it is far better understood of the obstinacy of wicked men in the pursuit of sin: They that sin of infirmity being overborn by the strength of temptations, or by the violent inclinations of their own corrupt lusts and affections, may be said to be hereby drawn away to sin, and that against the sin, redouble and purpose of their hearts, according to that, *Jam.* 1. 14. *Every man is tempted, when he is drawn away of his own lusts and enticed:* and that of the Apostle Paul, *Rom.* 7. 15. *What I would, that do I not; but what I hate, that do I.* But those the Prophet here speaks of, are such as being desperately bent upon, and abandoned to sin, do wittingly and purposely pursue the doing of evil with all greediness, even where there is very little or no inticement, or temptation, or provocation to carry them away thereto; so that it may be truly said, that whilst others are drawn away to sin, they draw sin upon themselves. And accordingly by the *cords of vanity*, and the *cart-ropes* whereby they draw sin upon themselves, may be meant, either 1. all those vain encouragements whereby they embolden themselves in sin, when conscience, it may be, began to check them, and to stop them in their evil courses, such are mens presumptuous despising the judgments of God, or those vain conceits that God regards not, nor minds the ways of men, or those hopes of impunity and finding favour with God, which they suggest to themselves, or the excuses they devise for the justifying or extenuating of the evil they desire to do; all which arguings, though weak in themselves, yet through mans corruption, and the instigation of Satan, do work strongly upon mens hearts, and are as so many cart-ropes to draw on sin, and are therefore called the snares of the Devil, *2 Tim.* 2. 26. and 3. 7. Or, 2. rather those strong plots and projects, which they study and devise in contriving several ways and means for the effecting of the evil they desire to do, and the great pains they take, their toilsome endeavours with all possible eagerness to accomplish what they have so contrived; which may be called *cords of vanity*, because they are sinful and wicked, and do provoke God to destroy men; and because when men are once intangled in such desperate courses, custom becomes a *cart-ropes* to draw the guilt of all abominable sins upon them.

Ver. 19. *That say, Let him make speed, and hasten his work, &c.*] That is, say some Expositors, that by adding sin to sin, and by running into all extremities of desperate wickedness, do in a manner hasten, or provoke God to hasten judgment upon themselves. But I conceive the Prophet doth plainly set forth the manner how these prophane wretches did deride and jeer the threatnings of Gods Prophets, *Let him make speed, and hasten his work, that we may see it.* As if they should have said, You Prophets talk much of some great thing which God is about to do suddenly by way of punishing us for our sins, why is it not done? let him do it; we care not though he hasten his work, as you say he will: or, these words of scorn might be used to imply how little they believed what they said, and

and how confident they were that no such thing should be, *Let him make speed, and hasten his work, that we may see it*: you have threatned these things again and again with many terrible words, we wonder when we shall see it done; and to the same purpose is the following clause, *and let the counsel of the Holy One of Israel draw nigh and come, that we may know it*; that is, that we may by the event see and know that God hath indeed determined of what you say, and so may sensibly feel and know it is so. I take it to be all one as if they had said, you have talked long enough of what God in his counsel hath determined to do; why is the execution delayed so long? Let us see it at last speedily brought to effect. And indeed the often repeating of the same thing, *Let him make speed, and let him hasten his work, and let the counsel of the Holy One of Israel draw nigh and come*, and *that we may see it, and that we may know it*, doth plainly shew that this is mentioned, as spoken in a flouting manner; and the same I judge of their terming God, *the Holy One of Israel*. Some indeed think that they might use this expression seriously, to imply that *the Holy One of Israel* was not so changeable as utterly to cast off and destroy that people to whom he had obliged himself by an everlasting Covenant. But because the whole is spoken in a way of a derision, and because we find that our Prophet speaking of God, was frequently wont to use this expression of *the Holy One of Israel*, (as we may see Chap. 1. 4. and in many other places), therefore it is most probable that even this expression they used also by way of jeering the Prophet. And this we may the rather think, because the other Prophets do often complain of wicked mens mocking them for the words they spake in their Preaching to the people, as Jer. 20. 8. *The word of the Lord was made a reproach unto me, and a derision daily*; and Chap. 17. 15. *a place much like this, Behold, they say unto me, Where is the word of the Lord? let it come now.*

Ver. 20. *Wo unto them that call evil good, and good evil, &c.*] This may be applied, I confess, to those that by the wickedness of their lives do contradict that which they know in their judgment, and so do by their practise seem to call that good, which in their Consciences they know to be evil, and that evil which they know is good. But certainly the Prophet did hereby intend those that did expressly say that evil was good, and good was evil, (which must needs argue a high degree of bold profaneness) and so did not only confound good and evil, vertue and vice, truth and error, making both alike approvable or disapprovable; but also quite contrary to that which was just right, did prefer evil before good, approving of evil as fit to be loved and embraced, and condemning good as fit to be hated and rejected. And besides, this is not meant of those that meerly out of simple ignorance do err and mistake in some smaller matters, but of those that do in the generality judg perversly of the whole way of good and evil; which if it be done out of judgment, is a high degree of brutishness, even that of being given up to a *reprobate mind*, as the Apostle speaks, Rom. 1. 28. and must needs cause them to run out into an unbridled licentiousness of doing evil; and if it be done against judgment and knowledge, argues desperate obstinacy and perverseness of spirit. And yet this may be several ways, as when men call evil men, or their evil actions good by way of flattery, (see the Note, Prov. 24. 24.) or when men speak evil of good men, or the good they do, or the good that is

in them, by way of calumny; or by way of excusing, or justifying, or indulging and encouraging themselves in any way of wickedness, as when they shall call prodigality, bounty; or covetousness, frugality; or on the other hand, zeal, madness; and patience, stupidity and cowardise, and such like. As for the following words, *That put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter*; the same is expressed again in Metaphorical expressions; for by *darkness* is meant the evil of error and sin which are usually termed darkness in the Scripture, because they proceed from the ignorance and blindness of mens minds, *Ephes. 4. 18.* which is farthered much by the cunning of Satan, and power which he hath over them, who is therefore called *the ruler of the darkness of this world*, *Ephes. 6. 12.* because they affect secresie and darkness, *Ephes. 3. 11, 12.* and cannot endure the light of the word, lest the evil of their ways should thereby be discovered, *Job. 3. 19, 20.* as likewise because they make men lyable to the over-clouding darkness of Gods displeasure here, and that utter eternal darkness which is provided to be the portion of the damned hereafter, *-Mat. 8. 12.* And on the contrary, goodness and truth it is that is here called *light*, as most frequently else where in the Scripture, because they proceed from God, and are wrought in us by the enlightening of his word and spirit, *Jam. 1. 17.* because they enable men to judg rightly of things, and to order their conversation aright, and makes them to be as so many bright shining lights in the world, *Phil. 2. 15.* and because they procure to men the light of Gods favour here, *Psal. 89. 15, 16.* and fit men for heavenly glory, *the inheritance of the Saints in light*, *Col. 1. 12.* And so by *bitter* here is meant those ways of sin and wickedness, which though they may seem pleasant for a time; yet they have no real sweetness and delight in them, and will be sure to prove most bitter in the end, *Prov. 5. 3, 4.* and by *sweet*, the ways of truth and holiness, which are ever ways of pleasantness, yielding us peace of Conscience, and much sweet refreshing from the assurance of Gods favour, see *Prov. 3. 17.* Only withal it seems apparent that these Metaphorical expressions are added on purpose to imply, that this miscalling of things in the persons here threatned, did not proceed from natural ignorance and infirmity, but from obstinacy and malice, they did it against Conscience in things that were manifest, evident and clear to the judgment of all men, as if they should say that *light* were *darkness*, or *bitter* were *sweet*; and so on the contrary, a man may be deceived in judging of things that are somewhat like one another; but who can mistake in judging between light and darkness, and bitter and sweet? A blind man cannot through mistake say in the night that he sees it light, and a sick man cannot think that is sweet which is bitter, though through the distemper of his palate he may judg that to be bitter which is sweet.

Ver. 21. *Wo unto them that are wise in their own eyes, and prudent in their own sight.*] Some limit this to those that out of an high conceit of their own wisdom refuse the instruction of their teachers, or that despise Gods threatnings, thinking by their great wisdom to prevent the judgment threatned, or at least to secure themselves. But I think it is best to extend it to all, that out of an overweening conceit of their own wisdom, do in any thing otherwise, than as God in his word hath directed them. See the Note, *1 Cor. 3. 7.*

Ver. 22. *Wo unto them that are mighty to drink wine, &c.*] As if he should have said, That are only men of might for drinking great quantities of wine; stout fellows at the board, but cowards in the field; very able and mighty men for gussling down huge measures of wine, but such as if they should be called out to appear in the field for the defence of their Country would be found feeble and faint-hearted enough. And to the same purpose is the following clause, *and men of strength to mingle strong drink*; that is, to drink strong drink. Because they used in those Countries to prepare and make ready the wine and other strong liquors they were to drink, by mingling of them, (see the Note, *Prov.* 9. 2.) and so when they were once thus prepared and mixed, then they drank them up; therefore in the Scripture by mingling wine or strong drink, is meant the pouring it out; as upon the same ground, *Isa.* 19. 14. God is said to have mingled, that is, to have poured out upon, or into the Egyptians, a perverse spirit; that made them err and stagger like a drunken man. And to be sure the mingling here mentioned is not meant of mingling their wine or other strong liquor with water, for that tended to allay the strength and heat of it; whereas the strength of these men the Prophet here speaks of, consisted in their being able to swallow down and bear the strongest drinks. There was a wo denounced before against this sin of drunkenness in this very Chapter, *ver.* 11. but that seems to be intended against their sensuality and excessive jollity in their drinkings and revellings; but this seems to be particularly directed against those that gloried in their being able to drink abundance, and carry it away without sinking under it; that vaunted in this as a matter of great strength and valour, and laboured to outstrip others. Yet I confess, because by mingling of strong drink may be meant the preparing and making it ready for others, therefore some Expositors would have the first clause understood of their might in drinking excessively themselves, and the second of their pressing it upon others, and their contending to overcome others in drinking.

Ver. 23. *Which justify the wicked for reward, &c.*] See the Note, *Chap.* 1. 23. This seems to be spoken of those drunkards mentioned in the foregoing verse, *that were mighty to drink wine, &c.* because having there spoken of such men, he immediately here addeth, *which justify the wicked for reward, &c.* and there is not a particular *wo* here prefixed; and indeed if their Judges were given to drunkenness, it were no wonder though they should do any thing that were most unjust. But yet I rather think that another *wo* is here left to be understood, as if it had been thus expressed, *Wo unto them also, which justify the wicked for reward*; that is, that pronounce him just, and give sentence for him, as if his cause were just, (see the Note, *Job* 13. 18.) or that undertake any way to plead for, assert or maintain his cause to be just.

Ver. 24. *Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, &c.*] It is in the Original, *as the tongue of fire devoureth the stubble*, the ground of which expression is, because the flame of fire, both in the red colour, and likewise in the shape of it, hath much of the resemblance of a tongue when it ascends up, and this is the very reason why it is said, *Act.* 2. 3. that the Holy Ghost came upon the Apostles in the appearance of *tongues of fire*; and why the fire is usually said to lick up those things that are consumed by it, as *1 King.* 18.

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38. Then the fire of the Lord fell and consumed the burnt-sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the trench. But however the main thing intended by this similitude is, that as stubble and chaff do suddenly take fire, and being once set on fire are easily, soon and utterly consumed; so the wrath of God should break forth suddenly and unexpectedly upon this people, that had provoked God so exceedingly, and should easily, suddenly, utterly and irrecoverably destroy them, (see the Notes, *Exod. 13. 7. Job 21. 18.*) whereby also the Prophet doth covertly tax and deride their foolish security and confidence in thinking themselves to be in such a safe and sure condition, *so their root shall be rottenness, and their blossom shall go up as dust, that is, they shall be destroyed root and branch.* Having in the beginning of this Chapter compared the people of Israel to a vine, in allusion thereto he speaks here accordingly of their destruction; some by the root understand the parents, and by the blossom their children, according to that, *Hos. 9. 16. Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb.* Others by the root understand the strong ones amongst them, that were well rooted, and by the blossom the weak ones, that as a blossom were easily blown away. Again others say, that by their root and blossom is meant both their open and surest strength; or by their root, the strength of their Nation, that which did bear them up as the root doth the tree; and by the blossom all wherein the pomp and beauty, and glory of the Nation did consist. But that which I conceive is intended by these expressions is, that they should be utterly destroyed, that as when the root of a fruit-tree is rotted in the earth, the whole tree presently dieth and withereth, so that the very blossoms are immediately parched, and blow away like so much dust into the air, and there is no possibility that ever it should bear fruit again, so should it be with this Nation, *their root shall be rottenness, and their blossom shall go up as dust; see the Note, Job 18. 16.* But yet we must not understand this so as if the whole Nation should be destroyed, (for a root of them were reserved that returned out of *Babylon*, besides those that were left alive in the land) but either it must be meant of the wicked multitude, or rather of the state of Israel in general, which in the *Babylonian* Captivity was indeed for a time so ruined, dissipated and scattered, that in an ordinary way there seemed to be no hope of their recovery. And the reason of this is given in the following words, *because they have cast away the Law of the Lord, and despised the word of the Holy One of Israel,* that is, they did not only in some few things through ignorance and infirmity transgress Gods commands, but they did maliciously cast off all respect to his Law.

Ver. 25. *Therefore is the anger of the Lord kindled against his people, &c.* See the Note, *Chap. 3. 14.* And he hath stretched forth his hand against them, and hath smitten them; the Prophet intending here to foretell that dreadful judgment wherewith God had determined to accomplish that utter ruin threatened in the foregoing verse; he first begins with putting them in mind how terribly God had already of late years discovered his great indignation against them. Some indeed would have it, that the Prophet speaks here of that dreadful judgment that was coming upon them, and that he expresseth it as if it were done already, *He hath stretched forth his hand and hath smitten them,* only to imply how certainly it

it should be, see the Note, Chap. 3. 1. But the Context seems clearly to carry it, (which is also the judgment of the most and best Expositors) that first the Prophet speaks here of the judgments he had brought upon them already, and then afterwards of that utter desolation which God had determined ere long to bring upon them; and that because by the mention of what they had suffered lately, he might best hint unto them, both their desperate obstinacy, in that they were not at all reformed by the sad judgments that had already befallen them, and likewise their folly and madness in those speeches mentioned before, *ver. 19. Let him make speed, and hasten his work, that we may see it, &c.* And though some refer that which is here said of the strokes wherewith God had smitten them already, to the great havock which the Syrians had made in Judah in the days of *Joash*, see the Notes, 2 King. 12. 12, 17. & *ver. 20.* and which the Israelites had made in the days of *Amaziah*, 2 King. 14. 13, 14. yet it is better referred by others to those grievous devastations and butcheries which had been made amongst them of later times in the days of *Abaz* by the Syrians; and *Israelites*, by the *Philistines* and *Edomites*, and by the *Assyrians* also, 2 King. 16. 5, 6, &c. And the hills did tremble; as if he should have said; so dreadful were the strokes of his displeasure, that they might have made the hills to tremble. It is an Hyperbolical expression, the better to set forth the stupidity of the people, that were not at all moved with these terrible Judgments; and *their carcases were torn in the midst of the streets*, to wit, with the wounds they received, when they were hacked and slain, or when they were hewed in pieces by their enraged enemies after they were dead. But the chief thing intended in these words, is to set forth, that the multitude of those that were slain was so great, that they were not able to bury them, but they were left mangled in a pitiful manner, putrifying and rotting in their very streets; and therefore some do translate this passage thus, *and their carcases were as dung in the midst of the streets*; and then it follows to make way to the judgment threatned in the following verse, *for all this his anger is not turned away, but his hand is stretched out still*, that is, he is again ready to fall upon them with a more dreadful judgment.

Ver. 26. And he will lift up an ensign to the Nations from far, &c.] Having in the foregoing verse put them in mind how God had punished them already, here now the Prophet makes known what that more terrible judgment was, which *ver. 24.* he had told them that God had determined farther ere long to bring upon them, and for the inflicting whereof he had said in the foregoing verse, *that his hand was stretched out still*. And because this judgment intended was to be by an invasion of foreign enemies from a very remote Country, as God had long before threatned by *Moses*, Deut. 28. 49. (for which see the Notes there), therefore he useth this military word, that God would *lift up an ensign* (or a standard) *to the Nations from far*; meaning that as some Prince or great Commander doth by setting up his standard invite Soldiers to come in and list themselves for his service, and by lifting up an ensign doth call or lead out his Soldiers to march along, or to make an assault upon the enemy; so the Lord would by his secret Providence cause an army to be raised among the Nations that were afar off, and cause them to march out against the land of *Israel*, and to execute his Judgments upon his people. And to the same purpose are the next words,

and

and will hiss unto them from the end of the earth; only this expression, and will hiss (or, whistle) to them, is used, I conceive, to imply how easily and quickly he could gather them together, and bring them upon his people; there would be no need of giving them an alarm by the sounding of trumpets; if he did but hiss or whistle for them, that would be enough. In the word (*hiss* or *whistle*) there seems to be an allusion to those that have any so at their beck, as we use to say, that upon the least notice given they are presently ready to come in to them, (as to a master of a ship, who is thus by a whistle wont to call the Mariners about him to do what he commands them; or a shepherd that doth thus call in his stragling sheep) or to those that are wont by this way to call in those that are out of sight, they know not where or how far off, or at least that are so far off that they cannot hear what they would say to them. And accordingly this expression, *And he will hiss* (or, whistle) *unto them from the end of the earth*, may be used, either with respect to the remoteness of the Nations that God should call in (because a hiss, or whistle, is heard far off) or with respect to the secret working of Gods Providence in fetching in these Nations to destroy the *Jews* (because hissing or whistling is a watch-word or warning covertly given to those only that understand the meaning of it) or rather to imply how easily God could bring these Nations upon his people. It is a great Question amongst Expositors who this enemy was that God here threatens to raise up against his people. Some understand it of the *Romans* under *Titus Vespasian*, who indeed utterly ruined the State of the *Jews*; and indeed these might most properly be said to be called *from the end of the earth*. But because the Prophet speaks of a destruction that should suddenly come upon them, and that of the *Romans* was so long after, even many years after the death of Christ, it is no way probable that this was here intended. Others think that it is the *Assyrians* that are here meant, who under *Sennacherib* in the days of *Hezekiah* did utterly waste the land of *Israel*, and carried the people into captivity, and made great havock in the land of *Judah*, besieging the very City *Jerusalem*, though they took it not; and indeed observable it is, that *Chap. 7. 17, &c.* where it is clear the Prophet speaks of the Invasion of the *Assyrians*, he speaks much after the same manner as he doth here. But yet because he speaks here, *ver. 24.* of the utter ruining of the State of *Judah*, root and branch, I should conceive it is rather meant of the *Chaldeans* under *Nebuchadnezzar*, who in the days of *Zedekiah* did waste the land of *Judah*, take and burn the City *Jerusalem*, and carried the people captives into *Babylon*; or at least that it may be meant of both these jointly together, the one as the beginning, the other as the consummation of that extreme ruin that was brought upon them. However it is clear that the reason why he speaks of Nations in the Plural Number, was because there were many several Nations, *Parthians*, *Medes*, *Persians* and others, that served under both the *Assyrians* and *Chaldeans*; and the reason why they were so expressly told that he would call in Nations *from far*, and *from the end of the earth*, was both to make the threatening the more dreadful (the farther they were carried away captives, the sadder and the more hopeless their condition would be) and likewise to prevent the peoples incredulity, lest they should think that there was no likelihood or any such destruction that was coming upon them, because all the Nations

round about them were quiet, and at peace with them, not meaning them any hurt; therefore the Prophet tells them, that the Lord could easily, and would certainly bring in enemies upon them from the farthest part of the earth, that is, the farthest part known commonly to the people in those times; *and behold they shall come with speed, swiftly*, which is added by way of answering and upbraiding them for that scornful speech of theirs, *v. 19. Let him make speed, and hasten his work, &c.*

Ver. 27. *None shall be weary, &c.*] To wit, notwithstanding the length of their journey: And hereby is implied, both what lusty able men they should be; and likewise, how willingly and chearfully they should undertake, and go on in this their expedition; *nor shall stumblie amongst them*, to wit, through weariness, or faintness, or by reason of any thing lying in their way, against which they might casually dash their foot. The meaning is, that nothing should in the least hinder or retard them in their journey; *none shall slumber nor sleep*, that is, they shall be so far from sleeping, that they shall not so much as slumber, according as the same expression is used, *Psal. 121. 4. Behold, he that keepeth Israel shall neither slumber nor sleep.* It could not be, but they must sleep sometimes, but all is expressed here Hyperbolically. That which is intended, is, that they should not go on in their journey, or do their business sluggishly, and drowsily, but with much liveliness, and prudent watchfulness, and intente minding their work in hand. If there were need, they should not refuse to watch all night in their Sieges; or rather, to travel by night, as well as by day, as we find it expressed, *Arise, and let us go by night. and let us destroy her Palaces*, *Jer. 6. 5. neither shall the girdle of their loins be loosed*; that is, they shall be still in a readiness to march, or to perform any other service of War; because the girding of the loins helps to the strengthening of men, and so is often used by them that undertake any journey, or service, whereto strength is required. See *1 Kings 18. 46.* Therefore some would have it, that this Phrase, of not loosing *the girdle of their loins*, is used to imply their constant strength. But questionless, the meaning rather is, that they should not pull off their clothes to go into a bed, no, nor so much as disarm themselves; *nor shall the latchet of their shooes be broken*, to wit, as usually it will be, when men in hast pull off their shooes; and if so we take it, the meaning may be, that they should not so much as pull off their shooes when they laid themselves down, but because a loose shoo must needs be a great hinderance to men in travelling, and put them to some stay for the mending of it, I rather thus understand this expression, that nothing should befall them, to stay, or hinder them in their way, not so much as the breaking of a shooe-latchet. So that the whole scope of the place is to imply, that they should go on in their journey so prosperously, that they should meet with no impediment that should considerably be any hinderance to them. But see the Note also, *Deut. 8. 4.*

Ver. 28. *Whose arrows are sharp, and all their bows bent, &c.*] They shall be well armed, and always in a readiness to destroy: And indeed this also some would have implied, in saying, their arrows were sharp; because this implies, that they should not need to stay to whet them: *their horses hoofs shall be counted like flint*, that is, they shall be so hard, that they shall not be worn out with travel, nor in danger to be broken with running, or galloping, or to be hurt with

any thing they shall casually tread upon: *and their wheels like a whirlwind*, that is, the wheels of their Chariots, in regard of their swiftness, the dreadful noise they will make, and their strong over-bearing power and violence, shall come upon the *Jews* like a terrible tempest from Heaven, carrying all before them; because the *Jews* might think, that in so long a journey many things might intervene, to cross, and hinder their design; therefore these things are added, to shew how prosperously they shall go on in their enterprise.

Ver. 29. *Their roaring shall be like a lyon, they shall roar like young lions, &c.*] See the Note, *Psal.* 104. 21. *Yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it*; all which is to set forth, how strong, and fierce, and cruel, and greedy after the prey, like so many hungry Lions, that Nation should be, that God would bring upon them; and with what dreadful fury, and rage, and hideous clamours they shall fall upon the *Jews*, as particularly, when they came to joyn battel with them, or to undertake the storming of any place, and with what unresistable violence they should seize upon, and carry away both the people and wealth of the Kingdom, no body either doing, or being able to resist them. But see the Notes also, *Psal.* 74. 4. and *Job* 4. 10.

Ver. 30. *And in that day they shall roar against them, like the roaring of the sea, &c.*] That is, they shall break in upon them with a noise, like that of the roaring Sea, when in a storm it beats upon a Ship, or when over-bearing the banks it breaks in, and over-flows the land, and carries all before it, like a mighty deluge; and if one look unto the land, behold darkness and sorrow (or distress), that is, saith some Expositors, if one of this savage Nation shall but look towards them, the very terror of his countenance shall over-whelm them with the darkness of extreame dread and fear, and threaten no less than the bringing of the whole land under most extreame misery and sorrow. But indeed this is far more generally understood by Expositors, of the Inhabitants of the land: and if one look to the land, behold darkness, &c. that is, so miserable shall be the condition of the whole land, by reason of the irruption of so potent and cruel an enemy, that if any of the people did look towards any part of the land, as it were to view and consider the sad condition whereinto they were brought, they should see nothing but darkness over-spreading the whole Country; which way soever they should look round about them, they should no where discover the least likelihood of help, there should not be any light of hope and comfort to be seen. And because in the first words of the Verse it was said, that the enemy should *rear against them like the roaring of the sea*, therefore some conceive, that in these words, *and if one look to the land, &c.* there is an allusion to a Ship in a great storm at Sea, from whence the Mariners look to the land, as wishing themselves there, but see no hope of escape thereby, and to the Heavens (of which there was mention indeed in the following words), but there is no appearance of the least clearing in the sky. But I see not, but that without any such allusion, the following words, *and the light is darkened in the Heavens thereof*, that is, in the Heavens over the land of *Judea*, may be added to imply, that even from thence they should have no hope of help or comfort, but all should be darkness there, as well as on the land; whithersoever they looked, upward or downward, they should find themselves in a sad and hopeles

hopeless condition: Or else the meaning may be, that if any light of hope did appear, raising in them any expectation of help and deliverance, that should end in nothing but misery, and so should only prove a vexation to them: or that their misery should be so great, that they should take no comfort in the light of Heaven, no more than if it were overspread with darkness; yea, it should be irksome and displeasing to them. And indeed this must, I conceive, be intended, if we read this last clause as it is in the Margin of our Bibles, *And when it is light it shall be dark in the destructions thereof.* But see the Note Job 18. 6. That affliction and sorrow are termed *darkness* in the Scripture, and prosperity and joy and comfort, *light*, is apparent in many places. See the Notes, 2 Sam. 22. 29. Job 18. 18. Psa. 112. 4. and Esth. 8. 16.

CHAP. VI.

V E R S E 1.

IN the year that King Uzziab died, &c.] It is not expressly said whether *Isaiab* saw this Vision immediately before *Uzziab* died, or presently after his death. But yet it seems most probable that it was immediately after the death of *Uzziab*; and that this, *In the year that King Uzziab died*, is all one as if he said, In the very beginning of the reign of *Jotham*, the son of *Uzziab*, presently after the death of his Father *Uzziab*; 1. Because the death of *Uzziab* seems purposely to be mentioned, to note, that it was upon that great change that was made by this Kings death, that God did now again confirm the Prophet *Isaiab* in his Prophetical Office. The coming in of new Kings doth many times cause great changes and commotions in Kingdoms; and therefore to encourage the Prophet against any fears caused by this change, the Lord was pleased by this Vision to confirm him again in his Prophetical Office. And 2. Because the Prophet seems all along to divide his Prophecy according to the Reigns of the Kings in whose days he prophesied. In chap. 11. he names *Uzziab* as the first of the Kings under whom he prophesied; and accordingly it may be probably thought that from thence unto this place we have had the sum of his Prophecies in the reign of *Uzziab*. Then 2. he tells us the Vision he saw, and the charge which God gave him in the year that King *Uzziab* died; that is, in the very beginning of the reign of *Jotham*, the son of *Uzziab*, who upon the death of *Uzziab* succeeded him in the throne. Again, 3. Chap. 7. 1. He begins his Prophecy under the Reign of *Abaz* the son of *Jotham*. And it came to pass in the days of *Abaz* the son of *Jotham*, the son of *Uzziab*, &c. And then 4. in chap. 14. 28. he adds his Prophecies under *Hezekiah*, the son of *Abaz*, using the same expression he uses here, *In the year that King Abaz died was this burden.* But may some say, If the Prophet intended to shew that this Vision was seen after the death of *Uzziab*, why did he not rather say, that it was in that reign, or in the beginning of the reign of *Jotham*? I answer, Because if he had expressed it so, it would have been questionable whether

ther it had been in the beginning of *Jothams* reign, when he reigned together with his father, and as his Viceroy during all the time of his leprosie, or in the beginning of his reign when he came to be King in his own right, after the death of his father *Uzziah*, for which see the Notes, 2 *King*. 15. 5, 32. Indeed because we have here a relation of *Isaiab's* call to his Prophetical Office, and because he speaks here of his seeing the Lord, (*ver*. 5.) as a thing he had not been acquainted with, therefore there are some that think that this was his first Vision, and should therefore have been placed in the beginning of his Prophecy. But, 1. it is most improbable that he should begin to Prophecy in the year that *Uzziah* died, concerning whom it is noted, that he did write the acts of *Uzziah* first and last, 2 *Chron*. 26. 22. 2/y. Because the Prophet was here enjoined to denounce that judgment that God had past against the *Jews*, that they should be given up to blindness of mind and hardness of heart, (*ver*. 9.) it may be clearly from hence gathered, that he had Prophesied to them many years under *Uzziah*, and had experienced their obstinacy, for which this sentence was pronounced against them. And, 3/y. this Vision therefore was not his first call to his Prophetical Office, but to confirm and encourage him herein, against all the opposition he had met with, or might meet with therein; as we see the Apostles Commission was again and again renewed to them for their greater encouragement. And indeed considering with what Majesty and Glory God presented himself to the Prophet in this Vision, it is no wonder though he were more than ordinarily astonished, and it may be he became hereby more sensible of the great weight of his Office, than he had been before. But it doth not follow that God never revealed himself to him as a Prophet before.

[*I saw also, &c.*] To wit, in a spiritual extasie; or rather waking, in an outward corporeal apparition; whence is that which the Prophet afterward saith, *ver*. 5. *Mine eyes have seen the King, the Lord of hosts*, see the Notes, *Gen*. 15. 1. *Exod*. 3. 2. & 24. 10, 11. & *Numb*. 12. 7. the Lord, that is, the Lord *Jehovah*, one God in three persons; whence is that afterward, *ver*. 8. *Whom shall I send? and who will go for us?* see the Note, *Gen*. 1. 26. And therefore the Evangelist *St. John* doth expressly affirm that it was the Lord Christ that appeared to our Prophet in this Vision, *Joh*. 12. 41. where having alledged that very sentence which is here pronounced by the Lord, *ver*. 9, 10. concerning the blinding of the *Jews*, he adds, *These things said Isaias, when he saw his glory, and spake of him*. And the Apostle *Paul*, alledging the very same passage, saith, *Will spake the Holy Ghost by Isaias the Prophet*. It was therefore the only true God, who is Father, Son and Holy Ghost, that now appeared to *Isaiab*, sitting upon a throne, as the great King and Judg of the world, and ready now to pronounce a judicial sentence against the *Jews* his peculiar people. *High and lifted up*, that is, exceeding high, as before to express the exceeding height of the cedars of *Lebanon*, it was said they were *high and lifted up*; or *high* may have respect to the great height of the Throne in regard of the frame and making of it; and *lifted up*, to the situation of it, in that it was seen aloft in the air very high above the earth; both being to set forth the incomprehensible Majesty of God, and how transcendently far this Heavenly Judg is above all the Kings and Monarchs of the earth. and his train, that is, the skirts of his royal robes, or the skirts thereof, (as it is in the

Margent) that is, the utmost parts of the Throne whereon he sat, or, that which hang down of the covering which lay upon the Throne, *filled the Temple*, that is, the lower parts of the Temple. It seems clear by this, that this vision was seen in the Temple, or in a representation of the Temple, as likewise by that which follows, *ver. 4.* where it is said that the *posts of the door moved* at the cry of the Seraphim, and that *the house was filled with smoke*; and *ver. 6.* that *one of the Seraphims had a live coal in his hand, which he had taken with the tongs from off the altar*; and that this was to signify, that it was that holy God whom they served in the Temple, that now appeared to the Prophet; and that the *Jews* might see how vainly they boasted so much in the Temple, whereas in this very Temple that dreadful sentence mentioned *ver. 9, 10.* was now pronounced against them. As for that which is said of his Trains filling the Temple, that might be to signify that the least ray of the Majesty of God was greater than all the glory of man; or that the glory of God is spread throughout the Church; or that the benefits of Christs Mediatorship do redound from him to the replenishing of the whole Church.

Ver. 2. Above it stood the Seraphims, &c.] That is, above the Throne, right over against the Lord, whose head and upper parts, in that humane shape wherein he appeared, were lifted up far above the Throne. And these were Angels, who appeared also in humane shape, as is evident by the mention that is made of their face and feet, and *ver. 3.* of their humane voice; and therefore also it is said that they *stood*, to wit, before the Lord, in a way of reverence, as attending upon him, as Nobles are wont to stand about a King, and as ministering spirits, always ready to do whatever he shall enjoin them; all being intended to set forth the astonishing glory of the Majesty of God. As for the name that is here given them, *Seraphims*, which signifieth *burning*, it is probable that they are so called either from their ardent love to God, or zeal for God, (see the Note, *2 King. 2. 11.*) or from their purity, the swiftness and agility of their motion, and their unresistable power, see the Note, *Psal. 104. 4.* or rather, because they appeared like flaming fire, as was suitable for the discovery of Gods fiery indignation against the *Jews*, which is afterward set forth in that dreadful judgment, which *ver. 9, 10.* is pronounced against them. We cannot therefore say, as some boldly do, that these *Seraphims* were a peculiar order of Angels, the highest and nearest to God of all; for though it may be probably gathered from some other places of Scripture, that there is some order amongst the Angels; yet this word *Seraphims* setting forth the nature, qualities, and employments of the Angels in general, it cannot be concluded from hence, that the *Seraphims* were an order of Angels, distinguished from the rest of the Angels by that name. Concerning their number, there is nothing expressed. That there were but two of them (as some say) answerable to the Cherubims upon and before the Mercy-seat in the Tabernacle and Temple, *Exod. 37. 7, 10. & 1 King. 6. 27.* cannot be concluded from that which is said, *ver. 3. that one cried to another*, see the Note; rather we may probably think there were great multitudes of them, this tending most to set forth the infinite Majesty of God.

Each one had six wings, &c.] And this also was, as was the four wings of the Cherubims in *Ezekiels Vision, Ezek. 1. 6.* to set forth the agility of their nature,

and the swiftness of their motions ; as likewise it may signifie their mounting aloft in the knowledge of God, and their conversing on high. *With twain he covered his face*, not as if the holy Angels do not at all see God, (for our Saviour saith expressly, *Mat. 18. 10. That in Heaven the Angels do always behold the face of his Father*), but to imply how unable they were, and how unworthy fully to behold the resplendent brightness of Gods glory ; and *with twain he covered his feet*, which might be to imply either, 1. That the nature and motions of the Angels is hidden from men below ; and that as the Angels are unable to behold the glory of God, so neither are men able to behold the glory of the Angels. And, 2. that they do not satisfy themselves in their Ministry, and in the service which they perform to God, as being conscious to themselves, and ashamed of their imperfection and infirmity, in comparison of the infinite purity and perfection of God ; concerning which see the Notes, *Jeb. 4. 18. & 15. 15. and with twain he did fly*, that is, they stood with their wings stretched forth, and perhaps fluttering continually, as ready to fly, (for it is not probable that the Prophet saw them flying to and fro) and hereby was signified their readiness to do, and their swiftness in doing whatsoever God enjoins them.

Ver. 3. *And one cried unto another, &c.*] That is, say some Expositors, they cried together with one consent, or they cried out by turns, as two Quires of Singers are wont to do, thereby exciting as it were, and stirring up one another ; as it is said the men and women did in that Song of Thanksgiving wherewith they blessed God, after their miraculous passage through the Red-sea, see the Note, *Exod. 15. 21. And said, H. ly, holy, holy is the Lord of Hosts*. Now this three-fold repetition of the word *holy*, is commonly said to imply the Trinity of the Persons in the unity of the Godhead. But I rather conceive that the intent thereof was to signifie, 1. The superlative and transcendent eminency of Gods Holiness, both in himself (see the Note, *1 Sam. 2. 2.*) and in all his ways and works, yea and particularly in the judgment which was now to be pronounced against the *Jews*. It is as if they had said, Holy, yea, thrice-holy, infinitely, and unchangeably holy unto all eternity is the Lord of Hosts. 2. The zeal and unwearied diligence of the Angels in setting forth the Praises of God. And, 3. how base a thing it was in the *Jews* to forsake this holy God, and to follow after Idols. *The whole earth is full of thy glory*, see the Notes, *Psal. 8. 1.* Yet some conceive that by this Clause the folly of the *Jews* is covertly taxed, who carried themselves as if the glory of the Lord had been shut up, and were only to be seen in the Temple at *Jerusalem*.

Ver. 4. *And the posts of the door moved at the voice of him that cried, &c.*] That is, at the voice of every one of the Seraphims, as they cried, (which expression I conceive is proper enough, though many of them cried out jointly together, see the Note above, *ver. 3.* Or, at the voice of God that cried, to wit, either by a voice that came immediately from him, or by the voice of the Seraphims singing his Praise ; for though it be meant of the cry of the Angels, yet this may be called the voice of God crying by them, because it was by his power, and not theirs, that this was effected, as it was Gods power that caused the walls of *Jericho* to fall down at the sound of the Rams-horns, *Josh. 6. 20.* It is in the Hebrew ; *And the posts of the Thresholds*, or, *the Thresholds moved*, that is, those pieces

ces above and beneath the door, whereto the side-posts were fastned. But the meaning is, that all the posts, together with the door of the Temple that hung thereon, did shake and tremble. And this was questionless to signifie the terrible-ness of Gods anger now discovered, and the dreadful-ness of the judgment now to be denounced against the *Jews*, (see the Note above, Chap. 5. 25.) and the fearful commotion and trembling it should, when it was accomplished, bring upon the people. Yea, and some add too, that it was a sign of the overthrow of the Temple, together with the ceasing of the Ceremonies that were used therein. And the like may be said concerning the following Clause, *and the house was filled with smoke*; for this smoke filling the Temple, might be to signifie the wrath of God against the *Jews*, (as in *Psal.* 8. 8. *There went up a smoke out of his nostrils, &c.*) and that in the burning of *Jerusalem* and the Temple by the *Chaldeans*; yet as the Cloud that filled the Temple, *1 King.* 8. 10. so this smoke filling the Temple might be to signifie Gods presence there, and so to assure the Prophet that it was the Lord that pronounced the following dreadful sentence against the *Jews*; yea, and some add, that the smoke signified the binding of them.

Ver. 5. *Then said I, woe is me, for I am undone, &c.*] The meaning of this is, that upon the sight of that glorious apparition, wherein the Lord had presented himself to him, and the hearing of that dreadful voice of the Angels, owning and admiring the infinite purity and holiness of God, and the discovery that was made of Gods indignation, mentioned in the foregoing verse, the Prophet was astonished and terrified, as apprehending his very life to be endangered thereby, (concerning which see the Notes, *Gen.* 16. 13. & *Judg.* 6. 22. & *Exod.* 33. 20.) and that the rather because these things did cause him presently to reflect upon his own baseness and impurity, as rendring him unworthy to stand before so glorious and so pure a God; as he expresseth it in the following words, *Woe is me, for I am undone, because I am a man of unclean lips*: But why doth he complain only of the uncleanness of his lips? I answer, 1. Because he was a Prophet; and so might apprehend that he had been too remiss in reproving the sins both of Princes and people, and consequently might fear that he had been in part the cause of the peoples not being reclaimed from their sins, and so of the Lords breaking forth now in such high displeasure against them. Or, 2. to imply generally that he was all over a poor unclean wretch, and one therefore that might justly fear, lest the wrath of so holy a God might consume and destroy him. In confessing the pollution of his lips, he doth withal imply that corruption of his nature which had tainted his tongue, (for *out of the abundance of the heart the mouth speaketh*, *Mat.* 12. 34.) and so likewise the whole man; and it is therefore all one in effect, as if he had said, I am all over unclean, and therefore unable as to speak any thing from God or to God, as I ought to do; so also to perform any service to him or for him, for which he might not justly be offended with me. But wherefore doth he add that, *and I dwell in the midst of a people of unclean lips*? I answer, It may be only to imply, first that he was naturally no better than they, and that both he and they were a company of unclean creatures, whom God might justly destroy. Or, 2. that besides his own pollution, he might justly fear, that his very dwelling amongst a people so horribly wicked and profane, might bring him to be involved in the same punishments together with them.

them. Or rather, *3ly*, that he might well think that he had contracted some contagion by living in the midst of such a wicked people, it being very hard for a man to converse amongst such, and not to be defiled by them, but to be as the fish that are fresh and sweet, though they live constantly in the salt-sea; and haply the contagion which he feared he had contracted in his lips, might be, that their contumacy had made him, either out of a cowardly fear of them, or out of despair of doing any good upon them, more remiss in contending with them, than he should have been.

For mine eyes have seen the King, the Lord of hosts,] See the Note above *ver. 1.* But why was the Prophet thus affrighted? Answer, considering the exceeding glory and dread of the Vision, it was no wonder though he were for a time thus startled. And besides it was one chief end of the Vision, by the discovery of Gods Majesty and glory, both to humble the Prophet that he might the more reverently attend upon him and receive his commands, and likewise to strengthen and encourage him to go on courageously in his office, notwithstanding all the opposition he might meet with, in the confidence of the greatness of his Lord, that had given him his Commission.

Ver. 6. Then flew one of the Seraphims unto me, &c.] To wit, by the command of God, before whom the Seraphims stood, waiting still in a readiness to receive his commands; *having a live coal in his hand, which he had taken with the tongs from off the altar,* that is, from the altar of burnt-offerings, whereon there was fire continually burning, that did at first come down from Heaven, see the Note, *Levit. 6. 12.* Here begins the relation of that which God had ordered to be done, to quiet the troubled mind of the Prophet, to free him from his fears, and to confirm and encourage him in his Prophetical office, and particularly in that service that was now to be imposed on him of making known Gods decree concerning the blinding of the *Jews*. Accordingly this *live-coal taken from off the altar,* was intended to be a sign of the purging away his sins, (as it is explained in the following verse) to wit, in a way of expiation or remission, or in a way of Sanctification or cleansing; that as fire doth purge away the dross of metals, so by Christ (who is our sacrifice of Propitiation, and likewise our altar, *Heb. 13. 10.*) the sin of the Prophet should be pardoned, and by the Spirit of Christ and the graces of his Spirit, (out of whose fulness we all receive, *John. 1. 16.*) he should be enlightened, sanctified and cleansed. Because the sign was fire from the altar, and so fire from Heaven, it was the fitter to signify that no purity of man is from himself, but from God in Christ, the expiatory sacrifice of Christ, and from the sanctifying Spirit of Christ, which is therefore often compared to fire, as *Mat. 3. 11.* *He shall baptize you with the Holy Ghost and with fire.*

Ver. 7. And he laid it upon my mouth, and said, &c.] Had not the Angel informed the Prophet why he had touched his lips with a fiery coal from the altar, he might have understood the meaning of it, and so have been more terrified, rather than comforted by what was done; he might have apprehended that it had been done in wrath for the fearing rather than the purging of his lips. And therefore together with the sign he added a word of information, *Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged;* as surely as this coal from Gods altar hath touched thy mouth, so surely are all thy sins forgiven

given thee, and particularly the pollution of thy lips, whereof thou didst complain; and thou shalt be furnished with gifts fitting for the service which shall be enjoined thee. See the two foregoing Notes. There is no question to be made, but that the Prophets sins were pardoned before, and that he had been sanctified, and set apart and fitted for his holy function, and that with his tongue he had already done much holy service for God; only by this which was now done, he was confirmed in his Prophetical office, and assured of a further supply of grace, and that in a greater measure than formerly, that so he might go on courageously, and might not faint or fear because of the difficulty of the service enjoined him. And observable it is, that the coal is only said to have touched his lips; the grace signified thereby is promised as from God.

Ver. 8. *Also I heard the voice of the Lord, saying, &c.*] To wit, the Lord Jehovah, whom he then in a Vision saw sitting as a King upon his Throne; who now spake not to him as before by one of the Seraphims, but immediately by himself, *Whom shall I send? and who will go for us?* that is, in our name and stead upon our service, and for our glory? We have the like expression, *Gen. 1. 26.* for which see the Note there. It is spoken after the manner of men; and that to imply, both what singular abilities are requisite for those whom God sends forth as his messengers to teach a people, and how few there are that are fit for that employment; as likewise with what wonderful wisdom and care God doth cull out choice and fit men for the work of the Ministry, and particularly that it was thus in his sending the Prophet *Isaiah*. And hereby also he was confirmed and assured that he was sent of God, that so he might not stagger at that seeming incredible message he was now to carry concerning the blinding of the *Jews*. Whereupon is the following answer, which he presently returned, *Then said I, here am I, send me,* to wit, because he was now encouraged, and willing to undertake any service which God should impose upon him, though never so dangerous and difficult.

Ver. 9. *And he said, Go and tell this people, &c.*] It is not, Go and tell my people, but *this people*; which is spoken by way of great indignation. See the Notes upon a like expression, *Exod. 32. 7. Hear ye indeed, or, hear ye without ceasing* (as it is in the Margent) *but understand n. t.* It is as if he had said, Ye shall have Prophets enough, who shall boldly and faithfully make known my will to you, whether you will or no, and shall be constantly teaching and exhorting you; but all shall do you no more good, than if they had not spoken at all to you; ye shall not effectually understand, nor mind, nor lay to heart what they say. And the like may be said of the following Clause, *and see ye indeed, but perceive not*; which may be meant of the signs or the miracles which their teachers should work in their sight, and of the wonderful works of God which they should see, and the judgments which God should bring upon them, to wit, that they should not understand nor be affected with, either the one or the other. There is therefore in the words, 1. A prediction of their blindness and obitancy, as if it had been expressed in the future tense, *Ye shall hear and yet not understand, and ye shall see and yet not perceive*; as it is indeed expressed by the Evangelist, *Mat. 13. 14. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive*
And

And so also by the Apostle, *Act.* 28. 25, 26. And, 2. a commination, that they should be judiciously given up to blindness and hardness of heart; as if it had been said, seeing you are thus obstinately bent to stop your ears, and close your eyes, and harden your hearts, so that you will not be bettered by any thing that can be spoken or done to you, go on therefore still in this your wilful stubbornness, till you be utterly destroyed. It is the will of God by withdrawing or withholding his spirit, thus to leave you to your own perverse and stubborn hearts, that so nothing you hear or see may do you any good. And so indeed in other places this passage of the Prophets is cited, as importing Gods punishing their wilful refusing to receive good by the means of grace, by giving them up to farther blindness and obstinacy, as we may see, *Luk.* 8. 10. *Job.* 12. 40. & *Rom.* 11. 8. All which was intended concerning the *Jews*, not only in the days of *Isaiah*, but also in the days of the Gospel, even unto this time, as is evident by the frequent applying of this Prophecy to them in the New Testament. And it was the will of God to make known that he would thus punish them by withholding his Spirit and Grace, and leaving them to the power of Satan, and the perverseness of their own hearts: 1. That he might teach the Prophet not to startle at it, but to stoop to the will of God herein, if he found that he laboured in vain in seeking to reclaim a rebellious people; (for when he was to tell them thus of their obstinacy, *Hear ye indeed, but understand not, &c.* it was all one in effect as if he had said, I know I shall do no good amongst you; but for that I must submit to the will of God.) And, 2ly, withall that the people might be warned to take heed that by their obstinacy they did not bring this spiritual judgment upon themselves. But why would God send the Prophet to them, if he foresaw that he would not obey him, and intended therefore to punish them by giving them over to greater blindness and hardness of heart? I answer, 1. Because however hereby the patience and mercy of God was magnified in using this means to reclaim such an obstinate people. 2. Because hereby the people were left the more inexcusable. And, 3. Because some might be converted by the Prophets teaching, though the generality of the people continued blind and incorrigible; for this judgment was denounced against the body of the people jointly considered, and not against every particular person amongst them.

Ver. 10. *Make the heart of this people fat, &c.*] See the Notes, *Job* 15. 27. & *Psal.* 119. 7. In this expression there seems to be an allusion to that fat we call suet, which when it is cold will grow stiffer and harder than other fat useth to be; and so the fatness of the heart here intended may be such a frame and temper of heart and spirit, as renders men not only dull and unteachable, but also stiff, obstinate, and untractable. *And make their ears heavy*, that is, make them deaf, or thick or dull of hearing; for as we use to say of those that hear well, that they are light of hearing; so of those that hear ill, that they are heavy and dull of hearing; and the heaviness of hearing here intended is, when men take no delight in Gods word, when they are stupid and blockish, or are no more affected with what is spoken to them, than if they heard not what was said. *And shut their eyes*, that is, close them up and make them dim. But now all this must not be so understood, as if the Prophet were enjoined to intend, desire, or endeavour to do what is here spoken. Only the Lord doth hereby give him to understand

derstand that even his reaching should be an occasion and means sufficient to blind them, and obstinacy, making them more stupid and hard, and his work harder than they were before, and that yet notwithstanding he must go on in his work. *Make the heart of this people fat, &c.* as if he had said, I know that whatsoever thou dost by way of seeking to reclaim them, will but make them more stubborn, they will be the worse for that, whereby they might have been bettered. But yet go on, encouragedly: since they will harden their hearts, I will defend let them be; and go thou on in doing that which belongs to thee, though they become thereby the more stupid and stubborn. See the Notes, 1. *Sime. 2: 25.* It is true indeed that it is not the natural effect of the word thus so blind and harden mens hearts. Only God foretells that accidentally this should come to pass, by reason of the obstinacy of the Jews, and that God in his just wrath would suffer it to be so, by withholding his grace, and leaving them to the bare perverseness of their own spirits; that as sore and weak eyes are dazzled and blinded with any great light, and tender ears are stuned and deafened with any great noise, and as lime burns by the pouring of water upon it, so the Preaching of the Prophet should make them more blind and foolish, more hard-hearted and stubborn than they were before, according to that of our Saviour, *John 9: 39.* For judgment I am come into this world, that they which see not might see, and that they which see, might be made blind. And indeed this message here commended to the Prophet concerning the peoples obstinacy, *Make the heart of this people fat, and make their ears heavy, and shut their eyes,* seems to be expressed in these terms purposely to imply how strange a thing this was, that his holy endeavours should bring forth an effect so contrary to what he desired, and that God in his just wrath should design him hereto; which is fully expressed in the following words; *lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed,* to wit, 1. by the pardoning of their sins, according to that expression, *Isa. 53: 5.* With his stripes we are healed; and so the Evangelist Mark expresseth it, *Mark 4: 12.* Lest at any time they should be converted, and their sins should be forgiven them. 2. By the healing of their corruptions, and reforming their lives. And, 3^d, by removing his judgments, and making up all the breaches which God by his judgments had made in their state.

Ver. 11. *Then said I, Lord, how long?* That is, how long shall this people continue in this sad condition, being blinded and hardened, yea, and made more and more rebellious and refractory by the Preaching of my servants the Prophets, whom thou sendest unto them? as if he had said, is there no end or period set to this their rejection? And this it seems the Prophet spake, both by way of wondering at this judgment denounced, out of a solicitous care for this people, and out of pity and compassion towards them; and likewise as being carried thereto by a secret instinct from God, that in the answer which God returned, it might be made known with what great severity he meant to proceed against them. *Until the cities, to wit, of Judah, be wasted without inhabitant, and the houses without man, and the land be utterly desolate;* that is, until by the incursion of several enemies under the reign of the several Kings that shall successively sit in the Throne of Judah, the inhabitants of the land shall be exceedingly wasted and destroyed, so that at last both cities, and particular houses standing by themselves;

shall be in a manner left desolate without any to inhabit them. And this extream desolation and havock that was made amongst them might be intended concerning that great destruction which was brought upon them, by the *Babylonians*; and yet it may be extended also to that extream devastation that was made in that land by the *Romans*, namely by *Titus* and *Vespasian* first, and afterwards by *Hadrian* the Emperour. But see the Notes, Chap. 1. 7. & 5. 9.

Ver. 12. *And the Lord have removed men far away, &c.*] To wit, the inhabitants of the land, whom the Lord in his wrath shall cause to be carried away captives into *Assyria* and *Babylon*, Countries far remote from the land which God had given them. (The same expression is again afterward used concerning the Captivity of the *Jews* in *Babylon*, Chap. 26. 15. *Tbou hadst removed it far unto all the ends of the earth*), and there be a great forsaking in the midst of the land, that is, and by this means the land shall be in a great measure totally, in a manner, forsaken of her inhabitants, and so shall be left desolate. It is not therefore Gods forsaking of this people (as some think) but the lands being forsaken of the people, which the Prophet here intends, and that was when the people were forcibly carried away into *Babylon*. Yet some I know extend this, as is said in the foregoing Note, to that great desolation that was made in the land by the *Romans*, when they that were left were dispersed and scattered all the world over.

Ver. 13. *But yet in it shall be a tenth.*] Some learned Expositors do understand this of a tenth King that should sit in the Throne of *Judab*, or of a Decade of Kings that should successively reign in the Kingdom of *Judab*, before that desolation was to come upon the land that was threatened in the foregoing verses. And indeed from the time when this was prophesied, (which was in the days of *Jotham*, the Son of *Uzziah*, (see the Note above, ver. 1.) unto the time when the people were carried captives into *Babylon* by the *Chaldeans*, there were just ten Kings, that swayed the Scepter of *Judab*, to wit, *Jotham*, *Ahaz*, *Hezekiah*, *Manasseh*, *Amon*, *Josiah*, *Jeboahaz*, *Jebojakim*, *Jebojacin*, and *Zedekiah*. But by the general current of Expositors it is far better understood of a small remnant of the people, as it were one in ten, that should be left in the land, according to a like expression, *Amos* 5. 3. *The city that went out by a thousand, shall leave an hundred; and that which went forth by a hundred, shall leave ten to the house of Israel*. Lest the faithful should be too much dejected at the mention of that utter devastation that should be made in the land, this promise is annexed for their comfort, that the people should not be so universally destroyed and rooted out, but that there should be a small remnant of them left; which may be meant both of those few that were left in the land, when the generality of the people were carried away captives into *Babylon*; or of that remnant that should be brought back out of *Babylon*, and settled again in their own land. And it may well be, that these are the rather called a tenth, with respect to the reformation that should be wrought in those that were reserved, or to Gods preserving the faithful amongst them from the common destruction, thereby to imply that they should be, as indeed the tythes of the land was, holy to the Lord, see the Notes, Chap. 4. 2, 3.

And it shall return, and shall be eaten, &c.] Some read this, as it is in the Margent of our Bibles, *When it is returned and hath been broused*; and they take the meaning

meaning of the words to be, that when that remnant should return out of *Babylon*, that had been so miserably eaten and broufed, cropt and destroyed, both before and in the captivity, there should be but a *tenth* of them in comparison of what they formerly were. But if we read the words as they are in our Translation, then either no more is intended by this, *It shall return, and shall be eaten*, then if it had been said, *it shall be eaten again*; meaning, that this remnant should be again wasted. For this is an Hebraism frequent in the Scripture, as in *Dan. 9. 25. the street shall return and be built, for the street shall be built again.* Or else the meaning must needs be, that after the return of this remnant, this tenth, out of *Babylon*, even they should be much wasted and consumed; which was often done by the rage of their enemies against them after their return from the *Babylonian* captivity. *As a teil-tree, and as an oak whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof:* That is, as when these trees do cast their leaves in winter, and so seem to be in a manner quite dead for the time, yet there is a lively sap remaining in the root or body of the trees, which keeps them alive, and so is the substance or subsistence of them, by reason whereof in the spring they sprout out again; so when my people shall seem to be utterly wasted and destroyed, yet there shall be a small remnant left, a *holy seed* (see the Note, Chap. 1. 9.) a seed of Saints, which shall be as the life, and the substance and subsistence of this people, by reason of whom this my Church and people shall be continued in all succeeding times, so that they shall never be utterly rased out and destroyed. Some think *the teil-tree* (or, *line-tree*) and *the oak*, are here particularly instanced in, because these trees, budding forth later in the spring than other trees, are longer ere they lose their leaves in the Autumn, and so were fitter to represent the Kingdom of *Judah*, which continued in a safe condition after the people of the Ten Tribes were carried away. But I rather think, that because *the teil-tree*, by reason of its spreading branches, and exceeding florid beauty, and *the oak* being a strong tree, deeply rooted in the earth, and usually very long lived, seem most unlike to become as dead in winter, therefore they are chosen to set forth the ruin of the State and Kingdom of *Judah*, which by reason of her prosperous and flourishing condition, seemed most unlike to be brought so low. Or rather, because the Church and people of God, when they came to spring up again, should like these trees spread forth their boughs and branches very far. But see the Note also, Chap. 1. 30.

CHAP. VII.

Verf. 1.

ANd it came to pass in the days of *Abaz*, the son of *Fotham*, the son of *Uzziah*, &c.] See the Note, Chap. 6. 1. This *Abaz* (whose father and grandfather *Fotham* and *Uzziah* are here mentioned, because under these, and these only *Isaiah* had hitherto Prophesied) was one of the most wicked Kings of *Judah*;

yet in his reign the Prophet *Isaiah* was sent with many comfortable Prophecies to him, and to the people, for the support and encouragement of the faithful (as we may well think) in those evil times; amongst which this is one which is here related; the occasion whereof is said to be, *that Rezin King of Syria, and Pekah the son of Remaliah, King of Israel, (Nations that were usually at great enmity one against another) went up towards Jerusalem to war against it;* for being encouraged by the successful invasions they had already made upon the land of *Judah*, each of them severally by their own forces, wherein they had slain many of their great ones that were a chief stay and support of their State, and huge multitudes of the flower of the people besides, they assured themselves, that if they now joined their forces together, they should easily subdue this disheartened broken people, and thereupon resolved to go up together and besiege *Jerusalem*, which accordingly they did, chuckering themselves no doubt with hope of a full conquest, and the huge spoil they should carry away from *Jerusalem*, (concerning all which see the Notes, *2 Kings* 16. 5.) but could not prevail against it; which is premised before-hand, to hint how causeless those their fears were, which are here afterward related, and how base their incredulity was, and neglect of God.

Ver. 2. *And it was told the house of David, saying, Syria is confederate with Ephraim, &c.* That is, tidings were brought to the Court of *Judah*, to *Ahaz* the King, who was of the lineage of *David*; and to the other Princes and Officers of his Court and State, that the *Syrians* and the *Israelites* of the Ten Tribes, who are here called *Ephraim*, (for which see the Note, *Psal.* 78. 9.) had made a confederacy together against *Jerusalem*. But why is this expressed thus, *that it was told the house of David*, and not that tidings were brought to *Ahaz*, or to the House or Court of *Ahaz*? I answer, that probably we may think it was, either 1. To hint the reason why this confederacy against *Ahaz* should come to nothing, namely, because he was the lawful heir of the Crown, being descended from *David*, and God would make good his promise to *David* concerning the perpetuity of his Kingdom; see the Note, *2 Sam.* 7. 16. Or else, (as some think) to imply how far *Ahaz* was degenerated from the courage of *David*, and other his holy ancestors, as was discovered in that base fear of his at this time, which is related in the following words, *and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind*; that is, as the leaves of trees will quiver and shake with the first breathing of the wind, when a tempest is rising, so did their hearts tremble and shake (as we use to say, like an aspen leaf), at the first breath of that report that was brought to them, concerning the preparations that were made against them by these two Kings; all which is expressed, to shew that the deliverance of this people at this time was only of God, or to set forth the wonder of the deliverance, where both Princes and people were so faint-hearted that they were no way able to make any resistance against the mighty forces that were breaking in upon them.

Ver. 3. *Then said the Lord unto Isaiah, &c.* Though *Ahaz* sought not to God or his Prophets for help or counsel, yet he sent his Prophet to him, with a message that he would deliver him and his people from the danger they were in, 1. To magnifie the riches of his long-suffering and mercy towards the worst of

men. 2. To render *Abaz* and his people the more inexcusable. And, 3. for the support and comfort of the faithful that were amongst them. *Go forth now*, to wit, out of the city, as appears by that which follows, *to meet Abaz*; he was sent to *Abaz*, both in regard of the greatness of his terrors, and in regard the care of providing for the publick safety lay chiefly upon him. Nor was he to stay till the King came back to the City, but to *go forth to meet him*, both to express that respect and reverence which was due to him as King, and because this was suitable for him that had such good tidings to carry to the King. And as for that command that is given the Prophet for carrying his Son along with him, *Go forth now to meet Abaz, thou and Shear-jashab thy Son*, we must know, 1. That *Shear-jashab* is, being interpreted, *the remnant shall return*. 2. That this name had been before given to this Son of the Prophet, either by the express command of God, or by the secret instinct of Gods Spirit, purposely as a sign, either, 1. of a remnant that should return from the *Babylonian* captivity, which the Prophets did often foretell. (See the Notes before, Chap. 6. 13.) Or, 2. of a remnant that should repent and return unto God, from whom they had departed, after *Sennacherib's* army was destroyed before *Jerusalem*, according to that express place, Chap. 10. 21. *The remnant shall return, even the remnant of Jacob, unto the mighty God*, for which see the Note there. And indeed many of those that returned out of *Babylon*, were such as had been purged and reformed by their afflictions, and brought home unto God. See the Notes, Chap. 4. 2, 3. & 6. 13. And 3ly, that the Prophet was enjoined to take this his Son *Shear-jashab* along with him, that he might stand by as a visible sign of the deliverance now promised, and of the ground of it, to wit, Gods purpose still to preserve a remnant in this people, that should be as a holy seed for the perpetuating of the Church in future times. See the Notes, Chap. 1. 9 & 6. 13. and upon the 15 and 16 verses of this Chapter. And hence it seems probable, that the reason why this name *Shear-jashab* was given to this Prophets Son, was commonly known; for else his going along with his father to the King would have been to no purpose at all. And then for the place whither the Prophet is sent to meet *Abaz*, *at the end of the conduit of the upper pool in the high-way* (or, *causey-way*) of the fullers field; this is thus particularly expressed both to clear the certainty of the story, and to assure the Prophet of the certainty of this Prophecy. We read of two Pools that were in *Jerusalem*, the one called *the lower Pool*, we find mentioned, Chap. 22. 9. *Ye gathered together the waters of the lower pool*, because it lay on the west-side of the lower City; and another called *the upper pool*, made for the receiving and retaining of the waters that came from the fountain of *Gibon*, and situate on the south-side of the upper City; the same as some think, that is else-where called *the pool of Silah*, Job. 9. 8. and which is said to have been nigh to *the Kings garden*, Neh. 3. 15. And this is that Pool which is here meant; from whence (it seems) there was a fair way that led to *the fullers field*, (which no doubt they had chosen; because the waters of this Pool lay conveniently for the washing and whiting of their linnen) and here it was that the Prophet was directed to meet with *Abaz*; and observable it is, that it was the very same place where afterwards *Sennacherib's* Captains that were sent by him to besiege *Jerusalem*, made a stand, and summoned *Hezekiah* to deliver up the City; for so it is said, 2 King. 18. 17. *They came and stood*

stood by the conduit of the upper pool, which is in the high-way of the fullers field. What the cause was of *Abaz* his being in this place, is not expressed. Some think that hearing of these sad tidings in some place, whither he had removed his Court out of the City, he was now coming to shelter and secure himself in this his chief City; and so the Prophet was sent forth to meet him there, and to comfort him with a promise from God concerning the deliverance of *Jerusalem*, that he might not farther dishearten the people by coming in such a fright into the City. But then again others conceive, that he was gone thither, or come thither from some place abroad, that he might consult about the fortifying of that place, either because they feared it might be a place of advantage for the enemy whereby to enter the City, or because it was a matter of so great consequence to secure the waters of this Pool for the use of the City when it should be besieged, and so the Prophet was sent thither, as it were, to tell them in the midst of these their consultations, that the Lord whom they minded not, would be instead of fortifications to the City, and would secure it from the enemy, though they were not able to do it. And this indeed seems most probable, because *Rabshakeb*, when he went to besiege *Jerusalem*, did make his first approaches to the City at this place, *2 King. 18. 17.* and at that time *Hezekiah* had taken all the care he could to secure these waters, *2 Chron. 32. 3, 4.*

Ver. 4. And say unto him, take heed and be quiet, &c.] That is, take heed of being thus unquiet and restless in thy mind as thou art; beware of all distrust, and distrustful fears; be not disturbed and distracted, but be of a quiet composed mind, trusting in God; look not after help from the *Assyrian*, or any other foreign aid, but rely wholly upon Gods protection, and his blessing upon thine own forces. And this last we may the more probably think was here intended, because it is expressly said, *2 King. 16. 7.* that *Abaz* did immediately after the invasion of these two Kings, send to *Tiglath-pileser* King of *Assyria* for aid, and therefore it may well be that he had this already in his thoughts, *Fear not, neither be faint-hearted* (it is in the Hebrew, *Let not thine heart be tender*, that is, soft and apt to take an impression of fear) for the two tails of these smoking fire-brands; so he calls these two Kings and their forces, of whom *Abaz* and his people were so exceedingly afraid, by way of contempt and scorn. He terms them *fire-brands*, because indeed they were coming out against him with such fury and seeming terror, as if they meant to set all the land on a light flame, and with fire and sword to consume all before them. But withal he calls them only *tails of fire-brands*; which might well be both with respect to what had formerly befallen these Kings (for indeed their power had been of late already much wasted, the *Syrians* by three great victories which *Joash* the King of *Israel* obtained over them, *2 King. 13. 25.* and the *Israelites* by their own Civil Wars and Conspiracies, *2 King. 15. 10*) and likewise with respect to the approaching ruin of both the Kingdoms; for it was not long ere *Pekah* was slain by *Hoshea*, *2 King. 15. 30.* and both the Kingdoms of *Syria* and *Israel* were utterly destroyed by the *Assyrians*, so that in this regard they might well be compared to the ends or tails of two fire-brands, their dominion and tyranny not being like to last long. Yea, he terms them not burning, but *smoking fire-brands*, and that to imply, that though they might be a great vexation to them (as smoke is to the eyes), and a great terror

terror and affrightment, yet there should be more pride and terror in them than strength and power for the effecting of the mischief they intended; which yet must be understood with respect to their great design of taking *Jerusalem*, and the utter subverting of the Kingdom of *Judab*; for otherwise we find, that when they raised the siege of *Jerusalem*, and went away, the *Syrians* did make much spoil in other parts of the land. And to the same purpose is the following Clause, where he calls *Pekab* (by way also of contempt, because his father was an obscure private person) *the son of Remaliah*; for the fierce anger of *Rezin*, with *Syria*, and of the son of *Remaliah*.

Ver. 5. *Because Syria, Ephraim, and the son of Remaliah, &c.*] Even this also is spoken by way of contempt: He vouchsafes not so much as to name these two Kings, by the report of whose confederacy they were so exceedingly terrified, but terms them the *Syrian*, and *the son of Remaliah* (See the foregoing Note) *have taken evil counsel against thee*, that is, most unjust, wicked and mischievous counsel, tending to the utter ruin of Gods people, and the utter extirpation of the Kingdom of *Judab*, the race and Royal power of *David's* family; which is the rather mentioned (together with that confident resolution of theirs related in the following verse), because all this tended the more to set forth their great danger, and so the mercy of the now promised deliverance.

Ver. 6. *Let us go up against Judab, &c.*] That is, against the Land or Kingdom of *Judab*. And *vex it*, to wit, by invading and spoiling the land, and by besieging their chief City, *Jerusalem*. And *let us make a breach therein for us*, that is, let us violently break in upon it, or thorough it, and surprize it, and make it ours. Yet some think, that because the great design which they had in their thoughts, was the besieging of *Jerusalem*, therefore the *breach* here intended was the making a breach in the walls thereof, at which they might enter and take the City; and others understand it of making a *breach* or division amongst the inhabitants of the land or City; that being likely to tend much to their advantage; and others of dividing the land betwixt them, each of them taking that part which lay most convenient for them. But the first Exposition I conceive is the best, and most agreeable to that which follows, *Let us make a breach therein for us, and set a King in the midst of it, even the son of Tabeal*; for this man they intended doubtless to set up as a Viceroy, or a Tributary-King over the land, and one that should hold the Kingdom of them, and be wholly at their disposing. But now who this *son of Tabeal* was, is altogether uncertain; that which is said by some of his being a *Syrian*, and by others of being some eminent man of the *Israelites*, that was a known enemy to the house of *David*, are but meer conjectures. But see the foregoing Note.

Ver. 7. *Thus saith the Lord God, It shall not stand, neither shall it come to pass.*] That is, Though they have with such proud and bold confidence resolved before hand, that they will thus dispose the Kingdom of *Judab*, and subject it to themselves, yet this which they have thus determined shall not take effect and be established, as they have determined it shall be. So far shall they be from making the Kingdom of *Judab* theirs, as they have resolved, that they shall not be able to effect that which they have determined concerning their taking of the City *Jerusalem*; all they attempt herein, shall come to nothing.

Ver. 8. For the head of Syria is Damascus, and the head of Damascus is Rezin. As if he had said, Damascus is the Metropolis or head-city of Syria; and Rezin is the King and Head of Damascus; these are the bounds which God hath set them, and beyond these bounds they shall not extend their power. The design they have in hand for the enlarging of their Dominions shall not prosper. Neither shall Damascus become the head of Judea, by having dominion over that land; nor shall Rezin become King of Jerusalem, as he makes account to be; but Judah and Jerusalem shall continue under the Government under which God hath set them. And indeed most fully was this made good within a short time, when the Assyrian, called into the help of Abaz, took Damascus, and carried the people of it captive to Kir, and slew Rezin, 2 King. 16. 9.

And within threescore and five years shall Ephraim be broken, that it be not a people. That is, And the people of Ephraim, the Kingdom of the Ten Tribes, shall be within threescore and five years so broken in pieces, notwithstanding their great confidence in their present confederacy with Rezin, and his Syrians, that they shall no longer be a people, that is, a distinct State and people, living apart by themselves, in their own land, and under their own Laws and Princes, and Government. But now the great question is, how these threescore and five years must be reckoned, after which the Israelites were to cease to be a people; and that because the taking of Samaria by Shalmaneser King of Assyria, and his carrying away of the Ten Tribes out of their native Country into his own dominions, was in the ninth year of Hoshea, which was the sixth of Hezekiah. See the Notes, 2 King. 17. 5, 6. Now if we account from the beginning of Abaz his reign to that Captivity of the Israelites, that makes in all but two and twenty years; for Abaz reigned in all but sixteen years, 2 King. 16. 2. to which adding the six years of Hezekiah his son (in whose sixth year this great calamity befell the Ten Tribes) the whole amounts (I say) to no more than two and twenty years. And yet because the Kings of Syria and Israel had before this severally invaded the land of Judah in Abaz his time (as is noted before, ver. 1.) therefore it is most probable that Isaiah Prophesied this in the third year of Abaz; and then from thence to Shalmaneser's carrying away the Israelites captive, there could be no more than about twenty years. The most ordinary answer that is given by Expositors for the resolving of this hard question is, that these threescore and five years are to be numbred, not from the time when Isaiah spake these words, but from the time when the Prophet Amos did first foretell this utter destruction of the land and people of Israel, which that he did very expressly is evident in many places of his Prophesie. And indeed it is clear, that Amos began to Prophecy two years before the Earthquake in the days of Uzziah, Amos 1. 1. (of which there is also mention made, Zach. 14. 5. Ye shall flee like as ye fled from before the Earthquake in the days of Uzziah.) Now if this Earthquake was in the seven and twentieth year of Uzziah's reign, as the Jewish Writers affirm it was, just about the time when Uzziah was smitten with a leprosie; then it follows that Amos began to Prophecy in the five and twentieth year of Uzziah; from whence if we begin the account of the time prefixed by Amos for the utter ruin of Israel, there will be seven and twenty years left behind of the reign of Uzziah (for he reigned in all two and fifty years, 2 King. 15. 2.) To which if we add the sixteen years

of his Son *Jotham's* reign, 2 King. 15. 33. and the sixteen of *Abaz*, 2 King. 16. 2. and six of *Hezekiah* (in the sixth year of whose reign *Samaria* was taken by the *Assyrians*, 2 King. 18. 10.) these make in all just *threescore and five years*. Yea, and the same account of years they make up also by reckoning the years of the Kings of *Israel*; for *Amos*, they say, began to Prophecy in the seventeenth year of *Jeroboam* the second, who reigned in all forty and one years, 2 King. 14. 23. and if so, then he reigned four and twenty years after *Amos* Prophefied the Captivity of *Israel*; to which adding the ten years of *Menabems* reign, 2 King. 15. 17. (not accounting the short reigns of *Zachariah* and *Shallum*, which made up together but seven months) and the two years of *Pekabiah*, 2 King. 15. 23. and the twenty years of *Pekab*, 2 King. 15. 27. and the nine years of *Hoshea*, in whose ninth year *Samaria* was taken by the *Assyrians*, 2 King. 17. 6. this also makes just *threescore and five years*.

And whereas it may seem strange that *Isaiah* should speak of the destruction of the *Israelites* after *threescore and five years*, only because *Amos* Prophefied of their destruction so many years before it came to pass; to this it is answered, that *Amos* did not only foretel this ruin that should come upon the Kingdom and people of the Ten Tribes, but did also prefix the time when it should be, namely after *threescore and five years*, which hereupon passing by tradition from one to another, was common in mens mouths, and was often mentioned by the succeeding Prophets, as the period appointed by God to the Kingdom of *Israel*, and that so it is mentioned here by the Prophet *Isaiah*, as if he had said, that within that *threescore and five years*, which were so long since foretold, and were so commonly spoken of, *Ephraim* should be so broken that they should no longer be a people. And indeed could this be made out, a very observable aggravation this would have been of *Pekab*, and his *Israelites* bold prophaneness and contempt of Gods Prophets, that after so fair a warning given so long before, wherein the time was expressly mentioned when they should cease to be a people, they should be so far from fearing the threatned ruin, that they should with so much confidence undertake a design for the swallowing up of the Kingdom of *Judah*. But the truth is, that this computation of the *threescore and five years* here mentioned, is built upon meer uncertain conjectures: as, 1. That *Amos* did foretel that the *Israelites* should be carried away captives within *threescore and five years*, of which there is no mention at all in his Prophecy. And, 2. that the great Earthquake, two years before which *Amos* begun to Prophecy, was in the seven and twentieth year of *Uzziah's* reign, which can be no way made out from the Scripture. Or, 3ly, that this was just at the time when *Uzziah* was smitten with a leprosie. And, 4. that *Amos* began to Prophecy in the seventeenth year of *Jeroboam* the second. And indeed neither of these two last assertions can agree with the Chronology of the Scripture. For, 1. if *Uzziah* reigned but five and twenty (or seven and twenty) years, after he was smitten with leprosie, then was *Jotham* his son born about the time when he was so smitten (for he was five and twenty years when his father died, 2 King. 15. 32, 33.) and how could that be, seeing it is expressly said, that *Uzziah* being upon this occasion sequestred from the Government, *Jotham* the Kings son was over the house, judging the people of the land. See the Note, 2 King. 15. 5. And for the second, of *Amos* beginning to Prophecy

in the seventeenth year of *Jeroboam* the second, if *Uzziah* began to reign in the seven and twentieth year of *Jeroboam*, as it is said, *2 King. 15. 11.* then by that account *Amos* should have begun to Prophecy ten years before *Uzziah* began to reign, which is contrary to what is expressly said, *Amos 1. 1.* whereby it is apparent that this way of accounting these sixty and five years, cannot be justified. There is therefore another answer given by others to this great question, which is, that this breaking of the *Israelites*, whereof the Prophet here speaks, was not that when the main body of the *Israelites* were carried away captives by *Shalmaneser*, in the ninth year of *Hoshea*, *2 King. 17. 6.* which was indeed but two and twenty years after this Prophecy of *Isaiah* (for there were then many of the *Israelites* left behind in the land of *Israel*, who continued still to be a people by themselves, though very much weakened and broken) but that when *Ezar-badden*, the son of *Shalmaneser*, *2 King. 19. 37.* did sweep away all those whom his father had left behind, and carried them away captives into his own Countries, placing a fuller Colony of other Nations in their room. See *Ezra 4. 2.* at which time they were indeed utterly broken from being a people. Now that this was threescore and five years after this Prophecy of *Isaiah*, they make out thus. Taking it for granted that *Isaiah* Prophecyed this about the third year of *Abaz*, there were thirteen years after this of *Abaz*, his reign, *2 King. 16. 2.* to which if we add the twenty and nine years of *Hezekiah's* reign, *2 King. 18. 2.* then if the remainder of the *Israelites* were carried away by *Ezar-badden* in the three and twentieth year of *Manasseh* (as it may be probably thought, because about that time the *Assyrians* did invade the land of *Israel*, and carried away *Manasseh* himself captive into *Babylon*, *2 Chron. 33. 11.*) this makes up just threescore and five years. And indeed this computation of these years, and exposition of this place, is by latest Expositors best approved.

Ver. 9. *And the head of Ephraim is Samaria, and the head of Samaria is Remaliabs son.* This must be understood, as the like expression was in the foregoing verse concerning *Damascus* and *Rezin*; to wit, that *Samaria* (concerning which see the Note, *1 King. 16. 24.*) was the head-city of the kingdom of *Israel*, but should never come to be the Metropolis of *Judea*, and that *Pekah* was the King of *Samaria*, but should never be the King of *Jerusalem*, or have power to dispose of the Kingdom of *Judea*, as they had designed. Yet by subjoining this to that which was said immediately before in the close of the foregoing verse concerning the destruction of the *Israelites*, it may seem to imply, that *Samaria* and *Pekah*, *Remaliabs* son, should be so far from having any dominion over *Jerusalem*, that they both should, together with the people of *Israel*, be ruined and destroyed, which indeed came accordingly to pass; for within a year, or thereabout, *Pekah* was slain by *Hoshea*. See the Note, *2 King. 15. 30.* and in *Hoshea's* reign *Samaria* was taken by the *Assyrians*, *2 King. 18. 9, 10.*

If ye will not believe, &c. Some read it, as it is in the Margin, *Do ye not believe? It is because ye are not stable*, to wit, in the faith, or in the Covenant, whereof you make profession, in that you profess your selves to be Gods peculiar people. As if he had said, If you believe not this promise concerning your deliverance from these two Kings that have conspired against you, and thereupon will seek to secure your selves elsewhere, by sending to the *Assyrian* for help (as

(as it is clear *Abaz* at this time did, *2 King. 16. 7.*) this is because you are not stedfast and stable in resting and relying upon God, as you ought to do, and so are over-born with these distrustful fears. You have cast off God, and so do not put confidence in his help, and this is the reason why you regard not this promise. But I conceive the words are best translated as they are in our Bibles, *If ye will not believe, surely ye shall not be established*; that is, If you will not give credit to this message which I have brought you, and rely upon this deliverance, which from God I have promised you, you shall never be settled in your minds against these terrors and fears, or rather you shall not prosper in any design you take in hand for the securing and establishing of your selves; you shall not be settled in your present state and condition, but shall ere long be ruined and destroyed. It seems the Prophet perceived *Abaz*, and his Nobles, and servants with him, still to continue in great perplexity and fear, and thereupon he added these words, *If ye will not believe, surely ye shall not be established*; which are fully to the same effect with that which *Jehoshaphat* said to the people, *2 Chron. 20. 20. Believe in the Lord your God, so shall you be established; believe his Prophets, so shall ye prosper.*

Ver. 10. *Moreover the Lord spake again unto Abaz, saying.* To wit, by the Prophet *Isaiah*; who, when he saw that *Abaz* answered nothing, as not regarding the promise he had made him, and that he and those that were him, were still in as great an affrightment as they were, he thereupon no doubt by the special guidance of Gods Spirit, takes occasion to add that which follows.

Ver. 11. *Ask thee a sign, &c.* As if he had said, I perceive thou believest not that which I have said to thee, concerning the deliverance of *Jerusalem* from these two Kings that are combined against it; but that thou mayest know that I have spoken nothing without a Commission from God, *ask thee a sign of the Lord thy God*; that is, I leave it to thy free choice for thy farther satisfaction, to demand any thing to be done, which thou knowest none but God Almighty can do, as a sign to bear witness to the truth of that which I have spoken, and it shall be done for thee; *ask it, either in the depth, or in the height above*; that is, either on the earth beneath, or in the Heaven above. And observable it is, that in proffering this to *Abaz*, he added those words (*thy God*), *Ask thee a sign of the Lord thy God*, that is, who by external Covenant is the only God of *Israel*, and whom thou dost indeed profess to be thy God; for he did hereby covertly tax him for his Apostacy to his Idol-gods. But indeed that which is most considerable is, 1. The wonderful indulgence of God to this wicked wretch, in making him such a proffer for the strengthening of his faith, (concerning which see the foregoing Note, ver. 3.) And, 2. how clearly the Prophet did hereby discover that he spake nothing to him, but by sure and unquestionable warrant from God Almighty.

Ver. 12. *But Abaz said, I will not ask, neither will I tempt the Lord.* Some take this as spoken by way of indignation; as if *Abaz* had said, I do not believe the promise which you have made me, as you pretend from God; nor will I be so foolish as to rely upon any such promise in so great a danger as this is; but am resolved to provide for my safety, and the safety of my Kingdom and people some other way, and therefore I will not make any trial what God will do, by asking any such sign, as you advise me to ask. To what end should I do so, be-

ing resolved not to rely on God, or any miracle that can be wrought? And indeed it is clear, that at this time he was contriving to call in the King of *Assyria* to his help. See the Note, 2 *King.* 16. 7. But we do not usually call this making a trial whether God will work such a wonder, a tempting of God; and it is hardly to be thought that *Abaz* would so openly renounce God. Others therefore do better understand it, as a refusal to ask any sign, either one or other, under a pretence that he was content and satisfied with the promise which God had made, and was afraid to sin by tempting God, (concerning which see the Notes, *Deut.* 6. 16. & *Exod.* 17. 2.) whereby he did covertly also cast an imputation upon the Prophet, in that he had advised him to do that which was contrary to Gods express command. But yet doubtless he did but hypocritically make this a pretence; and the true reason why he refused the sign proffered him, was not any religious fear of offending God, but because he believed not the Prophet, and was however determined to seek help elsewhere. Or perhaps, because he was not willing that God and the true Religion should be honoured (to the reproach of his Idol-gods) by any such miracle, if it should come to pass as the Prophet had promised; or else meerly because he would to the Prophet in this his danger make a shew of fearing God; whereby he did only add to his sin, seeking hypocritically to cover his disobedience and ingratitude, by pretending that which was not in his heart.

Ver. 13. *And he said, Hear ye now, O house of David, &c.*] See the Note above, ver. 2. By this Preface the Prophet rouseth up *Alaz* and all that were with him, seriously to weigh the weightiness of that which he intended now to say to them. But withal by terming them the *house of David*, he did covertly upbraid them for their being so far degenerated as they were, from the faith and piety of him, of whose family they boasted themselves to be: *Is it a small thing for you to weary men? but will you weary my God also?* that is, Is it not enough for you that you vex and disquiet men, to wit, the people of God in general, by your oppressions and persecutions; or rather more particularly me and other the Prophets of God; by slighting what we say, by injuring and persecuting us as poor contemptible men, but that you will needs also vex and disquiet God, to wit, by despising the grace proffered in the sign tendered you, whereby he intended to glorifie himself (and that the more wickedly too by doing it under a pretence of piety), and so consequently by distrusting whether God will do, or be able to do what he hath proffered and promised to do? Some understand these words as only implying this aggravation of their sin in despising the sign tendered them by the Prophet, to wit, that the dishonour herein cast upon the Prophet, redounded to the dishonour and reproach of God himself, whose servant he was; for which see the Note, *Numb.* 16. 11. But I rather think that this is not spoken of their despising God by despising his servant the Prophet, but of an affront offered immediately to God himself (above that which was offered him in his servant the Prophet), to wit, that they resolved not to rest upon Gods help, but to seek to secure themselves by craving aid from the *Assyrians*. But however observable it is, that in pressing this, he useth that expression of *my God, Will ye weary my God also?* for hereby he implied that he had spoken nothing but as Gods messenger or Minister, and by commission from him, and that it was upon account
of

of that special relation which he had to God, that he was so tenderly sensible of the great wrong they had now done to him.

Ver. 14. *Therefore the Lord himself shall give you a sign, &c.*] That is, seeing you despise, or because you despise and reject this great mercy and grace which God was pleased to tender you, of giving you whatever sign you would ask, for the confirming of the promise he had made you, therefore the Lord himself will of his own accord, notwithstanding this your infidelity and contempt, and without your will or desire, give you a sign (see the foregoing Note, ver. 3.) and that indeed far more strange, wonderful and miraculous than any you could have asked, *Behold a Virgin shall conceive and bear a Son*; which doubtless was meant of our Saviour Jesus Christ, as is clearly affirmed by the Evangelist St. Matthew, Chap. 1. 22, 23. where having related how the Angel made known to Joseph, that the Virgin Mary his espoused Wife was conceived with child by the Holy Ghost, and should bring forth a Son, whose name should be Jesus, he adds, *Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall be with child, and shall bring forth a Son, and they shall call (or, his name shall be called) Emmanuel*; which no way differs from that which is said here, that he should be called so by his Virgin-mother, *Behold, a Virgin shall conceive and bear a Son, and shall call his name Immanuel*. Or, *Thou, O Virgin, shall call his name Immanuel*. For the Prophets meaning was not, that this name should be given unto Christ, either by his Mother, or any body else, as a name whereby he should be ordinarily called, (for at his Circumcision by the foreappointment of the Angel, *his name was called Jesus*, Luk. 2. 21.) but that he should be, and should both by his Mother and others be owned to be *Immanuel*, that is, *God with us*, Mat. 1. 23. and that not only because he was both God and Man, the Godhead and Manhood being in him Personally united together, according to that of the Apostle, Col. 2. 9. *In him dwelleth all the fulness of the Godhead bodily*; but also because by him there was a perfect reconciliation made between God and us, 2 Cor. 5. 19. And indeed frequently in the Scripture it is said of Persons and places, that they should be called by such or such a name, when the meaning is not, that men in speaking to them, or of them, should give them that name, but only that that which was signified by those names, should be in them so exactly accomplished, that they might be in that regard most fitly and deservedly called by those names. See the Note, Chap. 1. 26. so we find it said upon this account concerning Solomon, that his name should be *Jedidiah*, 2 Sam. 12. 25. and yet we do not read that he was ever ordinarily called by that name. And the like may be said concerning those names given to Pashur, Jer. 20. 3. and to Jerusalem, Ezek. 48. 35. and to our Saviour himself, Chap. 9. 6. & Jer. 23. 6. And therefore I conceive it is not to be questioned but that the same is intended here, in saying that the Son of the Virgin Mary should be called *Immanuel*, namely, that he should be true *Immanuel*, *God with us*. And yet notwithstanding I would not deny what I find affirmed by many learned men, that by expressing this in those words, that his Virgin-mother should call his name *Immanuel*, there might be a covert intimation of that great mystery, that because he had no father upon earth, therefore it is said that he should be so called by his Virgin-mother. But now the great question is, How this supernatural

natural conception and birth of our Saviour Christ, can be fairly maintained to be indeed that sign which is here foretold by the Prophet? The *Jews* deny this with much confidence, but with little or no colour of truth: For, 1. whereas they say, that the *Hebrew* word which we translate a *Virgin*, doth properly signify any young Damsel, Virgin or other, married or unmarried, of this they are not able to give us any one instance, where the word is so used in the whole Scripture. And besides, what an absurdity is it to think, that the birth of any child conceived and born in an ordinary way, should be here foretold by the Prophet as such a strange miraculous sign? And, 2. whereas they affirm, that this Son, whose conception and birth is here foretold, was *Hezekiah* the son of *Abaz*, (for so some of them say) and that of him it is said that his name should be called *Immanuel*, because in his days God was with them indeed in an eminent manner, when he delivered them so miraculously from the mighty army of the *Assyrians*, that had besieged *Jerusalem*; or else a Son which the Prophets wife bare him, whose name was indeed called *Immanuel*, as by way of prediction, that God would be with them to deliver them from the intended Invasion of the *Israelites*, and *Syrians*; neither of these can be maintained with any probability of reason. For, 1. If *Hezekiah* was twenty and five years old when he began to reign, as it is said he was, 2 *King*. 18. 2. then sixteen years before that, which was in the beginning of his father *Abaz* his reign, (for he reigned in all but sixteen years, 2 *King*. 16. 2.) he must needs be about nine years old; and how then could he be the Son, whose conception and birth was here foretold to *Abaz*? And, 2. for that which they say that the Prophets wife had three Sons, who had all names given them by Gods appointment, as by way of Prophetical foretelling things to come, as namely, 1. *Shear-jashab*, mentioned above, ver. 3. And, 2. *Mabershalal-bash-baz*, mentioned, Chap. 8. 3. And, 3. This *Immanuel* of whom the Prophet here speaks; for this last, that he was to be conceived and born by the Prophets wife, (besides that they have no Scripture-warrant for it, but meerly their own conjecture) can no way consist with that which is said, Chap. 8. 8. for were this *Immanuel* to have been of no higher descent, why should the Prophet there call the land of *Judah* his land, in regard of his special interest in it, and dominion over it? and the stretching out of his wings shall fill the breadth of thy land, O *Immanuel*. And, 3. however, neither any Son of the King, or of the Prophet, can be that *Immanuel* that is here foretold, unless it can be maintained that his mother was, both before and after his conception and birth, a pure Virgin. The most plausible objection indeed that is made by the *Jews* against this great truth, that this is a Prophecy of the conception and birth of our Saviour Jesus Christ of the Virgin *Mary*, is this: How that which was to come to pass so many ages after, could be now given as a sign to those to whom the Prophet here spake, to confirm the promise made them of the deliverance of them, and the City *Jerusalem* from the surprisal of those two potent Kings that were coming against them, which the words indeed do plainly import? But to this it may be justly answered, 1. That strange and wonderful things that are long after to come to pass, may be foretold as signs for the confirming of some present promise given, because the confident prediction of such things may be of force to raise mens minds to the more hopeful expectation of that which is at present promised. Two
notable

notable instances we have of this, *Exod.* 3. 12. & *2 King.* 19. 19. concerning which see the Notes there. It is indeed no more than as if he had said, You question whether God can effect that deliverance which I have promised you; but I will tell you therefore of a greater wonder that God will certainly do, and that is a *Virgin shall conceive and bring forth a Son*, without the knowledge or help of man, by whom there shall be a reconciliation made betwixt God and men.

2. That the prediction of the miraculous conception and birth of the Lord Christ, their promised Messiah, was the more proper and seasonable at this time, because the certainty of the accomplishment of this did imply the unquestionable preservation of *Dauids* Royal family, (from whence this Son of the Virgin was to spring), which was the thing that *Abaz* now refused to believe. If *Rezin* and *Pekab*, or any other enemies, should be able to cut off the family of *David*, what would then become of the promise of the Messiah, that was to descend from that Royal stem? By giving him therefore this sign of the supernatural conception and birth of their promised Messiah, the seed of the woman, the Prophet did not only tell him that which was an unquestionable ground whereon he might rely, against all fear of the ruin of *Dauids* family; but he did also discover the root of his distrustful fears, namely, that he did not indeed believe that fundamental promise concerning the Messiah, nor that Covenant of Grace which God had made with his people, which was established thereon, and that therefore it was no wonder though he were continually shaken with such unbelieving fears.

3. That it is usual with the Prophets upon this ground, when they are speaking of temporal deliverances and mercies promised to Gods people, to pass on a sudden, as by a Prophetick rapture, to make mention of the Messiah, in whom all the promises of God are yea and amen, *2 Cor.* 1. 20. who is therefore the foundation of all the hope and consolation of Gods people, in regard of any mercy that God hath promised them. And, 4. that together with this prediction of the wonder of the conception and birth of their promised Messiah, there seems to be another sign joined, *ver.* 16. (concerning which see the Note there), both tending to give them assurance, that God would be with his people, in delivering them from those two Kings that were coming against them, as he had before promised them.

Ver. 15. *Butter and honey shall he eat, &c.*] That is, this *Immanuel* before mentioned, the Son of the blessed Virgin *Mary*, shall be fed with butter and honey, such meats as young children do affect, and wherewith in this Country, by reason of their plenty, they are usually much fed. *That he may know to refuse the evil and chuse the good*; that is, that he may grow up till he comes to those years of discretion, that he will be able to discern between good and evil; to wit, that which is naturally or morally good and evil, and so to chuse that which is desirable and commendable, and reject that which is hurtful and blame-worthy; which yet must be restrained to that weaker measure of knowledge and discretion, which is usually found in little children, when first the exercise of their reason and understanding begins to discover it self in them, as we see where the same phrase is used, *Deut.* 1. 39. *Your children which in that day had no knowledge between good and evil, they shall go in thither.* So that the drift of this verse is clearly to imply, that the Lord Christ, the Son of the Virgin *Mary*, should be true and very man,

man, nourished and brought up from his infancy as other children are; and that he should be subject to the same infirmities and weakness both of body and mind, that other children are subject to; and should therefore grow up in strength and understanding by little and little, as other children do, as it is expressly said that Christ did, *Luk. 2. 52. And Jesus increased in wisdom and stature, and in favour both with God and man.* I know there are several learned men that understand this verse, not of the Son of the Virgin mentioned in the foregoing verse, but of the Prophets Son *Shear-jashab*, mentioned before *ver. 3.* and so they conceive this is added to confirm the foregoing Prophecy, *ver. 7, 8.* concerning the deliverance of *Jerusalem*, and *Dauids* house, from the combined forces of *Rezin* and *Pekab*, that were joining together against them; as if the Prophet had said, Whereas these two Kings have resolved to besiege and to take *Jerusalem*, so far shall they be from effecting what they have designed, that this my child *Shear-jashab* (whom by Gods command I have brought along with me as a sign to assure you of the mercy promised, see the Note above, *ver. 3.*) shall be, notwithstanding this their siege, fed and nourished, and brought up as safely and tenderly as other young children use to be in times of greatest peace and plenty. But the words, *Butter and honey shall be eat, &c.* do so plainly refer to that which went before, *ver. 14. Behold a Virgin shall conceive and bear a Son, and shall call his name Immanuel*, that I cannot see how it can, without manifest wresting the words, be understood of any other than that *Immanuel* mentioned in the foregoing verse.

Ver. 16. For before the child shall know to refuse the evil, and chuse the good, &c.] See the foregoing Note, *The land that thou abhorrest*, that is, the land of *Israel*, against which thou bearest such a deadly enmity for the mischief they have done thee, and the great evil which they are now conspiring to bring upon thee (or it may be meant both of the land of *Israel*, and the land of *Syria*, collectively taken) shall be forsaken of both her Kings; that is, it shall be bereaved of both her Kings, to wit, of *Rezin* King of *Syria*, and *Pekab* King of *Israel*, that were now joined in a strict Confederacy against *Judah*, both of them being cut off and destroyed; so that the meaning is, that these Kings should be so far from effecting what they had designed, to wit, the surprisal of *Jerusalem*, and the cutting off the Royal family of *David*, that they themselves should be each of them slain and destroyed; concerning which see the foregoing Notes, *ver. 4, 7, 8, 9.* But now the great question again is, What child is here meant, concerning which it is said, *Before the child shall know to refuse the evil, and chuse the good, the land that thou abhorrest shall be forsaken of both her Kings?* Many learned men that understand not only the *14. v.* but the *15.* also, *Butter and honey shall be eat, &c.* of the Lord Christ, the Son of the Virgin *Mary*, do yet understand this of any new-born child; as if the Prophet had said, Before the child that is now newly born, or is shortly to be born, shall grow up to years of discretion, both these Kings that have now combined against thee, shall be destroyed. Now to prove that these words (*the child*) may be understood indefinitely of any child, they alledge another place, *Chap. 3. 5.* where the Prophet useth the like indefinite expression, *The child shall behave himself proudly against the ancient.* And because it may justly seem strange that the Prophet having spoken in the foregoing verses of the conception and birth, and education of Christ; and of the last, with the very words here

here used, that he should eat butter and honey, that he may know to refuse the evil, and chuse the good, and yet should now presently speak of any child in general, now newly born, or shortly to be born; and that under the same expression, For before the child shall know to refuse the evil, and chuse the good, the land that thou abhorrest shall be forsaken of both her Kings. To this they answer, that having in the foregoing verses grounded the hope of their promised deliverance from *Rezin* and *Pekab*, upon a promise of the supernatural conception, and birth; and education of their Messiah, that was to spring from that Royal family of *David*, which these Kings sought to destroy; he now sheweth the time when they should be delivered, to wit, very shortly, before the child now newly born should grow up to have any use of his reason and understanding. Again others, yea indeed the most of our late and best Expositors understand this not of any child in general, but of some particular child there present, or whose mother was present; and the most pitch upon *Shear-jashab*, mentioned before, *ver. 2.* And so they say, that whereas in the foregoing verses the Prophet had spoken of the conception and birth of the Lord Christ the Messiah, here now he adds that sign which was before tendered to *Abaz*, to assure them of their present deliverance from the Invasion of *Rezin* or *Pekab*. Because (say they) *Abaz* might think that they might haply be all destroyed before the birth of this *Immanuel*, which was now given them as a sign of their approaching deliverance. To prevent this objection of his, the Prophet assures him that they should be so far from preventing the birth of this their Messiah, the Saviour of his Church, long after to be bore, by cutting off the house and family of *David*, the stock from whence he was to spring, that before the child that was now newly born (suppose *Shear-jashab*, that was there before him, or any other), should attain to any years of discretion, both these Kings that were now combined to cut off the House of *David*, should be destroyed; to wit, within three or four years. Which indeed came to pass accordingly; for *Rezin* was slain by the *Assyrians* that came to help *Abaz*, *2 King. 16. 9.* and *Pekab* was slain not long after by *Hisbea*, as is evident, because *Pekab* began his reign the two and fiftieth, the last year of *Uzziah*, or *Azariah*, and reigned but twenty years, *2 King. 15. 27.* and considering that sixteen of these twenty years he reigned together with *Jotham* the Son of *Uzziah*, it must needs be that he was slain about the fourth year of *Abaz* the Son of *Jotham*. So that if *Shear-jashab* were at this time one or two years old, it must needs be that *Rezin* and *Pekab* were slain before he attained any great ability of discerning between good and evil. And the same may be said of any other newborn child, or shortly to be born, that should be here particularly intended.

But indeed, 1. Because it may well be thought, that if the Prophet had spoken this of *Shear-jashab*, or any other particular child, he would have said, *Before (this) child shall know to refuse the evil and chuse the good, &c.*

And, 2^{ly}, because the words do so clearly seem to have respect to that child already spoken of in the two foregoing verses, and more especially to that *v. 16.* *Butter and honey shall he eat, that he may know to refuse the evil and chuse the good,* I cannot but think that this also is to be understood of the Lord Christ, the Son of the Virgin, as well as the two foregoing verses. The great objection against this is, how the Prophet could intend this to comfort *Abaz*, against his fears con-

cerning *Rezin* and *Pekab*, if his meaning had been, that before Christ, that was to be conceived and born so many hundred years after, should be able to discern between good and evil, the land which he abhorred should be forsaken of both her Kings. But to this three answers are given: first, (which indeed seems to me of all most improbable) that the Prophet doth not speak this of the death of *Rezin* and *Pekab*, but of the death of one *Obodas*, King of *Damascus*, and of *Herod* King of *Samaria*, which was not long after the birth of Christ. Secondly, that the drift of the Prophet is not to shew how suddenly, but how certainly *Rezin* and *Pekab* should be destroyed. As fully resolved as they were to destroy the House of *David* from whence the promised Messiah, the true *Immanuel*, was to spring, before this his miraculous conception, and birth, and education, both these Kings should be destroyed. And thirdly, That the meaning is only this, that within as short a space of time as should be between the birth of this *Immanuel*, the child Jesus, and his being grown up to the usual years of discretion, both these Kings that were now preparing to make war against *Abaz* should be cut off and destroyed. This I find mentioned by the *Dutch* Annotations; and it seems to me the most satisfying answer.

Ver. 17. *The Lord shall bring upon thee and upon thy people, &c.* See the Notes, *Exod.* 32. 7. *And upon thy fathers house*; that is, the Royal family of *David*, and especially his own posterity, *days that have not come, from the day that Ephraim departed from Judah*; that is, such sad and evil times as never befell the Kingdom of *Judah* since the first revolt of the Ten Tribes from them in the days of *Rehoboam*, which is mentioned here as the saddest blow that ever was given to the Kingdom of *Judah*, as being indeed a most deadly wound to that people, and that which was the original cause of all their following wars and miseries. *Even the King of Assyria*; as if he should have said; And these evil days shall come upon you by the King of *Assyria*, by whom thou hopest to defend thy self against these two Kings that are combined against thee; which I conceive is meant of the successive Invasions of the Kings of *Assyria*, first *Tiglath-pileser*, who sorely distressed *Abaz*, *2 Chron.* 28. 20. 2ly, *Sennacherib*, who invaded the land of *Judah* in the days of *Hezekiah*, and brought them into great straits, *2 King.* 19. 3. 3ly, *Ezar-haddon*, whose Captains took *Manasseh* and carried him away into captivity, *2 Chron.* 33. 11. But, 4ly, and especially *Nebuchadnezzar* King of *Babylon*, and of *Assyria* too, who utterly ruined the State of *Judah*, *2 Chron.* 36. 17. The Prophet having hitherto sought to appease the fears of *Abaz* by assuring him of the approaching ruin of *Rezin* and *Pekab*, here now he begins to threaten him with far greater evils, which should notwithstanding come at last upon him, his family and people, for his great wickedness, and particularly for his contempt of Gods grace at this time, his infidelity, and calling in the King of *Assyria* to his help; telling him, that though God would make good his promise for the deliverance of *Jerusalem*, and the House of *David*, from these two Kings, yet he should have no great cause long to triumph herein, and that because within a while far greater miseries should befall him and his people, and that by those very Nations whom he intended to call into his aid. And yet withal this might be foretold too, to fore-arm the faithful, that their hearts might not sink, when they should see such dreadful evils come upon the Nation.

Ver. 18. *And it shall come to pass in that day, that the Lord shall hiss, &c.*] See the Note, Chap. 5. 26. for the fly that is in the utmost parts of the rivers of Egypt; whereby some understand the Egyptians themselves, (and those too in the farthest parts of it) that had their dwelling by those several water-courses which were cut out of the river Nilus, for the watering of their land; who they say are termed flies, not only with respect to their invading the land of Judah with such huge multitudes of people like so many swarms of flies; but also with respect to the situation of their Country, which lying low, full of ponds and ditches, and being withal a very hot Country, was usually much pestered with flies. And indeed we find that the land of Judah was sorely oppressed by Pharaoh Necho, King of Egypt, who slew Josiah their good King, and afterward deposed his Son Jehoahaz, and carried him prisoner into Egypt, and set up his brother in his stead, &c. See the Notes, 2 King. 23. 29, 33. And again others understand those Nations that bordered upon Egypt, either towards the Sea, where Nilus brancheth forth it self into several Channels, (See Chap. 11. 15.) or near the head of Nilus, which at its first entrance into Egypt is cut out into many Channels, as namely, the Philistines, the Edomites, the Lybians and Ethiopians; which they say was accomplished when the Edomites and Philistines invaded Judah in the days of Abaz; for which see the Note, 2 King. 16. 7. Or when the Assyrian or Babylonian King did subdue the land, because it is most probable that he having at that time vanquished Egypt, and all those adjacent parts, did bring with him bands of all these Nations that served in his army, for which see the Notes, 2 King. 24. 2, 7. And then for the following words, *And for the Bee that is in the land of Assyria*; we must know that the Assyrians and Chaldeans (who are both here intended, as serving both under one King), are compared to Bees, not only with respect to their multitudes and fury (for which see the Notes, Deut. 1. 44. & Psal. 118. 12.) and to Chaldea's abounding with Bees, as being a woody Country, as much as Egypt with flies, but also especially because these were far the more dreadful Nations for their military power and discipline, and the exceeding great cruelty they should shew to the Jews, when they subdued their Country. Yea, and some think that their arrows, and darts, and javelins, are particularly here intended by the stings wherewith the Bee is armed.

Ver. 19. *And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.*] Or, as it is in the Margent, *commendable trees*, that is, goodly fair trees. The Prophet proceeds in the foregoing metaphor, ver. 18. And because flies and gnats do usually love to be, and are found in greatest abundance in low moist grounds, and to rest upon trees, and bushes, and shrubs; and because Bees love to harbour and nestle themselves in holes and clefts of rocks (see the Notes, Deut. 32. 19.) therefore in allusion hereto, he saith of the Assyrians, that they should rest in the desolate vallies, &c. And some conceive that those words (*all of them*) are purposely inserted; *And they shall come, and shall rest all of them in the desolate valleys*, to imply, that the number of their army should not be diminished by the length of their march, or any distress that should befall them by the way. See the Note, Chap. 5. 27. But however the meaning is, that the Assyrians being entered the land, should over-spread the whole Country, by reason of the multitude of their

army, and should seize upon and possess themselves of all places, high and low, fruitful and barren, eating up and consuming all they could meet with in every corner of the land, yea in the most desolate and uninhabited places; by reason whereof too, there would be no place of shelter for the inhabitants; though they should fly to the caves and most desolate vallies to hide themselves, it would be in vain; for every where they should find the enemy ready to surprize them. Some Expositors I know there are, that by *the desolate vallies* understand the Cities in the vallies, which the inhabitants had out of fear forsaken; and by *the holes of the rock*, the Cities built on the rocky mountains; and by *thorns and bushes*, the villages, wherein the Country-people dwelt. But the foregoing Exposition is, I conceive, far more clear and easie.

Ver. 20. *In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, &c.* To wit, *Euphrates*; see the Notes, *Exod. 23. 31.* & *Psal. 72. 8.* by the King of *Assyria*; See the Note above, *ver. 17.* the head, that is, the King; and the hair of the feet, that is, of the secret and lower part of the body, (according to the like expression, *Judg. 3. 25.* for which see the Notes there, and *2 King. 18. 27.* where mens urine is in the Original termed, *the water of the feet*), meaning the meaner sort of people; and it shall also consume, that is, quite take away the beard; whereby some understand the strong men in the land, (with respect to the beards being a sign of virility); others the Nobles that usually are about the King; and others the Priests, or the wise men and elders of the people. The devastation which the *Assyrians*, and the *Chaldeans* especially, should make in the land of *Judea*, is here expressed by *shaving with a razor*. 1. To imply that these enemies should be only as an instrument in Gods hand for the executing of his just vengeance upon that people, not able to move one jot any farther than God was pleased to make use of them. 2. To imply the clean riddance they should make in the land, both by cutting off the inhabitants, and the several ranks of men amongst them; and likewise by their stripping them of all the good of the land, every thing that was of any worth or use, especially all that was the beauty and glory of the State, and wherein the comeliness of the land lay. A razor makes quick and clear dispatch where it comes, taking away all the hair to the very skin, and not leaving any stumps behind, as it will be where the hair is cut with scizzers. And so should the land of *Judab* on a sudden be left bare and naked by these shavers the *Assyrians*. 3. To hint the hope that should be still left of this peoples sprouting forth again in after-times, even as the roots of the hair which are not pluckt up in shaving, will in time grow forth again. And, 4. perhaps also to imply the servitude whereinto they should be brought, because slaves in those times used to be shaven, according to that which is said of the *Tyrians*, with respect to *Nebuchadnezzars* carrying them into captivity; *Every head was made bald*, *Ezek. 29. 18.* Again, by a *razor that is hired*, some think that nothing else is meant but a very sharp razor, and that because commonly when men hire any thing for their money, they will have the best; and others hold that this epithite is used to imply what thorough use God would make of the *Assyrians* in wasting *Judea*, and destroying the people, (to wit, that they should do it with all possible easiness and fury) even as men are wont not to spare those things which they hire for their money.

But methinks it is most clear that the *Assyrians* are here compared to a razor that is hired, either with respect to the Lords drawing them on to the invasion of that wealthy Kingdom with the hope of the great spoil they should get there, as elsewhere it is said that God gave the spoil of *Egypt* to *Nebuchadnezzar*, as his hire for the great service he had done for God in destroying *Tyrus*, *Ezek.* 29. 18, 19. or else simply with respect to that rich present, or great sum of money wherewith *Ahaz* hired *Tiglath-pileser* to come into his aid, *2 King.* 16. 7, 8. which seems the more probable, because then the words imply a sharp intimation of *Ahaz* his folly, in that the land it is said should be thus shaven with a razor, which himself had hired. And if this be so, observable it is too, that the great desolation that is here threatened must take in all the waste that was made by the *Assyrians* in that land by *Tiglath-pileser* and others, as is noted before, *ver.* 17. and not be limited only to that utter destruction, which was at last brought upon them by the *Chaldeans*; though indeed the utter desolation here threatened was never consummated till then, when they were indeed shaven from top to toe; whence it is said, *Lam.* 1. 10. *The adversary hath spread out his hand upon all her pleasant things.* And *Ier.* 8. 16. *They have despoiled the land and all that is in it.* And *Isa.* 39. 6. *All shall be carried to Babylon, nothing shall be left.*

Ver. 21. And it shall come to pass in that day, &c.] In the remainder of this Chapter the Prophet sets forth in what a sad desolate manner the land of *Judea* should lye, after the *Assyrians* had made such havock amongst the inhabitants, partly by slaying them, and partly by carrying them into captivity; and after they had so extremely plundered and pillaged the whole Countrey; and in what a poor condition those should live that were left behind in the land. And it shall come to pass in that day, that a man (that is, any man of those that are left), shall nourish a young cow, and two sheep; the meaning is, that there should be only a few here and there left in the land, and that those that were left should live very meanly; they should nor then join field to field as formerly; even that man perhaps that had formerly kept great herds of kine and oxen, and flocks of sheep, should now keep only one young heifer, and two sheep, the whole substance he had reserved to himself, and glad he should be of these too, to keep him and his alive in that miserable condition wherein they were left. And see the Note, *2 King.* 25. 12.

Ver. 22. And it shall come to pass for the abundance of milk they shall give, he shall eat butter, &c.] The meaning is, that because there should be such plenty of Pasture, there being so few cattel left in the land to eat it up, this one cow and two sheep, should yield store and plenty of milk; and that because the poor man that kept them should have so few in his family; and besides there should be none in a manner about him to buy it of him, (so great should be the desolation of the land by reason of the general depopulation which the *Assyrians* had made therein) they should therefore have not only milk enough and enough, but they should be able also to make plenty of Butter, whereon they should feed also without sparing.

For butter and honey shall every one eat that is left in the land.] As if he should have said, And indeed this ordinary common Country-fare, milk, and butter, and honey, (to wit, such as was commonly found in the woods), shall be the sole

sole provision wherewith that poor remainder of people that are left in the land should sustain themselves; and that because the land shall be so wasted that flesh and corn, and wine and oyl, which were formerly in great plenty amongst them, should not be then to be had; a just punishment of their former luxury. Yea, and because it is in the Original, *every one that is left in the midst of the land*; some would have this to imply, that this scarcity and penury should be in the best and most fruitful parts of the land, because all should lye waste and desolate there, as well as in the barren mountains.

Ver. 23. *And it shall come to pass in that day, that every place, &c.*] In these words we have a farther description how waste and desolate the land should lye, and so also a reason why every one left in the land should live upon such poor Country-fare, as was said in the foregoing verse, namely, because the richest and most pleasant places in the land should lye desolate and unfrequented, wholly overgrown with briers and thorns, *every place shall be where there were a thousand vines at a thousand silverlings, it shall be even for briers and thorns*; that is, those places which were formerly esteemed the most fruitful and delightful places in the land, where they had rich corn-grounds, or rather gardens and olive-yards, and vineyards, shall then lye like so many thickets of briers and thorns for want of Husbandmen to till, and plant, and dress them. He instanceth therefore in vineyards only, because therein they chiefly delighted; as if he had said, Those places (for instance) where they had formerly the goodliest and most precious vineyards, vineyards planted with the rarest and choicest vines, (a thousand such vines being worth a thousand silverlings or pieces of silver; that is, as most interpreters take it, a thousand shekels. See the Note, *Cant.* 8. 11.) shall then become very Forrests and deserts. And thus those spiritual briers and thorns which were found in the people, Gods vineyard (see the Notes, *Chap.* 5. 6.) were punished with that horrid desolation, whereto their Country was exposed.

Ver. 24. *With arrows and with bows shall men come thither, &c.*] That is, If the inhabitants have any occasion to go into those places where formerly they had such rich vineyards, being now become like so many woods and thickets, they must go armed with bow and arrows, to wit, to defend themselves from robbers and wild beasts, that use to lye lurking in such places. And indeed the over-running of the land with wild beasts, when it should be laid desolate, is a judgment wherewith *Moses* did long before threaten this people, *Levit.* 26. 22. Some, I know, understand this of mens going thither with bow and arrows to hunt those wild beasts, that use for covert to haunt such places. But in describing the sad condition of the land, it seems not so probable that such a passage concerning hunting, which is an exercise of pleasure, should be inserted; the drift of adding this passage is clearly, I conceive, to set forth how many years the land should lye thus desolate, even till the briers in such places were grown up to such a height, that they should become like so many woods and Forrests for wild beasts to lurk in; which accordingly came to pass in the *Babylonian* Captivity, by reason of the small number of the inhabitants that were left in the land.

Because all the land shall become briers and thorns.] And so even their Vineyards, and other the choicest and most pleasant places in the land, shall lye desolate,

late, and be turned into very wildernesses; the Lord hereby depriving them of the plenty which they had formerly abused to drunkenness and luxury.

Ver. 25. *And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns, &c.* This place is several ways expounded by Interpreters. But there are only two Explications that seem to me to have any great probability in them, if we read the words, as they are rendered in our Translation. The first is, that on all those hilly places that should be curiously kept and digged for Vineyards, or Orchards and Gardens, by the richer sort, either for their profit or pleasure, and fenced about with hedges of thorns and briers, that so they might be secured from the breaking in and biting of cattel, those thorny fences should be on every side so trodden and broken down, and taken away, that there should be no fear of them to keep beasts from entering in. *But it shall be for the sending forth of oxen, and for the treading of lesser cattel;* that is, these curious grounds being thus laid open, there shall be free entrance for all kind of cattel, as well great as small, to feed and graze there at pleasure. And then the second is, (which to me seems far the most probable) that whereas the lower grounds should be over-grown with briers and thorns, as thick and as high as so many woods and forests, as was said in the foregoing verses; on the contrary, upon the hills and mountains, that formerly used to lyè desolate, wholly over-grown with briers and thorns, there should then be no fear of briers and thorns, and that because those inhabitants that were left in the land should fly to these hills and mountains for refuge, as being steep and high, and inaccessible places (according to that *Luk. 21. 21. Then let them which are in Judea flee to the mountains*), and so being there, should clear those places of briers and thorns by stubbing them up with the mattock, and turn them into Pasture-ground for their cattel to feed in; and so then the very treading of the cattel would prevent the fear of the growing up of those thorns and briers any more.

CHAP. VIII.

Verf. 1.

Moreover the Lord said unto me, &c.] Because the Prophecy in the foregoing Chapter concerning the utter subversion of the Kingdoms of Syria and Samaria might seem incredible, and was, as it is likely; but little regarded; the Lord appeared again to the Prophet, and gave him this Prophecy in charge, contained in the five following Chapters, in the beginning whereof the same thing, though in other words, and by other ways, is again foretold; and that too in a more publick way; that which was before more privately made known to Abaz, and his Courtiers, being here appointed to be written by the Prophet in a great roud, and that no doubt purposely that it might be affixed on some Gate of the Temple, or set up in some other publick place, that so it might be published abroad,

abroad, and exposed to every mans view. And indeed observable it is, that the particular direction here given for the setting forth of this Prophecy thus to publick view, is an argument that the Prophets were not wont to fix all their Prophecies on the Temple-gate, as some have thought, (see the Note, Chap. 1. 1.) but only when this was expressly enjoined them. *Take thee a great roul, and write in it with a mans pen concerning Maher-shalal-hash-baz*; which is the very name that the Prophet was afterwards enjoined to give to his new-born Son, *vers. 3.* which is, being interpreted, as it is rendered in the Margent of our Bibles, *in making speed to the spoil, he hasteneth the prey*; or, *Make speed to the spoil, hasten the prey*; and the drift of it was questionless to signifie, that the Assyrian should by the secret all-ruling Providence of God be speedily called into the spoil of the two Kingdoms Syria and Samaria, that were now combined together against Judah; that so the faithful might hereby be comforted in their present fears, and might be assured, that though the Assyrian was hired by Abaz, yet it was not without the determinate counsel and providence of God that it was so done. Some think that this name of his Son *Maher-shalal-hash-baz*, was all that the Prophet was appointed to write in the roul; and that this Prophecy concerning the destruction that was coming upon the Syrians and the Israelites, was purposely expressed in so few words, that every one that read it, might the more easily remember it, and carry it home with them, and that so it might be frequent in the mouths of men, as a token given them from God of the ruin that should suddenly come upon their great enemies, that were making such mighty preparation against them. But why then should there be so great a roul provided to write it in? It was, say they, because these words were to be written in it with great Capital Letters, that every one that should cast their eyes upon it might read it, yea though they stood afar off; according to a like command given, *Habbak. 2. 2. Write the Vision, and make it plain upon tables, that he may run that readeth it.* But then others hold, that the Prophet was enjoined to take a great roul; because the Prophecy was great that was to be written in it, all (say some) that is expressed in the four first verses of this Chapter, tending to shew what was signified by this strange name that was to be imposed on the Prophets Son; yea, the whole following Prophecy, say others; which may be justly thought the more probable, both because that which was to be written in the roul is said to be, not *Maher-shalal-hash-baz*, but concerning *Maher-shalal-hash-baz*; and because it cannot well be thought that the people when they come to read the writing, would have understood the meaning of it, if the whole Prophecy had not been ingrossed in it. And for the same end is that added, that the Prophet was to write that which was to be written in this roul *with a mans pen*; that is, with such a pen, and with such letters as were ordinarily used by men in writing; not with any strange unusual characters, such as secret mysteries were sometimes expressed with, which none but Gods Prophets could read, (as we see in that writing which Belshazzar saw written on the wall, *Dan. 5. 7, 8.*) but such plain familiar letters as were commonly used by all sorts of men in writing, that so the simplest amongst the people might easily read it. Very many I know there are that do quite otherwise understand this whole Prophecy; for they conceive that this *Maher-shalal-hash-baz*, was a Prophetick name given to Christ, to signifie that he should

should speedily come, and should then victoriously rescue poor sinners out of the power of Satan, and so should spoil these Principalities and Powers, and should disarm them, and dispossess them of their prey; and accordingly they hold that this was written in a great roul, only to imply the greatness of the mystery signified thereby. But I find nothing here in the Prophet, that should induce me to think that any such mystery was hereby intended.

Ver. 2. *And I took unto me faithful witnesses to record, &c.* That is, credible witnesses, against whose testimony no exception could be justly taken, *Uriah the Priest*, the same no doubt that is mentioned 2 King. 16. 10. in the story of *Ahaz*; And *Zachariah the son of Jehoiachim*, the same, as is most probably thought, that is in 2 King. 18. 2. said to have been the father of *Abi*, or *Abijah*, the wife of *Ahaz*, and mother of *Hezekiah*; and therefore a man no doubt of great note in the State. Indeed we read in the Sacred story of several others that were called by this name: As, 1. *Zachariah the Son of Jehoiada the Priest*, who was slain by the Jews in the days of *Joash*, 2 Chron. 24. 20, 21. And, 2. *Zachariah* that was a Prophet in the days of *Uzziah*, see the Note, 2 Chron. 26. 5. And, 3. *Zachariah the Son of Barachiah*, who Prophecyed in the days of *Darius*. See the Note, Ezra 5. 1. But neither of these lived in the days of *Ahaz*, when this was done. And though there was indeed a Levite of that name in the days of *Hezekiah*, 2 Chron. 29. 13. who therefore might also be living at this time; yet because that *Zachariah* mentioned 2 King. 18. 2. was a man of far greater eminency, as being the father in law of *Ahaz*, and the grandfather of *Hezekiah* by the mother side, it is far more probable that it was he that was taken together with *Uriah* the high Priest to be the Prophets Witnesses, for by this means he had two Witnesses of greatest note, the one in the Ecclesiastical, the other in the Civil State. But what was it that these were to witness? I answer, only that which in the foregoing verse it is said God had enjoined the Prophet to do, as the order of the words do clearly import. They were to witness that the Prophet had according to Gods commandment taken a great roul, and had written in it *Maher-shalal-hash-bar*, and had set it up, either on the Temple-gate, or in some other publick place, that so it might be exposed to the view and reading of all the people; (and it may well be, which some think, that they did also subscribe the roul as witnesses hereto); and that to this end, that when that which by this writing God did foretel concerning utter subversion of the Kingdoms of *Syria* and *Samaria*, did accordingly come to pass, it might be certainly known by the testimony of these men, that God had before-hand foretold that it should so be; which might also render them the more fearful of those other judgments against *Judah*, which the Prophet had likewise foretold at the same time. I know that very many add too, that they were to witness the Prophets imposing of this name upon his child, which is related in the following verse. But it is clear, I conceive, that they were called only to witness that which God had enjoined the Prophet to do in the foregoing verse. And indeed the absurdity that seemed to follow upon making that a part of their testimony which is added ver. 3. *And I went unto the Prophetess, and she conceived, &c.* was the only cause why some have conceived that all this which is here related, was only seen in a Vision by the Prophet, of which otherwise there is not the least ground in the Text. As for that

scruple which some have raised, how *Uriah* could be here termed a *faithful witness*, who carried himself so unfaithfully in his place, when he complied with King *Abaz* so far, as to build him an Idolatrous altar after the fashion of an altar which he had seen at *Damascus*, 2 King. 16. 11. To this it may be justly answered, 1. That *Uriah* had not yet discovered his base hypocrisie, as in that business he did afterwards, but was haply of great esteem at present amongst the people. And, 2. that men may be looked upon as *faithful witnesses*, that are not the faithful servants of God. In regard that he was at that time the high Priest, he must needs be looked upon as a most credible witness; and in regard too of his interest in *Abaz*, none could be judged fitter for this service.

Ver. 3. *And I went unto the Prophetess, &c.*] That is, my wife, the same no doubt by whom he had before that former Son that was called *Shear-jashub*, Chap. 7. 3. Who is called the *Prophetess*, because she was the wife of a Prophet, as with us a Dukes wife is called a Dutches, and a Count or Earls wife is called a Countess, and so it is with many others. For methinks it is very hard to think that which some others say, that he calls her *the Prophetess*, because the bringing forth of the child, to whom God had appointed such a Propheticall name, was a kind of Prophecying. It is in the *Hebrew*, *And I approached unto the Prophetess*, whereby he modestly expresseth, after the manner of the Scripture, Gen. 6. 4. & 29. 23, 30. that he lay carnally with her, and thereupon it follows, *and she conceived and bear a Son*. But however clear it is, that if this which is here related concerning the birth of this Son of the Prophet, was presently after the writing of the forementioned Propheticall roul; then his going in to the *Prophetess*, and her conception thereupon, was long before, and so should rather have been rendered, *And I had gone in to the Prophetess, and she conceived*; and on the other side if this his going in to the *Prophetess* was after the writing of this roul, then it was well nigh a twelvemonth after ere this his Son was born, and that God gave him that following command concerning his name, *Then said the Lord to me, call his name Maher-shalal-hash-baz*. And therefore I question not but that this was a different passage from that related in the two foregoing verses; and that some time after the setting up of this roul, upon the birth of this his Son, he was enjoined to call him by that mysterious name, which was written in the roul, and that to confirm that foregoing Prophecy, and that this name of his child might be a continual memorial of that Prophecy, written in the forementioned roul concerning the destruction of the *Syrians* and the *Israelites*.

Ver. 4. *For before the child shall have knowledg to cry, My father, and my mother, &c.*] Some understand this indefinitely, as they did the like expression before *Chap. 7. 16.* (concerning which see the Note there, of any new-born child. But methinks it is clearly spoken with reference to that which was said in the foregoing verse, to wit, that before that new-born Son of the Prophets, whom God had appointed to be named *Maher-shalal-hash-baz*, should begin to discern his Parents from strangers, and be able to speak, that which was intended by that name should come to pass; and so in these words there is a reason given, why God appointed this name to be given to his child, namely, to make known how suddenly that foretold destruction should come upon those two Kings and their chief Cities; *For before the child*, that is, this new-born child of the Prophets, called

called *Maher-shalal-hash-baz*, shall have knowledge to cry, *My father, and my mother*, that within a year, or a year and a half, or thereabouts, *the riches of Damascus, and the spoil of Samaria* shall be taken away before the King of *Assyria*; that is, the Kingdoms of *Syria* and *Damascus* shall be plundered and wasted in his sight, and at his command; or in these words, before the King of *Assyria*, there may be an allusion to the custom of carrying the rich spoils they had gotten from any vanquished people, before the Conqueror, when he returned in triumph into his own Country. And it may be read too, as it is in the Margent of our Bibles, *He that is before the King of Assyria*, that is, his Officers and Ministers, or his Captains and Commanders, shall take away the riches of *Damascus*, and the spoil of *Samaria*. But however it is clear, I conceive, that the accomplishment of this was when, in or about the fourth year of *Abaz*, *Tiglath-pileser* the King of *Assyria* took *Damascus*, and slew *Rezin* their King, and carried away the people into captivity, 2 King. 16. 9. at which time he made great havock also in the land of *Israel*, 1 King. 15. 29. though he did not take and destroy *Samaria*, as he did *Damascus* (for that was done sometime after by *Salmaneser* in the days of *Hoshea*, 2 King. 17. 6.) and this some conceive to be the reason, why it is said here that the riches of *Damascus* should be taken away by the *Assyrian*, and that he should only take some spoil in *Samaria*.

Ver. 5. *The Lord spake also unto me again, saying.*] To wit, in the same, or some other Vision afterwards.

Ver. 6. *Forasmuch as this people refuseth the waters of Shiloah that go softly, &c.*] That is, that run on gently and silently, not with any such violence and noise as other great rivers do. We read of the pool of *Siloam*, Joh. 9. 7. and of the tower in *Siloam*, Luk. 13. 4. and it is generally said, that this *Siloam* or *Shiloah* was the same that is else-where called *Gihon*; see the Note, 1 King. 1. 33. a little brook at the foot of Mount *Sion*, which running into *Jerusalem*, or about some part of it, must needs be a great refreshing to the inhabitants, but could be no great defence to the City, and that therefore the weak estate of the Kingdom of *Judab* at this time is here intended by the waters of *Shiloah* that go softly, concerning which see the Note, *Psal.* 46. 4. The great question is, what people it is of whom the Prophet here saith, *For so much as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliab's Son*; the most Expositors understand it of the people of *Judab*, to wit, that the generality of them (for there were some of a better temper amongst them, whom the Lord afterwards, ver. 16. calls his Disciples), did either, 1. Approve of *Abaz*, his sending for the *Assyrian*, as distrusting their own weak estate, and not minding the promise which God had made for their deliverance against the threatened invasion of the two Kings of *Syria* and *Israel*, and relying wholly upon the mighty army which he would bring with him (the warlike noise whereof is here opposed to the soft running of the waters of *Shiloah*), in the confidence whereof they should even rejoice to be fighting with *Rezin* and *Pekab*. Or, 2ly, did wish themselves to be in such a rich and flourishing estate as the *Israelites* and *Syrians* were, and under the command of such potent Kings as *Rezin* and *Pekab* were. Or, 3. that considering to what a low ebb the Kingdom of *Judab* was brought, and how unable they should be to resist the invasion of these two mighty Kings, they did indeed

desire that these Kings might reign over them, or at least that Son of *Tabeah*, mentioned before, *Chap. 7. 6.* whom they intended to leave as their Viceroy amongst them, and for the better effecting hereof had under-hand some treacherous compliance with them. But now because we find not the least mention in the Sacred story of any such intended defection of the men of *Judah* from *Abaz* and the House of *David*; and because it cannot be thought without manifest forcing the Text, how it should be well said that the people of *Judah* did rejoice in *Rezin* and *Remaliab's* Son, that were coming out against them with such fury and bloody intentions; therefore I conceive that others do far better understand by this people here mentioned, the people of *Israel*; for so much as this people, that is, this army of the *Israelites* and *Syrians* that are now combined, against *Judah*, refuseth the waters of *Shiloah* that goeth softly, that is, do slight and scorn the weak estate of *Jerusalem*, that hath no great river for its defence, but only the small brook of *Shiloah*, and rejoice in *Rezin* and *Remaliab's* Son, that is, in the power of these two great Kings, by whose conjoined forces they made account they should certainly subdue the *Jews*, and bring *Jerusalem* under their power. And observable it is with what contempt these two Kings are still mentioned (*Rezin* and *Remaliab's* Son, see *Chap. 7. 4.*) in whose great strength these invaders of *Judah* did so exceedingly triumph.

Ver. 7. Now therefore, behold the Lord bringeth up upon them the waters of the river, strong and many, &c.] They that understand the foregoing verse of the people of *Judah's* distrusting their own weak estate, and desiring the aid of the *Assyrian* to help them against the two Kings of *Syria* and *Israel*, do accordingly understand this verse of the havock which the *Assyrians* should make in the land of *Judah*; to wit, that since the people of *Judah* were not satisfied with their own defences, the waters of *Shiloah* that go softly, (notwithstanding Gods express promise for their deliverance), but desired the great strength of other potent Princes, and that the *Assyrian* should be hired to come into their aid, therefore God would by those forces of *Assyria*, as with a mighty flood, over-run and waste their land. And accordingly they understand the last Clause, *And he shall come up over all his channels, and go over all his banks*; to wit, that the *Assyrian* would not keep to the Promises, and Oaths, and Covenants, whereby he had bound himself to *Abaz*, when he hired him to come into his help, but would break thorough them all, and do them much mischief, as it is said, *2 Chron. 28. 20.* The King of *Assyria* came unto him and distressed him, but strengthened him not. But now understanding it, according to what is said in the foregoing Note, of the people of *Israel*, together with their associates the *Syrians*, the meaning of the words is plainly thus, Because this army of *Rezin* and *Pekah* despised *Jerusalem* for her weakness, the waters of *Shiloah* that go softly; therefore (saith the Prophet) the Lord bringeth up upon them the waters of the river, strong and many; that is, of the river *Euphrates*, (see the Note, *Chap. 7. 20.*) meaning the *Assyrian* army, which as a mighty strong river should presently over-run them, and sweep them away; for so he explains himself in the next words, *even the King of Assyria and all his glory*; that is, his army consisting of many glorious Princes, brave Captains and Soldiers, that should make a gallant shew when they came marching into the land, and in whom the King of *Assyria* would exceedingly glory and boast, according

cording to that which is said, Chap. 10. 8, 13. *Are not my Princes altogether Kings? and he shall come up over all his channels, and go over all his banks; that is, he shall come out of Assyria as a river, that in a great flood swells up above all his channels, and goeth over all his banks, and so shall invade and over-run the whole land of Israel. And how this was accomplished, first by Tiglath-pileser, and afterwards by his successors, see in the foregoing Note, ver. 4. and likewise Chap. 7. 17, 20.*

Ver. 8. *And he shall pass through Judah, &c.*] That is, the Assyrian having over-run the land of Israel, shall also break into the land of Judah; He shall overflow and go over, that is, as an over-flowing river he shall over-run that Country also; which though it may include that damage which Tiglath-pileser brought upon Judea, when he came to aid Abaz against the Syrians and Israelites, 1 Chron. 28. 20. yet it must needs be principally meant of that Invasion of the Assyrians in the days of Hezekiah, when Sennacherib entered the land with a mighty army, and took in a manner all their fenced Cities, 2 King. 18. 13. as is evident in the following words, *He shall reach even to the neck*; the meaning whereof is, either, 1. That the Assyrian army, having almost over-run the whole land round about (for still they are in their proceedings compared to the inundation of some great river) should at last swell so high, that they should come up to the very walls of Jerusalem, which was their Head-city. Or, 2ly, that they should prevail so far, that all Judah should be in danger to be utterly lost, being in the condition of a man upon whom a deluge of waters breaking in, they rise and swell up at last to his very neck, so that he hath much ado to keep his head above water, and is in apparent danger of being wholly over-whelmed and drowned; and indeed the like expression we find else-where used to set forth a dangerous and even desperate condition, as Chap. 30. 28. *His breath as an over-flowing stream shall reach to the midst of the neck*; see also Habbak. 3. 13. *And the stretching out of his wings shall fill the breadth of thy land, O Immanuel*; that is, his numerous troops and companies of Soldiers (which we still usually call the wings of an army) shall over-spread and subdue the whole land of Judea, which is neither his nor theirs, but thine, O Christ, see the Note, Chap. 7. 14. The Prophet calls it his land, not so much because he was to be born there, as because he had given it to be the habitation of his peculiar people, his Church, amongst whom he was to reign as King, according to that Psal. 2. 6. *I have set my King upon my holy hill of Zion*; and that Job. 1. 11. *He came unto his own, and his own received him not*. And had settled it to be the peculiar place of his Worship. Yet the drift, I conceive, of this turning his speech to Christ, was not only to imply the indignity of the fact, that his land should be so surprized and wasted by his proud enemies, but also to hint this comfort to the faithful, that though they should prevail far in Judea, yet they should not be able to hinder the coming forth of their Immanuel there; as likewise an earnest desire and hope that they should not be able to cast him out of his inheritance, but that their Immanuel would protect them from the present Invasion of Rezin and Pekah, as is afterwards expressed, ver. 10. and that when the Assyrian should break out in greatest rage against them, Judah should not be wholly over-whelmed by them, as Israel should be.

Ver. 9. *Associate your selves, O ye people, &c.*] It is in the Original (*peoples*) in the Plural number, and thereby is meant both the *Syrians* and *Israelites*, that were combined against *Judah* and *Jerusalem*, as likewise the *Assyrians* that afterwards invaded *Judah* in the days of *Hezekiah*, (see the Note, Chap. 7. 18.) whose army consisted of several Nations. Yea, I conceive it is purposely expressed in such general terms to imply, that this which is here foretold, should be the issue of the associations of all the enemies of Gods Church and people. *Associate your selves, O ye people, and ye shall be broken in pieces.* Having made mention of *Immanuel* in the latter end of the foregoing verse, in the confidence of his assistance the Prophet breaks forth here into a holy insultation over their enemies, assuring them, that all they did should end at last in their own utter ruin; hereby seeking to cheer up the faithful, that were like to be much dejected with the misery which the enemy for a time were like to bring upon *Judea*. As for the following words, *and give ear all ye of far countries*, some take that also to be spoken Ironically, as if he had said, O ye Nations afar off, if you long to be broken in pieces, give ear to the *Assyrian*, when he invites you to join with him for the invading of *Judah*. But others, and I think better, understand it as a warning to those Nations to attend to what the Prophet now said, and so to beware of joining with those that should invade Gods people, lest they perished together with them. Not that there was any hope that they should come to hear what the Prophet had said, but only the more emphatically hereby to express, how certain it was that all that joined in that attempt should be ruined and destroyed, as we see it came to pass in that miraculous destruction and routing of the *Assyrian* army, 2 *King*. 19. 35. To which end he doth again and again repeat that holy insultation, *gird your selves*, that is, arm your selves, *and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces*; to wit, either to set forth the undoubted certainty of it, or that the words might make the deeper impression upon those that heard them; or else to imply, that though being rooted, they should muster new forces, they should get nothing thereby but a second routing; yea, that though they should never so often invade and assault Gods people, all should be in vain.

Ver. 10. *Take counsel together, and it shall come to nought, &c.*] This is added to shew, that as the enemy should not prevail against Gods people by their great power, so neither by their crafty consultations and plots. *Speak the word*, that is, determine never so resolutely what you will do, *and it shall not stand*; that is, you shall never be able to effect it. *For God is with us*, that is, God through Christ is with us to protect and defend us. He alludes to the name *Immanuel*, concerning which see the Note, Chap. 7. 14.

Ver. 11. *For the Lord spake thus to me, &c.*] Here the Prophet gives a reason, why he had in the foregoing words spoken with such contempt and scorn of all the consultations and preparations of the enemies of Gods people against them, and had thereby sought to encourage the faithful not to fear them. *For* (saith he) *the Lord spake thus to me with a strong band*; that is, he spake thus to me, and made a strong impression upon my heart, by accompanying his word with the mighty power of his spirit in me, to wit, thereby to hearten me against the terrors of the generality of the unbelieving *Jews*, who were so extremely affrighted

red with the Confederacy of the two Kings of Syria and Israel against them, that I might not be discouraged by their infidelity, nor carried away with their fears, but might rather encourage those that were faithful amongst the people, against them. And observable it is, that by alledging with how strong a hand he was confirmed herein, he implys how hard a thing it is, not to be carried away in an evil course, when the generality of a people amongst whom men alive, do unanimously run on therein; and instructed me that I should not walk in the way of this people, that is, that I should not say as they said, nor do as they did; that I should not join with them in their unbelieving fears, and in their desires and design to call in the Assyrians, that by them they might be enabled to withstand the feared invasion of the Israelites and Syrians.

Ver. 12. *Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, &c.* That is, say some Expositors, Let not the faithful in the land talk as men affrighted, as the generality of the people do, saying, Oh, there's a confederacy, there's a confederacy of the two mighty Kings of Israel and Syria against us; and therefore we shall be utterly ruined, we shall never be able to stand before them; for that this, say they, is intended here, we may see by that which is added by way of explaining this, *neither fear ye their fear, nor be afraid*; that is, fear not that which are they afraid of. But according to our Translation, I conceive it must be understood of making a confederacy with the Assyrians, *Say ye not a confederacy to all them to whom this people shall say, a confederacy*; that is, Do not thou say, nor let not the faithful in the land say, as this people do, Oh! we must make a confederacy with the Assyrian, or else we shall never be able to withstand these two Kings that are coming against us. Whenever this people are in any danger of enemies, they are still talking of making a league with some potent State or other, the Egyptian or Assyrian, or some other Nation, by whose aid they may hope to secure themselves; and so it is now, there is nothing almost to be heard amongst them but about a confederacy with the Assyrian; that's the only way they can take to preserve their Country. But do not ye so much as by a word of your mouths join with them herein. *Neither fear ye their fear, nor be afraid*; that is, fear not your enemies with such an unbelieving, excessive fear, as they do; be not affrighted and dismayed as men that have no hope nor confidence in God. Thus the words must be understood here subjectively; of the fear which was in Abaz and his people; though indeed in 1 Pet. 3. 14. (where the Apostle doth plainly allude to this place) the fear intended is to be understood effectively of the fear wherewith the enemy sought to affright Gods people, *Be not afraid of their terror, neither be troubled.*

Ver. 13. *Sanctifie the Lord of hosts him self, &c.* That is, make it evident that you acknowledge him the great and holy God that doth rule and govern the whole world, and that is faithful to make good all his promises, and so glorifie and advance his great name; to wit, by resting upon him, his promise and protection, without dreading the power of any creature; and by fearing him with a filial fear of offending him; and exposing your selves to his fatherly chastisements, by distrusting his promises, and being frightened with the power and rage of your enemies, and so causing the name of God to be blasphemed by your means. See the Notes, *Levi. 10. 3. & Num. 20. 12.* And so the following words are

are added by way of explaining these that went before, *and let him be your fear, and let him be your dread*; that is, fear him so, as to fear nothing else in comparison of him. And just so the Apostle Peter also explains these that went before, *and let him be your fear, and let him be your dread*, that is, fear him so, as to fear nothing else in comparison of him. And just so the Apostle Peter also explains these words, 1 Pet. 3. 14, 15. *Be not afraid of their terror, neither be troubled; But sanctifie the Lord God in your hearts.*

Ver. 14. *And he shall be for a Sanctuary, &c.* As if he had said, The holy God will be as a Sanctuary, a sacred and inviolable place of refuge to those holy and faithful ones that do sanctifie him, as was said in the foregoing verse; we find the same expression, Ezek. 11. 16. *I will be to them as a little Sanctuary in the countries where they shall come.* And in both places there seems to be an allusion in the words to the custom of mens flying for shelter to the Tabernacle or Temple, see the Note, Psal. 27. 5. *But for a stone of stumbling, and a rock of offence to both the houses of Israel*, that is, to the rest of the wicked and ungodly ones, even to the whole body of the Israelites, both in the Kingdom of Judah, and that of Ephraim, that refuse to be ruled by him, and to rely upon his promises, the Lord will be as a stone lying in the way, at which men stumble, or as a rock against which if a man or ship casts violently, it will bruise and break them; that is, he will be an occasion of their ruin, in that they shall stumble and take offence at his word, not believing what he said, and so shall bring destruction upon themselves. And to the same purpose are the following words added, *For a gin and for a snare to the inhabitants of Jerusalem*; to wit, to shew that his word would be but as a snare to intangle them to their utter perdition; only it is withal observed, that these words, *to the inhabitants of Jerusalem*, are here inserted purposely to imply, either, 1. That it was not the Royal seat, or Gods Sanctuary then, that should secure them, but that they also should suffer with the rest. Or, 2. that God in his word should be an occasion of ruin, not only to the meaner sort of people, but also to the chief amongst them, even to the Rulers and Priests at Jerusalem. Now the main drift of all this was, to encourage the faithful not to be carried away with the stream of the people, that would not believe nor obey Gods Word, because the Lord would be a Sanctuary to those that did believe and obey, but a stone of stumbling and a rock of offence to the rest. But withal most observable it is, that in many places of the New Testament this is applied to Christ the true Immanuel, mentioned before ver. 8. as in Act. 4. 11. *This is the stone which was set at nought of you builders, which is become the head of the corner.* And Rom. 9. 32, 33. where it is said of the unbelieving Jews, *They stumbled at that stumbling-stone, as it is written, Behold I lay in Sion a stumbling-stone and rock of offence.* And, 1 Pet. 2. 7, 8. *Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner; and a stone of stumbling, and a rock of offence, even to them which stumble at the word.* See also Mat. 23. 42. And the ground of this is, because Christ, and so God in him, was to those that believed in him, a foundation-stone, a rock of Salvation (concerning which see the Note, Psal. 118. 22.) but to others, who through their blindness and madness took offence at the meanness of his outward condition, and the Doctrine of life and salvation,

salvation, which he taught them, he became a *stumbling-stone and a rock of offence*, that is, an occasion of their ruin and perdition; and thus he was the *favour of death unto death to some, but the favour of life unto life to others*, 2 Cor. 2. 16. and was set for the fall and rising again of many in Israel, Luk. 2. 34. see also Job. 9. 39.

Ver. 16. *Bind up the Testimony, &c.*] This is a part of that charge, which (as is said before, ver. 11.) was given by God particularly to the Prophet by way of informing him what he should do, *Bind up the Testimony, seal the Law among my disciples*. By the *testimony* may be meant, 1. The Law or Word of God in general, which is often so called in Scripture. See the Notes, Exod. 25. 16. & Psal. 19. 7. & 78. 5. and that because the Lord hath therein made known his will to his people, and by a solemn and severe sanction had attested thereto. Or, 2. the great roul which the Prophet was commanded to write, mentioned ver. 1. of this Chapter, and that because there was therein a Testimony written concerning the defence of this people, and the ruin of their enemies that were combined against them. Or, 3. The whole Word of God which he had now delivered to them, both in the roul which he had written and set up for the people to read, and in that Prophecy which he had now spoken to them in the name of the Lord; the Doctrine which he had now taught them, and wherein he had testified what the Lords will was that the faithful should do, namely that they should not walk in the way of that incredulous people. Yea, herein also may be included what he fore-prophecyed concerning the Messiah, the true *Immanuel*, that mystery which was testified afore by the Prophets, Rom. 1. 2. And so likewise the same may be meant by *the Law*, to wit, either the Word of God in general, or else that word or message he had now delivered to them, to which they were bound to yield obedience, as to a command or Law given them from God. But now what is meant by binding up the Testimony and sealing up the Law amongst Gods disciples? I answer, that this is diversly expounded by Expositors; for, 1. some conceive that the Prophet was hereby charged to fold and bind up that roul again, mentioned before ver. 1. that the promise therein contained concerning their approaching deliverance, might not be any longer exposed to the neglect, and scorn, and derision of an incredulous people; but that wihal he should still preach and press the truth therein contained upon the faithful his followers, that were capable of understanding such mysteries and ready to receive and embrace them; and that he should more and more assure them of the certainty of it, that it might be esteemed as a sealed truth amongst them, and an established Law, according to the direction whereof they were to order themselves. 2ly, Others, understanding it of the whole Word of God which he had now delivered them, take it to be an information given to the Prophet concerning the success his words should find amongst the people, to wit, that his Disciples only that were enlightened and taught by him, should understand and embrace them, as matter of authentick truth, having Gods seal stamped on it; but that unto the rest of the people they should be as a Book that is closed and sealed up; that is, they should be hidden from them, so that they should not understand them; and so indeed we find the same expression used afterwards, Chap. 29. 11, 12. And thus these words, *bind up and seal*, are understood to imply both the hiding of this

this Prophecy from the incredulous people, and the keeping and preserving it charily for the use of the faithful; and this some conceive is principally meant of the mysteries therein revealed, in part concerning the Messiah, which were to be reserved as a hidden secret til the days of the Gospel. See *Dan. 12. 4. & Rev. 5. 1.* And, 3^{ly}, therefore I conceive the main intent of these words was to make known to the Prophet that it would be in vain to press his Doctrine upon an obstinate incredulous people, but yet that he should not be discouraged herewith, because though it were despised by the generality of the people, yet there were some few that should believe and embrace it, whom he calls *Disciples*, as the Christians were at first called, *Act. 11. 26.*

Ver. 17. And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.] As if he should have said, seeing God hath commanded me not to walk in the way of this people, not to be transported with their fears, (*ver. 11.*) and hath promised to be a Sanctuary and rock of refuge to them that sanctifie his name and trust in him, (*ver. 13, 14.*) I will quietly and constantly wait upon the Lord for that help and deliverance which he hath promised us; let both King and people look, if they will, after the *Assyrians* for help, I will constantly wait upon God, and expect deliverance only from him, notwithstanding the Lord doth indeed shew himself to be highly displeased with his people for their wickedness, both by the judgments he hath already brought upon them, and those he hath now farther threatened. And thus he encourageth the people by his example to trust in God, and to wait upon him for deliverance. Or else thus; seeing God hath revealed this to me, that my words shall be hidden from the generality of this rebellious people, and some few only shall believe and embrace it, I will go on in my work, quietly waiting upon him for that success which he is pleased to give to my labours, and patiently submitting to his good will and pleasure, even when he hideth his face in anger, and doth punish their obstinacy by withdrawing his grace and spirit from them, and so causeth his word to be as it were bound and sealed up from them.

Ver. 18. Behold, I, and the children whom the Lord hath given me, are for signs, and for wonders in Israel, &c.] Because these words, *Behold, I, and the children which God hath given me*, are by the Apostle, *Heb. 2. 13.* applied to Christ, therefore many learned Expositors hold, that they are not the words of the Prophet, speaking of himself and his Disciples, or followers; but the very words of Christ, speaking to the Prophet, and that to comfort him against the hatred of the wicked, and the scorn and contempt which they cast upon him, by his own example, who taking upon him in our nature the work of a Prophet, was to be used as scornfully and contemptuously himself; as if it had been said, Behold I (who am the Son of God, and the great Prophet of the Church) and my Disciples, that shall through the grace of God embrace my Doctrine, the children which God shall give me (according to that *Chap. 53. 10. When thou shalt make his soul an offering for sin, he shall see his seed*), shall be esteemed as mockers, derided and reproached amongst Gods people; and therefore it is no wonder though they use thee so. *The disciple is not above his master, nor the servant above his Lord, Mat. 10. 24.* But to make these not to be the words of the Prophet, but of Christ only, is methinks very harsh, and overthrowes the whole passage of the Context.

Nor

Nor is it necessary they should be so taken, because the Apostle applies them to Christ; nothing being more usual in the New Testament than to apply many passages to Christ, that in the Old Testament were spoken of others that were Types of Christ, as we may see (for instance) in 2 Sam. 7. 14. for which see the Note there. Others therefore do better, I conceive, take them to be the Prophets own words; but withal they differ in their opinion concerning the meaning of them. For,

1. Some understand this of the Prophets children, born to him by his lawful wife, to wit, *Shear-jashub*, and *Maher-shalal-hash-baz*, mentioned before, Chap. 7. 13. & 8. 3. and accordingly they conceive that the Prophet in these words did either, 1. Call upon the faithful to look upon him, his constancy and undaunted resolution, (upon that express revelation he had received from God) and upon his children, by whose mysterious and Prophetick names he had assured them of those things that should come to pass, to wit, the good which God would do for his people, and the evil he would bring upon their enemies, that so their faith might be strengthened thereby, and they encouraged against the terrors of the generality of the people. Or else, 2ly, bewail their condition, in that whilst he and his children were ordered by God to be for Prophetick signs unto the people, (see Chap. 20. 2, 3.) they were for this hooted and pointed at, as so many monsters, scoffed at and flouted by the prophane multitude, as it is also said, *Zach. 3. 8. Thou and thy fellows that sit before thee, are men wondered at.*

And, 2ly, some understand it of the faithful, such as were ver. 16. called Disciples, that believed and obeyed his Doctrine, whom he calls here the children which God had given him, because through grace he had begotten them again unto God, according to that of the Apostle, 1 Cor. 4. 15. *In Christ Jesus I have begotten you through the Gospel.* See also Gal. 4. 19. And accordingly they conceive the words, *Behold I and the children whom the Lord hath given me, are for signs and wonders in Israel*: To be spoken,

1. By way of complaining of the ineffectualness of his labours amongst the people, and the great contempt that was cast upon him and his Disciples and followers, in that being but a few, and not going along with them in their way, they looked upon them as so many prodigies and monsters, (see the Note, *Psal. 71. 7.*) and did reproach and deride them.

And, 2. by way of rendring themselves ready to be ordered by the Lord in all things, *Behold I and the children whom the Lord hath given me, are for signs and wonders in Israel*, even amongst Gods professed people; as if he should have said, Let others do what they will; behold I and my children, my Disciples and followers, are ready and willing to rest upon thy promises, to obey thy commands, and to make known thy will, whatever contempt and scorn we may endure for so doing.

And then for the last words, *From the Lord of Hosts which dwelleth in mount Zion*; they are added to imply, either, 1. That it was by Gods appointment that he and his children (if of them we understand the foregoing words) were Prophetick signs, and that his children were called by those Prophetick names that were given them. And then God is here called *the Lord of hosts*, purposely

to tax the incredulity of the people, that were so over-born with fear, notwithstanding they had a promise of deliverance from God, who was *the Lord of hosts*. Or else,

2^{ly}, That it was by expresse warrant from God that he and his Disciples did rest upon Gods promise, and durst not go in the way of the generality of the people in seeking after the *Assyrians*; and that therefore however they boasted of the God that dwelt in *Mount Zion*, yet the truth was, that by opposing, and despising and reproaching them that were his faithful servants, they did oppose and despise the Lord of hosts himself that dwelt there.

Or, 3^{ly}, that they knew it was not without the will and appointment of God, that they should be so despised and derided, and hooted at by the rude multitude, and therefore they would patiently bear it. Thus I conceive these words are to be understood. As for the Apostles applying those words to Christ, *Heb. 2. 13. Behold, I, and the children which God hath given me*, the ground of that was, because *Isaiah* being a type of Christ, that which *Isaiah* there spake of himself, might well be applied to Christ, as spoken in his person, in regard that, 1. Christ did in our very nature exercise his Prophetical office; and, 2. that Christs Disciples were by him begotten again to God, and in that regard might be called his children, as *Isaiah* called his Disciples. 3. That it was by the special grace of God, that Christs Disciples as well as the Prophets were so begotten again, according to that of our Saviour, *Joh. 6. 44. No man can come unto me, except my father which hath sent me draw him*. And again, *Chap. 17. 6. Thine they were, and thou gavest them me*. And, 4. that as *Isaiah* presented his Disciples to God, as ready to cleave to God, and to obey him in all things, so are the faithful continually presented before God by Christ their Mediator.

Ver. 19. *And when they shall say unto you, &c.* These are still the words of the Prophet to the faithful. Because this people were prone in time of great troubles and danger, to run to Sorcerers for counsel; therefore the Prophet adviseth the Faithful to beware that they were not drawn away by these, *And when they shall say unto you, Seek unto them that have familiar Spirits, and unto Wizzards*; that is Sorcerers, such as were usually called *Cunning-men*. The word in the Original which we translate *them that have familiar Spirits*, is derived from an Hebrew word which signifieth a *Bottle*; because when their evil Spirits entred into them, as sometimes they did, they used to swell and blow up their Bodies like a bladder or bottle, and then gave answers from within them, out of their bellies, or out of their throats. And therefore are those words added, I conceive by way of derision, *that peep and that mutter*, either first because these evil Spirits spake in them with a low, whispering and puling voice, like chickens not yet hatched; or with a hollow, grumbling and grunting voice, a broken and scarce articulate sound, they could not well be heard or understood, that so they might the better deceive those that heard them; or because the witches or wizzards themselves used a kind of muttering or low way of speaking in their charms, or in the answers they gave, that they might strike those that repaired to them with the greater dread or awe of them. Or, 3. because at least they spake so obscurely, that their hearers did not know what to make of their words. And hence are the like expressions used by our Prophet, *Chap. 29. 4. Thy speech shall*

shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.

Should not a people seek unto their God? &c.] These words may be taken either as an argument whereby the Prophet seeks to dissuade them from harkening to such seducers, or as the answer which they should return to those that should persuade them to go to witches and wizzards; as if it had been expressed thus, *When they shall say unto you, seek unto them that have familiar spirits and unto wizzards, let this be your answer, should not a people seek unto their God?* as if they should have said, Every Nation will yield this, that in their straits it is fit they should seek to their God for counsel and direction; and shall not we much more do so, that serve the living and the true God? *For the living to the dead?* that is, will any rational men go to enquire of dead men on the behalf of those that are living? *to wit,* by seeking to witches that they may raise up the dead to give them counsel, concerning which see the Notes, *Deut. 18. 10.* Some I know read it *from the living to the dead*; intending thereby that it was a vain thing to go from the living Prophets, or from the living God to dead men. But I conceive it is better rendered, as in our Translation, *for the living to the dead*; so to imply how absurd a thing it was on the behalf of living men to go to enquire of dead men, that can know nothing of what is done upon earth.

Ver. 20. To the Law and to the Testimony, &c.] That is, let them seek to the Word of God for counsel and direction; which may include both the written word, (see the Note above, *ver. 16.*) or the present teaching of the Prophet or Prophets. *If they speak not according to this word,* that is, according to what I now say, to wit, that men are not to enquire of witches nor wizzards, nor any where else, but only from the Word of God, *It is because there is no light in them,* or (as it is in the Hebrew) *because there is no mornning in them,* that is, because they have no truth in them; or because they are stark blind, void of common sense and understanding.

Ver. 21. And they shall pass through it, &c.] That is, this wicked people that would not rely upon God, but would seek help elsewhere, and go to witches and wizzards for advice, shall pass through the land of *Judea*, to wit, either as the enemy are carrying them away captives into a strange Country, or in a way of wandring up and down from one place to another to find some relief, help, and refuge, yet no where finding any, (no not in that land wherein God had promised to give them a quiet and settled habitation, *Gen. 17. 8.*) being every where hunted and pursued by their enemies, *hardly bestead and hungry,* that is, suffering many hard and grievous things, being stripped and spoiled of all they enjoyed, and ready to starve for want of food.

And it shall come to pass, that when they shall be hungry, they shall fret themselves, and shall curse their King and their God, &c.] That is, being overwhelmed with misery, out of extream impatience of spirit, and being stricken with a kind of desperate rage and madness, they shall not only curse their King, as judging him the cause of their calamities, in that he had called in the *Assyrian*, or had some way ill managed the business with him, and so had provoked him against them, but their God also, to wit, because he had not helped them. Some indeed conceive that this last is meant of their false gods, whom they should curse when they

they should by experience find how vainly they had expected help from them. But I see not but that it might be meant of the true God, and that this is purposely added to set forth the extream height of their wickedness and fury, according to what is foretold of those desperate wretches under the Beast, *Revel. 16. 10, 11. They gnawed their tongues for pain, and blasphemed the God of heaven because of their pains.* But however, if we understand it of their Idol-gods, very observable is the event of their sin. They would not trust in Gods promise, but forsook him, and placed all their hope in the policy of their King; and now the issue is, that they come to curse their King and their false gods, to whom they (with their King) had given away the honour of the true God.

As for the last words, *and look upward*, though some would have it imply, that being convinced of their former folly in resting upon men, they should now begin to look Heavenward for help; yet because it is joined so immediately with their cursing of God, I cannot think that can be intended. And therefore I conceive that either here the Prophet begins to relate the desperateness of their condition, in that first they should in vain look upward to God for help, (for which see the Note, *2 Sam. 22. 42.*) and afterwards to as little purpose should look to the earth, as it is expressed in the following verse; or else rather, that this is added the better to set forth the desperate madness of these blaspheming wretches, to wit, that even with their faces looking Heavenward they should curse God. All which most Expositors do understand of that miserable condition whereinto this people were brought in the days of *Zedekiah*, when *Jerusalem* was taken by the *Babylonians*, *2 King. 26. 45, &c.*

Ver. 22. And they shall look unto the earth, &c.] They that understand the last words of the foregoing verse, *and look upward*, of their looking to Heaven for help, do accordingly conceive, that here a reason is given why they should at last look Heavenward, to wit, because on earth there was nothing to be discovered but misery and sorrow. But rather, the drift of the words is to imply, that in the whole land they should find no hope of help and comfort; and so if that last Clause in the foregoing verse were to imply, that they should in vain look upward to Heaven for help, (as it is there noted that some hold) then these words are added, *And they shall look unto the earth, and behold trouble and darkness*, to imply, that neither in Heaven nor on earth any hope of help should appear, so that in their trouble they should be as men in the dark not knowing which way to turn themselves. The expressions here used are much like those, *Chap. 5. 30.* concerning which see the Note there. And to the same purpose are the following words, *dimness of anguish*; and so also the last Clause, *and they shall be driven to darkness*; for this implies that their misery, and their anguish, and perplexity of mind in their misery, should encrease daily more and more. A man driven headlong in the dark must needs fall the more desperately. And so the Prophet would imply it should be with them.

CHAP. IX.

Vers. 1.

NEvertheſſ the dimneſſ ſhall not be ſuch, &c.] Leſt the faithful ſhould be over-
 preſſed with fear and ſorrow, hearing of ſuch a ſad and a black day that
 was coming upon the land, in regard of thoſe grievous miſeries and ſtraits that
 ſhould befall them, mentioned in ſeveral places of the foregoing Chapter, and
 eſpecially in the laſt verſe, where he ſpeaks of *the trouble, and darkneſſ, and dim-
 neſſ of anguiſh* that ſhould come upon them, therefore the Prophet doth here add
 a promiſe by way of conſolation, telling them of that which might much allay
 the bitterneſſ of the calamities which are there threatned. Some indeed hold that
 the promiſe made to the faithful begins not till the ſecond verſe. The firſt verſe
 they conceive it rather inſerted by way of aggravating the darkneſſ threatned in
 the foregoing Chapter; *Nevertheſſ the dimneſſ ſhall not be ſuch as was in her vexa-
 tion, when at the firſt he lightly afflicted the land of Zebulun, &c.* as if he had ſaid,
 No marvel though it be ſaid that the people ſhall be in ſuch perplexity, as is be-
 fore deſcribed, when the calamities there threatned ſhall come upon them; for
 this affliction when it comes, ſhall darken the land otherwiſe, that is, in a far
 more grievous maner than it was darkened by the invaſions of enemies in former
 times.

And indeed, if the calamities threatned in the foregoing Chapter (*the dimneſſ
 here ſpoken of*) be underſtood of the deſtruction made in the land by the Chal-
 deans in the days of Zedekiah, when the City Jeruſalem was taken, and the Tem-
 ple burnt, and the people were carried captives into Babylon, that was in it ſelf
 a blacker day of diſtreſs than ever had been ſeen in the land of Iſrael, when the
 Affyrians had made the ſaddeſt havock amongſt them. Well, but yet becauſe
 this expreſſion, *the dimneſſ ſhall not be ſuch as was in her vexation*, ſeems in an
 ordinary way of ſpeaking, to import that it ſhould not be ſo great; and eſpeci-
 ally becauſe the following verſe ſeems plainly to be added, as a farther explana-
 tion of that which is ſaid here, *The people that walked in darkneſſ have ſeen a great
 light, &c.* therefore I rather conceive that the drift of this verſe alſo is to mi-
 tigate their fears, by aſſuring them; that though the judgments threatned in the
 foregoing Chapter ſhould fall very heavy upon the land of Iſrael or Judah, yet
 in ſome reſpect it ſhould not be ſuch, that is, ſo great as it was in thoſe vexa-
 tions of the land of Iſrael by the Affyrians, mentioned in the latter part of the
 verſe. And accordingly I underſtand the words thus; *Nevertheſſ the dimneſſ,*
 (to wit, that threatned in the foregoing Chapter, whether we underſtand there-
 by the calamities they underwent in the days of Hezekiah, by Sennacherib's inva-
 ding the land with ſuch a mighty army, or the grievous deſtruction that was
 brought upon them by the Chaldeans in the days of Zedekiah) *ſhall not be ſuch,*
 that is, in every reſpect ſo great as was in her vexation; that is, as it was when
 the land was vexed and afflicted by thoſe two Invaſions of the Affyrians, mention-
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ed in the following words, *when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali*; which may be meant either first of that Invasion of the land of *Israel*, when *Pul* the *Assyrian* made an inroad into the Country in the days of *Menabem*, and then was presently hired with a sum of money to be gone again, for which see the Notes, 2 *King*. 15. 19. which seems to me most probable; or else, 2. of that Invasion made by *Tiglath-pileser*, which fell chiefly indeed upon the Tribes of *Zebulun* and *Naphtali*, and wherein they might well be said to be more *lightly afflicted*, because then only some of the Tribes (about five of them) were carried away captives, and not all of them, as they were afterwards by *Salmanasser*; for which see the Note, 2 *King*. 15. 29. *And afterward did more grievously afflict her*; which may be meant of that more grievous hand of God upon the whole Kingdom of the Ten Tribes in the days of *Hoshea*, when by *Salmanasser* *Samaria* was taken, and the whole people of *Israel* in a manner were carried away captives into *Assyria*, 2 *King*. 17. 3, &c. for which see the Notes there. Or rather of the Invasion of *Tiglath-pileser*, which may be termed more grievous with respect to the foregoing inroad of *Pul*; which I think is far most probable; for whereas it may be, and it is usually objected, that the Prophet speaks here of calamities that had formerly come upon the land of *Israel*; and it is clear, that neither the Invasion by *Tiglath-pileser*, nor that by *Salmanasser*, were come to pass when the Prophet spake this, though indeed he lived to see them both accomplished. Though to this it may be answered, that it was usual with the Prophets to speak of things to come, as if they were past and done already, only to imply the certainty of them; yet I should think that this objection may be better prevented by holding that the Prophet speaks here of two Invasions of the land of *Israel* that were in a manner past already, to wit, that of *Pul*, and that of *Tiglath-pileser*, which was now immediately coming upon them, and in a manner in being. And indeed the following description of that part of the land of *Canaan*, which was to feel the misery of this more grievous affliction, agrees best with the Invasion of *Tiglath-pileser*, and cannot so well be understood of that of *Salmanasser*, when the whole Kingdom of the Ten Tribes was over-run and dispeopled; as first, in that this is said to have been *by the way of the Sea*; for this cannot so well be meant of the midland-Sea, called *the great Sea*, *Josh*. 1. 4. which was the utmost border of the land of *Israel*, westward, and very far remote from *Jordan* (which is also here mentioned.) And that which is said by some is altogether uncertain, to wit, that the tract of land of which he speaks here, is said to have been *by the way of the Sea*, because there was a high-way in those parts about *Jordan*, whereby they carried their wares, which were to be transported through the land to the Sea-side, which was hereupon called *the way of the Sea*. And therefore I rather think it is meant of that part of the Country which lay upon *the Lake of Genesareth*, as it is called, *Luk*. 5. 1. which was also called *the Sea of Cinnereth*, *Josh*. 13. 27. or *the Sea of Genesareth*; and *Mat*. 4. 18. *The Sea of Galilee*; and *Jeb*. 21. 1. *The Sea of Tiberias*. And the like may be said of the following words, *Beyond Jordan in Galilee of the Nations*; or as some translate it, *in populous Galilee*; for though the whole land of *Galilee* was divided into two parts, the one whereof was called the upper *Galilee*, and the other the lower, and some think the lower *Galilee* is here meant, which

which was in the Tribe of *Zebulun*; and that it was called *populorum Galilee* because it was so full of people: and others think the upper *Galilee* is here meant, which was in the Tribe of *Naphthali*, which they say was called *Galilee of the Nations*, because there were many of the Heathens usually inhabiting there, in regard that it was near to the *Tyrians* and *Zidonians*, or for some other reason (for which see the Notes, *Gen. 14. 1. Josh. 12. 23. Judg. 4. 2. & 1 King. 9. 15*) Yet, first, because it is evident that the Prophet speaks here of a storm that fell upon those parts of the land that lay near to *Jordan*, and not upon the whole Kingdom of the Ten Tribes; as that Invasion of *Salmanasser* did. 2. Because it is clear that *Tiglab-pileser* did indeed subdue and carry into captivity the Tribes without *Jordan*, and those within *Jordan*, to wit, on the East-side of it, even all the inhabitants both of the upper and lower *Galilee*, (which may therefore be here said to be *beyond Jordan*, with respect to those without *Jordan*, that were at the same time carried away into captivity), see the Note, 2 *King. 15. 29*. And 3. because the Evangelist citing this passage of *Isaiah*, *Mat. 4. 14, 15, 16*. seems to speak of those places about *Jordan*, where our Saviour first Preached the Gospel; therefore it seems to me most probable that the Prophet speaks here of the Invasion of *Tiglab-pileser*. Well, but however, whether this more grievous affliction of the land of *Israel* be meant of the Invasion of *Tiglab-pileser*, or of that of *Salmanasser*; yet if that judgment which the Prophet in the foregoing Chapter foretold should come upon *Judah*, be meant of that destruction which was made by *Nebuchadnezzar* in the days of *Zedekiah*, when *Jerusalem* was taken, and both the City and the Temple it self was sacked and burnt, and the *Jews* for the generality were all carried away captives into *Babylon*, (which was doubtless the greatest blow that was ever given to the land) how can it be said that the dimness then was *not such*, that is, so great as it was in her vexation by those two foregoing Invasions of the land of *Israel* by the *Assyrians*? Indeed if the judgment threatened against *Judah* in the foregoing Chapter, were the Invasion of *Sennacherib* in the days of *Hezekiah* (which many think most probable) that might well be said to be not so great as were the two foregoing Invasions of the land of *Israel* by the *Assyrians*. But if that threatened in the foregoing Chapter were that dreadful ruin that was made in *Jerusalem*, and in the land of *Judah* by *Nebuchadnezzar*, how can that be said to have been not so great as those two Invasions of the Kingdom of the Ten Tribes by the *Assyrians*?

I answer, 1. Because this dimness was not perpetual, as the other was. The *Jews* that were carried captives into *Babylon* returned afterward back again into their own Country (which the *Israelites* that were carried away by the *Assyrians* never did) at which time both the City and Temple at *Jerusalem* were rebuilt again.

And, 2. Because some few years after, the promised Messiah should come, and then they should enjoy the light of the Gospel, which to the faithful should yield so great comfort, that it would make them forget all their former sufferings and sorrows. And indeed it is clear, that the Evangelist *St. Matthew* doth in the place above cited apply that which he saith there concerning the springing up of the light of the Gospel to the places here mentioned by the Prophet; implying that as those parts first tasted of the miseries here spoken of, so they should be first

revived by the bright shining of the Gospel amongst them.

Ver. 2. *The people that walked in darkness, have seen a great light, &c.*] This was in part accomplished, first, when *Sennacherib's* army was destroyed, where-with he had besieged *Jerusalem* in the days of *Hezekiah*, and so the siege was broken up, and the enemies were forced to fly out of the land with great confusion and shame; for then the people of *Judea* might well be said to *have seen a great light*, not only because their joy must needs then be exceeding great, after such a dark time of extremest distress and sorrow, but also because their deliverance in such a miraculous way was so apparently the mighty hand and work of God.

2. When the *Jews* were delivered out of *Babylon*, and brought back again into their own land, at which time some of the Ten Tribes also returned, in regard whereof it may be spoken of the whole Nation of *Israel*. And indeed considering that when by *Nebuchadnezzar* the City and Temple of *Jerusalem* was destroyed, and so the people were wholly taken off from the publick Worship of God, it might seem hereby that the Covenant betwixt God and them was broked off, and the hope they had of the promised Messiah was at end, therefore when the Lord had brought them back again from the land of their captivity, their joy must needs be exceeding great, see *Psal.* 126. 2, 3.

But, 3. principally and most clearly by the coming of Christ, and the breaking forth of the light of the Gospel, when the *Jews* (and Gentiles too) were enlightened by the shining of that Sun of Righteousness amongst them, and delivered from that blindness, and that bondage under sin and Satan, wherein formerly they abode (whereof the *Babylonian* captivity was a type), and brought into an estate of clearer knowledge, and greater joy than ever that people had enjoyed before in the time of the Law. And indeed, as is partly noted before, this I conceive is the chief reason why *Zebulun* and *Naphtali*, and the land about *Jordan*, were particularly mentioned in the foregoing verse, to wit, because the light of the Gospel did first break forth in those parts; and there Christ wrought his first Miracles, and the chief of his Apostles were there first called. And the same is intended in the following words, *They that dwell in the land of the shadow of death, upon them hath the light shined*; for this also may comprehend both the deliverance of the *Jews* out of *Babylon*, where they seemed to have been in as hopeless a condition, as men are that lye dead in their graves, according to that which is said of them, *Ezek.* 37. 12. *O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel*. And likewise more especially the deliverance of Christs redeemed ones from that darkness of sin and death, both temporal and eternal, under which they lay by nature, see the Note, *Job* 3. 5. And observable it is, that to express how certain it was that this should be, the Prophet still speaks of that which was to come to pass many years after, as if it were done already.

Ver. 3. *Thou hast multiplied the Nation, and not encreased the joy, &c.*] The Prophet still proceeds in a Prophetical strain, speaking of future things, as if they were past already. The words may be read, as it is in the Margent of our Bibles, *Thou hast multiplied the Nation, and to him encreased the joy*; as if he had said, *Thou wilt multiply this Nation, and wilt increase their joy*. And indeed, whether

ther we understand this of the joy of the Jewish Nation, either; 1. at their deliverance from Sennacherib's army that had besieged Jerusalem: Or, 2. at their deliverance from the Babylonian captivity: Or, 3ly, at their deliverance by Christ, their promised Messiah, these two may well be joined together concerning the multiplying of the Nation, and the increasing of their joy: Because,

1. When Sennacherib had made great havock amongst the people in the land, after his army was destroyed so miraculously, to the great joy of that Nation, God was pleased to cause them to multiply and thrive again, according to that promise made to Hezekiah, Chap. 37. 31. *And the remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward.*

2ly, Because after their joyful return out of Babylon, through the blessing of God upon them, the people did great multiply, as was foretold by the Prophets, Jer. 31. 27. *Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And Zech. 2. 4. Jerusalem shall be inhabited as Towns without walls for the multitude of men and cattel therein. And,*

3ly, Because at the coming of Christ, which was a time indeed of greatest joy, the people of God were exceedingly multiplied, by the confluence of multitudes of the Gentiles that joined themselves to the Church of Christ. See the Notes, Chap. 3. 1, 2. & Psal. 17. 1, &c. And this Marginal reading of the Text I cannot but judg far the most probable, because according to this Translation of the words, the meaning of the place is so clear and easie; whereas if we read it as it is in our Bibles, *Thou hast multiplied the Nation, and not increased the joy*; there seems to be a manifest contradiction betwixt this and the following words, *They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.* Whence it is that so many ways have been found out by Expositors to salve this seeming contradiction: For, first, some understand the first part of the verse of the Assyrian, to wit, that though the Assyrian had raised, or though God by his Providence had suffered him to raise a very numerous army, yet their joy was not answerable thereto, because by the sword of an Angel there was such havock made amongst them, as they lay before Jerusalem, and so they returned not home rejoicing and triumphing in their victory, as they thought to have done. And then the following words they understand of the Jews, to wit, that they had cause of abundant joy, though the Assyrian had none. *They joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.* And,

2ly, Some understand both branches of the verse of the Jews in the days of the Gospel, that then they were many in number, as God had promised, or that they were multiplied by the access of the Gentiles, who joined themselves to the Church of the Jews; but that this was without any great joy of the Jews, the Nation to whom Christ and the Gospel were peculiarly promised, because so few of them did embrace the faith of Christ; or because they did very much envy the Preaching of the Gospel amongst the Gentiles, or because they were within a few years after rooted out by the Romans. Or else, of the Church of Christ, as made up both of Jews and Gentiles; to wit, that though Gods people were then mightily increased in number, yet their joy was not answerable there-

nito, and that because of the grievous persecutions, and the manifold calamities and miseries that were continually their portion. And now because in both these joys there was a mixture of much grief and trouble of spirit, therefore they say in the following words, this joy of theirs is compared to the joy of men in harvest, when their joy is mixed with a great deal of toil and labour; and to the joy of those that divide the spoil, which is not obtained without much hardship, and after many sharp and bitter conflicts.

But, 3^{ly}, others understand that the Prophet in the first part of the verse speaks of the *Jews* in former times, to wit, that God had exceedingly multiplied that Nation in former ages, as he had promised (under which term some also comprehend the advancing of them, and their growing great in riches, power, and many glorious victories); but that their joy then was comparatively nothing in regard of that joy they should have in the breaking forth of that light whereof he had spoken in the foregoing verse. Then their joy should be such as it had never been since God began first to multiply that Nation; which is therefore set forth in the following words by those expressions, *They joy before thee according to the joy in harvest, &c.* And this may be understood of their joy: Either, 1. When *Jerusalem* was delivered from *Sennacherib's* army. Or, 2. When the *Jews* were delivered from the *Babylonian* captivity. Or, 3. when Christ came to deliver them from the bondage of Sin, Satan, Death and Hell. And indeed because it is expressly said, that the joy of this Nation when they were returned out of *Babylon*; and had begun to build their City and Temple again, was not so great as it had been in former times, see the Note, *Ezra* 3. 12. therefore I conceive the joy the Prophet here speaks of, is chiefly meant of the joy that redounded to believers by Christ; which was indeed as much greater than all the joys of Gods people in former ages had been, as the light of the Sun is greater than the light of a candle; and that because this was the greatest mercy that ever was promised Gods people, and because the light of the knowledge of God, and the way of Salvation was far more clearly discovered and imparted to them, than ever it had been in former times. As for that expression, *they joy before thee, &c.* either that is spoken with respect to the thank-offerings and praises which they offered up unto God, upon their deliverances, in the Sanctuary, and in the assemblies of his people. Or else to set forth the heartiness, and reality, and sincerity of their joy, to wit, that they should be indeed heartily and inwardly joyed, as acknowledging Gods wonderful work in their deliverance.

Ver. 4. *For thou hast broken, &c.*] Here the Prophet shews us what the ground should be of that wonderful joy promised to Gods people in the foregoing verse, to wit, Gods wonderful delivering of them from that miserable bondage under which they had been sorely oppressed; which as it may be partly understood of the *Jews* deliverance both from that bondage under which *Sennacherib* endeavoured to bring them, and from the yoke of the *Babylonian* captivity; yet it must be principally understood as looking farther, even to that great redemption of Gods people by Christ, when the yoke of Satan, and sin, and the world, and death, and hell was broken, and they were brought into the glorious liberty of Gods children. *Thou hast broken the yoke of his burden*, that is, the burdensome yoke of that bondage, and those many heavy pressures under which thy people lay;

lay, and the staff of his shoulder, that is, the staff wherewith their shoulders were beaten; the rod of the oppressor, that is, the tyrannical rule of those that oppressed him, or the rod wherewith their task-masters were wont to beat them, by way of forcing them to pay their taxes, or to dispatch those works of drudgery that were imposed upon them; as in the day of Midian, that is, totally, and easily, and wholly by the out-stretched arm of God, without the help of man and military forces, as when Gideon overcame the Midianites. And to this it is thought the deliverance here promised is compared, because the deliverance of the Jews from Sennacherib's army, and from the Babylonian captivity, but especially our deliverance by Christ, was indeed effected, not by the power of man and weapons of war, but solely by the almighty power of God, and because in the manner of Gideon's vanquishing the Midianites there was such a notable typical resemblance of the victory of Christ and his members over Satan, that great oppressor of his people, for which see the Notes, *Judg.* 7. 19.

Ver. 5. *For every battel of the warrior is with confused noise, &c.*] If we read this verse according to the Translation that is set in the Margent of our Bibles, *When the whole battel of the warrior was with confused noise, and garments rolled in blood, &c.* then the whole verse seems clearly to be meant of that overthrow of the Midianites mentioned in the foregoing verse, when the whole army of the Midianites being suddenly struck with a panick fear, there was a confused noise amongst them, and they fell upon, and slew one another, so that they lay tumbling in their own blood. And if we thus read the Text, then the meaning of the last clause, *and it was with burning and fuel of fire*, must needs be this, either that the bodies of the Midianites, together with their garments, being thus soaked and spoiled with the abundance of blood that was spilt, were fain to be burnt, and made fuel of fire; or else that by this their slaughtering one another, their whole army was easily, instantly, and utterly destroyed, as when any combustible matter is suddenly consumed and burnt up with a flaming fire. But now if we read it, as it is in our Bibles, as consisting of two parts, the one opposed to the other, *For every battel of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning and fuel of fire*, then these words must needs be added to set forth, why he had compared the deliverance now promised, to that of Gideon's victory over the Midianites, namely, because it should be effected in a strange and miraculous way, and not by the vanquishing of their enemies in battel, as usually people are delivered; *For every cattel of the warrior is with confused noise, and garments rolled in blood*, that is, with the confused noise of Drums and Trumpets, the clattering of arms, and neighing of horses, the shouting of Soldiers, and the cries and skreeks of men wounded and slain, that lay weltring in their blood; *but this shall be with burning and fuel of fire*, that is, this deliverance of Gods people which is now promised, shall not be effected by the power of man, by fighting and bloodshed, but by the almighty power of God, consuming the enemy on a sudden in a miraculous way, as with a flame of fire. And this some think is meant of that miraculous destruction of Sennacherib's army, that had besieged Jerusalem in the days of Hezekiah, which was effected without any tumult of a battel, without any fighting or bloodshed, multitudes of the Assyrian army being suddenly slain in the dead of the night by the stroke

stroke of an Angel, and so were destroyed, as if they had been smitten with lightning from Heaven, and burnt up and consumed like so much fuel of fire. But others understand it of the deliverance of Gods people by Christ from the bondage of Sin and Satan, which is not accomplished by weapons of war, battels and bloodshed, but by the Preaching of the Gospel, and the mighty working of the Spirit of God, purifying their hearts, and burning up their lusts and corruptions, the strong holds of Satan, 2 Cor. 10. 4, 5. even as when any combustible matter is burnt up and consumed by fire. See the Note, Chap. 4. 4. Or else (as some think) of Christs destroying the enemies of his people in a strange and wonderful way, and his making them at last the fuel of Hell-fire.

Ver. 6. *For unto us a child is born, unto us a son is given.*] To wit, Jesus Christ, the great gift of Gods free Grace, who as he was the only begotten Son of God, (see the Notes, Psa. 2. 7. & 2 Sam. 7. 14.) so he was also a child conceived and born of the Virgin Mary; the same that was before foretold by the name *Immanuel*, Chap. 7. 14. (for which see the Note there; for much is there said to shew the ground why these Prophecies concerning Christ are inserted in these places, and to prove that they cannot be meant of *Hezekiah*, as the *Jews* would have it.) To imply the certainty of that which is here foretold, the Prophet still expresseth this which was to be done many years after, as if it were done already, *For unto us a child is born, &c.* where by those words: *unto us*, the *Jewish* Nation may be primarily and peculiarly meant, from whose Royal stock he was descended, according to that which the Angel said to the shepherds, Luk. 2. 11. *Unto you is born this day in the city of David, a Saviour, which is Christ the Lord.* And hereby it is clear, which is observable, that Christ was given of God to be a Saviour, even to those that lived in the days of the Old Testament. But withal they must be extended to all mankind in general, because this Son of God by taking mans nature upon him, became a Saviour for man in general, upon condition of believing in him; and because all that do believe in him (to whom only he is effectually given to be a Saviour) become spiritually the seed, and are joined in one body with the Church of the *Jews*. Now this concerning the birth of Christ is here inserted, as a reason of all that was said before, *For unto us a child is born, &c.*

1. Because the deliverance of Gods people by Christ was the great mercy that was principally intended in the foregoing promises, the victory which was to be accomplished without tumult and bloodshed, and that which should be the matter of such exceeding great joy to them; see the foregoing Notes, ver. 2, 3, 4, 5. 2ly, Because the great mercy intended in those temporal deliverances, included also in the foregoing promises, to wit, that when *Jerusalem* was saved from *Sennacherib*, and that of the *Jews* return out of *Babylon* was the preservation of the Royal stock of *David*, that so from thence this great Redeemer the Lord was to spring, in whom that Kingdom of *David* was to be continued unto eternity, and by whom the restauration of the Church, begun in the return from *Babylon*, was to be perfected and brought to a more flourishing and joyful estate than ever. And, 3ly, Because even those temporal deliverances of the *Jews* before mentioned were effected by this their Messiah, and the virtue of the great work of his Redemption.

And the Government shall be upon his shoulder.] That is, God shall appoint him

to be the King of his Church, and impose upon him the Government of his Church, yea he shall make him his Viceroy for the ruling and governing of the whole world under him, that so he may the better protect and provide for his Church, and order all things for the benefit and advantage thereof. See the Note, *Psal. 2. 6.* This phrase, *The Government shall be upon his shoulder*, may seem to allude to the custom of carrying a Scepter upon the shoulder, as the sign of Regal power; as the like is noted in that which is said concerning *Eliakim*, Chap. 12. 22. *The key of the house of David will I lay upon his shoulder*; but the meaning is clear, that God should commit the Government of the Church to him, and so the care of it should in all regards lye upon him, and he should uphold it with his care and power; he should not commit the Government of it to others, as needing no other to help him to bear the burthen of it, but he should manage it wholly by his own power; and whereas other Kings are wont to be burdensome to their subjects, it should not be so with him, because he should bear his subjects as his burden. Yet there may be also in these words an allusion to that which he had said before, *ver. 4.* *Thou hast broken the staff of his shoulder*; and so the drift of them may be to imply, that having freed them from the tyrannous oppression of their enemies, they should live as a free and happy people under his just and righteous Government.

And his name shall be called, &c.] That is; he shall be, and shall by God and his people be owned to be, *Wonderful, Counsellor, &c.* The Jews that they may with some shew of reason, apply this Prophecy to *Hezekiah*, do violently transpose the words of the Text, and read it thus, *He that is Wonderful, Counsellor, the mighty God, the everlasting Father, shall call his name, The Prince of Peace.* But the words as they are in the Hebrew, will not bear such a reading as many of their own do acknowledg; for they stand clearly in the order as they are rendered in our Translation, *And his name shall be called Wonderful, Counsellor, the mighty God, &c.* First *Wonderful*, to wit, with respect to that incomprehensible wonder of his two natures, the Divine and Humane nature, united together in one person; as likewise with respect to the wonder of his Conception, Death, Resurrection and Ascension, together with all the miraculous works that were done by him, and especially that great and astonishing work of mans Redemption, which the Angels themselves did admire, *1 Pet. 1. 12.* 2ly, *Counsellor*, as being abundantly furnished to reveal all truths to his people, and in all things to counsel and direct them what to do. See the Note, *Prov. 8. 14.* 3ly, *The mighty God*, which shews clearly that this cannot be understood of *Hezekiah*, or any other mortal man, but only of the Lord Christ. 4ly, *The Everlasting Father*, to wit, because it is he that regenerates the faithful in all ages, and is the father of eternity, the author of life eternal to all that believe on him. And, 5ly, *The Prince of Peace*, to wit, because he should not advance his Kingdom by force of arms, but in a way of peace; because he makes our peace with God, and united Jews and Gentiles together, as one people; and because he is the sole author of all the peace of his people, outward and inward, temporal and eternal. See the Note, Chap. 2. 4.

Ver. 7. *Of the increase of his Government and peace there shall be no end, &c.*] This is added with respect to the last Title, given to Christ in the foregoing verse,

verse, *The Prince of Peace*, to wit, that the extending of his Principality and Government, and the peace and prosperity thereof, should never come to an end, but should still proceed farther and farther; which is especially accomplished by the enlargement of his Kingdom amongst the Gentiles. See the Note, *Psal.* 2. 8. And observable it is, that by foretelling the increase of the peace of his Kingdom, together with the great extent of his dominions, these singular privileges are implied, 1. That his Kingdom should be carried on, not by the sword, but by the Gospel of peace. And, 2. that whereas the enlargement of other Princes Kingdoms do usually tend to their ruin, it should not be so with his. As for that which followeth, 1. It is said that this his Government should be *upon the throne of David, and upon his Kingdom*, because Christ was *David's* son and heir, and *David's* Kingdom was a type of Christs, see the Notes, 2 *Sam.* 7. 11, 16. *Pf.* 72. 1. & 132. 11. And accordingly even in *Jerusalem*, the seat of *David's* Kingdom, Christ Preached the Gospel, and was owned as the Son of *David*, and vanquished the spiritual enemies; and from thence the Gospel of the Kingdom went forth into all the world. 2ly, It is said that this should be *to order it, and to establish it*, that is, for the well-ordering, the strengthening and settling of his Church and Kingdom, *with judgment and with justice*, that is, with just judgment; or by punishing the wicked, and protecting and rewarding the righteous. See the Notes, *Psal.* 89. 14. *Prov.* 16. 12. And, 3ly, it is said that this shall be *from henceforth even for ever*; that is, from the time that Christ in mans nature shall undertake the Government of his Church, unto all eternity. And, 4ly, because the accomplishing of these great things which he had promised, might in the declining estate of *David's* Kingdom seem impossible, therefore he addeth that clause, *The zeal of the Lord of Hosts will perform this*; for which see the Notes, 2 *King.* 19. 31.

Ver. 8. *The Lord sent a word in to Jacob, &c.*] It is not a matter of any concernment to know whether this be a new Prophecy, or a continuation of that which went before; clear it is, that after the interlacing of the foregoing comfortable promises, the Prophet here returns to foretell the judgments that were coming upon the men of *Israel*, and that for the comfort of *Judah*, who were now terrified with the confederacy of *Israel* with *Rezin* King of *Syria* against them. *The Lord sent a word into Jacob*, that is, the Lord hath by me, or rather by the many Prophets that have been sent to them, made known the ruin that is coming upon the posterity of *Jacob* in the Ten Tribes; *and it hath lighted upon Israel*, that is, it shall light upon *Israel*; however they flatter themselves, even upon them it shall fall; it shall certainly come upon them, as it hath been foretold. See the Note before, ver. 7. Yet there are some Expositors that would have it understood thus, *and it hath lighted upon Israel*, that is, the word sent unto them, was accordingly delivered to them, and known amongst them, falling amongst them, as the seed doth on the ground where it is sown.

Ver. 9. *And all the people shall know, &c.*] That is, when the judgment threatened shall come upon them, then they shall all know to their cost experimentally, that it was indeed the word of God that was spoken to them, though now they will not believe it, but do vainly flatter themselves, *even Ephraim*, (see the Note, *Psal.* 78. 9.) *and the inhabitants of Samaria*, that is, of the Kingdom of *Samaria*, to wit, the Kingdom of the Ten Tribes of *Israel*: or rather the inhabitants

bitants of the City *Samaria*, the Royal and chief City of that Kingdom; who are particularly mentioned by way of intimating to them that they should not escape by the strength of their fortifications; but should the rather be destroyed for their vain confidence therein, as is more clearly set forth in the following words, *that say in the pride and stoutness of heart*, to wit, that which is added in the next verse.

Ver. 10. *The bricks are fallen down, but we will build with hewn stones, &c.* That is, our enemies have beaten down our brick-buildings, but we will build them again of hewn stones, which will be far more costly, and strong and stately; *the Sycomores are cut down, but we will change them into cedars*; that is, they have hewn and broken down our houses made of the timber of Sycomore-trees, which was of no great reckoning; but we will build others of Cedar-Timber, far more stately and lasting. Some, I know, understand this last Clause of planting Cedars in the room of those Sycomore-trees, which the enemies had cut down, when they made all the spoil they could in the Country; which cannot so probably be thought to be here intended. But however the meaning of these Proverbial Expressions is, that though their State and Land had suffer'd much by their Enemies, yet they would soon bring all things into a more splendid and glorious condition than ever they had been in before; inasmuch that the ruines the Enemy had made should prove an advantage to them, as being an occasion of making their Cities more beautiful, and their defences and fortifications stronger, than they were before. And most probable it is, that this is meant of that havoc which *Pul* had made in the Land of *Israel*, 2 Kin. 15. 19. Or else it must be meant of that which after him *Tiglath-Pileser* was to make amongst them, 2 Kin.

15. 29.

Verf. 11. *Therefore the Lord shall set up the Adversaries of Rezin against him, &c.* In shewing how the Judgment threatned against the Israelites should light upon them, as the Prophet had said before, *vers. 8.* First he tells them, how the Lord would raise up Adversaries against *Rezin*, with whom they had made a Confederacy, and on whose side they did so much rely, and would make them prevail over him; which is meant of the *Assyrians*, who did indeed invade *Syria*, and took *Damascus* their chief City, and slew *Rezin*, 2 Kin. 16. 9. And then he adds, *And joyn his enemies together*; which some would have to be understood of the many Nations that should be joyned together in the *Assyrians* Army against *Rezin*. But I rather think, that having first shewed how the Lord would cut off *Rezin*, in whose Confederacy they so much gloried, he then adds, that this being done, he would then *joyn his enemies together*, that is, *Israel's* Enemies, to wit, those mentioned in the following words.

Verf. 12. *The Syrians before, and the Philistines behinde, &c.* That is, the *Syrians*, in whose help they put so much confidence, being subdued by the *Assyrian*, and become his Subjects, shall come under his conduct; and being joyned with his Forces, shall invade the *Israelites* on one side, and the *Philistines* at the same time shall invade them on the other side; *And they shall devour Israel with open mouth*, that is, As so many ravenous beasts, that with open mouth fall upon their prey, they shall with all greediness and eagerness seek utterly to devour and destroy them. *For all this his anger is not turned away, but his hand is stretched out still.* For which see the Note, Chap. 5. 25.

Verf. 13. *For the people turneth not unto him that smiteth them, &c.*] That is, they are not reclaimed and brought home to God, by the judgments that God brings upon them, and therefore greater must follow; *Neither do they seek the Lord of Hosts, to wit, by Prayer and Repentance.*

Verf. 14. *Therefore the Lord will cut off from Israel head and tail, &c.*] That is, all of all sorts, from the highest to the lowest, from the chiefest to the basest and most despised amongst the people, see the Note, *Deut. 28. 13.* And such another Proverbial Form of Speech is that which follows, *Branch and rush*: For thereby seems to be meant, both the strong and weak; or more particularly, their choice young men, the beauty of each Family from whence they sprang, as the Branch doth out of the Tree; and likewise those of the poorer and meaner sort of people. And it is said, that this should be done *in one day*; that is, at one and the same time; they should be all cut off suddenly and together: Which was done when they were all carried away into Captivity, by *Shalmaneser*, and other Nations planted in their stead, *2 King. 17.* But withal observable it is, that in setting forth this destruction of the Kingdom of the Tribes, he threatens the cutting off *the branch*, not the cutting down of the tree; because the root and stock of this people was still to be preserved. Nor is it wholly to be disregarded which some add, that in those words, *The Lord will cut off from Israel head and tail*; He speaks of the Israelites, as of a people that were transformed into a beast, and that to imply their Wickedness and brutish Sins.

Verf. 15. *The ancient and the honourable, he is the head, &c.*] The Prince and Magistrate, he that is of high account for Age or Office, *he is the Head*; to wit, because the Magistrate doth take care for, order and govern the people, even as the Head doth the Body. As for the word *honourable*, See the Note Chap. 3. 3. *And the Prophet that teacheth Lies, he is the tail*: And I conceive lying Prophets are so called, to imply, how base such men were in the esteem both of God and good men, according to that which God spake of the wicked Priests, *Mal. 2. 9. I have made you contemptible and base before all the people.* Yet it might be also spoken with respect to their abject and base outward condition, because it is likely that their false Prophets were of the meanest and lowest of the people, as *Jeroboam's* Priests also were; See the Note, *1 King. 12. 31.* Neither is it wholly to be disregarded what some Learned Expositors have added, that the Prophet that taught Lies, might well be compared to the Tail: 1. Because instead of going before the people with holy Doctrine, and an exemplary holy Life and Conversation, as it was fit the Lord's Prophets should do, they were still ready to comply with the people, the great ones especially, in saying whatever they would have them say, and doing whatsoever they would have them do, turning and winding themselves after them; even as the tail of a beast follows and turns about which way soever the beast goeth. And 2. Because for their Bellies sake, even for *pieces of Bread*, as the Prophet *Ezekiel* saith, *Ezek. 13. 19.* they were wont with vile and sordid Flatteries to fawn upon the People, and especially those that were in high places, even as dogs (to whom such lying Prophets are compared, Chap. 56. 11.) use to fawn upon men with wagging their tails. Now if it be questioned, why the Prophet doth not here explain what was meant in the foregoing verse by *branch and rush*, as well as what was meant by *head and tail*: To this it is answered, that the reason of this was, because

cause he intended chiefly to strike at those that were the chiefest Offenders, and that were a main cause of all the wickedness that was amongst the people. Yet it may be that which follows, *vers. 17. may* be added to explain that Proverbial expression of the *branch and rush*.

Verf. 16. For the Leaders of this people cause them to err, &c.] See the Note, Chap. 3. 12. This is added as a reason why God would cut off both *head and tail*; to wit, Because the Leaders were Seducers, and the people were so ready to be misled by them.

Verf. 17. Therefore the Lord shall have no joy in their young men, &c.] This may be intended to explain what was meant before, *vers. 14. by branch and rush*. And the meaning is, That whereas usually when the people of God do walk as becomes his people, the Lord doth rejoyce in them, and in seeing them in a prosperous condition, according to that, Chap. 65. 19. *I will rejoyce in Jerusalem, and joy in my people*; and that which David saith, *That the Lord hath pleasure in the Prosperity of his Servants*, Psal. 35. 27. See the Note, Deut. 28. 63. And consequently is delighted to see their young men to grow up and prosper, as being a chief stay and strength for them: Now on the contrary, because of their sins, he would not rejoyce in them, nor in their young men, nor in any thing that should be for their welfare; but as being grieved at their wickedness, *Psal. 95. 10.* He would not spare them nor shew them any favour, but would punish and destroy them. This I conceive is the full intent of this expression. Yet it may be understood Figuratively thus, *The Lord shall have no joy in their young men*; that is, he will detest and abhor them: *Neither shall have mercy on the fatherless and widows*; as if he should have said, Though these even bloody enemies are sometimes wont to spare; or, though God be usually very favourable to these, and very tenderly careful and watchful over them; yet now he will not spare them, he will regard neither Sex, nor Age, nor State; *For every one is an hypocrite, and an evil deer, and every mouth speaketh folly, or villany*, as it is in the Margin. The meaning is, That they were not ashamed openly and impudently to declare their wickedness: *For all this his anger is not turned away, &c.* See the Note, Chap. 5. 25.

Verf. 18. For wickedness burneth as the fire, &c.] Some understand this meerly of the growth of wickedness amongst the Israelites, to wit, that as a fire in combustible matter doth spread and rise higher and higher, so had all kind of wickedness grown and increased amongst that people, so that it had overspread the whole land, and was grown up to a mighty height. But the words seem plainly to intend the destruction of a people. And therefore I take this to be the meaning of them, that as a fire kindled in the underwood, the briers and thorns, in some great wood or forest, doth first devour them, and then afterward taking hold of the higher trees, doth likewise consume them, (which is expressed in these words, *It shall devour the briers and thorns, it shall kindle in the thickets of the forest*), so this peoples wickedness, by reason of the wrath of God it would bring upon men, should consume and destroy the whole people, even in the most populous places, from the lowest to the highest; see the Notes, Deut. 32. 22. *Psal. 97. 3. & 83. 14. And they shall mount up like the lifting up of smoke*, that is, the people being made the fuel of Divine vengeance, shall be utterly consumed, and vanish away to nothing. See the Note, *Psal. 37. 20.* yet some add, that hereby

may also be implied, that their punishments should be a terror to all that were about them.

Verf. 19. *Through the wrath of the Lord of Hosts is the land darkned, &c.* That is, the land of Israel shall be brought into a very calamitous, sad, dreadful and hopeless condition, see the Notes, Chap. 5. 30. & 8. 22. In this expression, I conceive, the Prophet alludes to the last words of the foregoing verse, *they shall mount up like the lifting up of smoke*; as is the more evident by the following words, *and the people shall be as the fuel of the fire*, concerning which see the foregoing Note: *No man shall spare his brother*, that is, as men in the dark, they shall fall foul upon one another, and consume and destroy one another. The land shall be full of uproars, seditions, and civil dissensions, wherein they shall mutually spoil and destroy one another, not sparing their nearest relations; which yet cannot be meant of those civil outrages mentioned, 2 King. 15. because they were before this was Prophecyed. Lest the people should flatter themselves with a vain hope that none of the evil here threatned by the Prophet should come upon them, because there was no appearance nor likelihood of any enemy that should invade them, therefore they are told, that rather than God would want those that should execute his vengeance upon them, he would arm them against themselves, and make every one destroy his brother.

Ver. 20. *And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied, &c.* That is, they shall spoil and plunder all that are about them on every side, without making any difference of the persons of whom they make a prey, whether they be rich or poor, strangers or near relations; like so many famished, starved men, they shall snatch at every thing they come nigh, and yet after all this they shall still be hungry and unsatisfied; which is added, either to imply the extream scarcity that should be in the land, in that those that used such violence to supply their wants, should not be able to get enough to satisfy the necessity of nature; or else to imply their insatiable covetousness or cruelty, and the apparent curse of God that was upon them. *They shall eat every man the flesh of his own arm*; that is, they shall prey upon their nearest Relations, being herein like so many distracted men, or so many men turned mad with extremity of hunger, that gnaw and eat their own flesh. Yea, because by spoiling and destroying their Brethren, they spoiled and destroyed those that might have been a defence to them; therefore it is said, that they should eat not only their own flesh, but also the flesh of their own arm.

Ver. 21. *Manasseh, Ephraim; and Ephraim, Manasseh, &c.* Manasseh shall rob, and eat, and devour Ephraim, and Ephraim shall do the same to Manasseh. These two Tribes are particularly mentioned, because they were obliged to one another by somewhat a more singular relation, as being not only descended from Jacob, as the other Tribes also were; but likewise as being both of them the Posterity of Joseph, which the other Tribes were not: And therefore it was the worse in them mutually to spoil and destroy one another: *And they together shall be against Judah*: that is, They shall both joyn together to destroy their Brethren of the Tribe of Judah; though that were the Tribe to whom God had assigned the Regal Power, and from whom God had promised their Messiah should descend. And this haply might be accomplished, when the Israelites of the ten Tribes were subdued by the Assyrians, and so might serve under the

command of Sennacherib, Esuhaddon or Nebuchadnezzar, when they invaded the Land of Judah. As for that clause, which was before twice inserted, vers. 12, and 17. *For all this his anger is not turned away, &c.* See the Notes, chap. 3. 25.

CHAP. X.

V E R S E . 1.

WO unto them that decree unrighteous decrees, &c.] Here again the Prophet returns to mention some notorious Sins, for which the judgments before threatned should come upon them; as namely, the Oppressions of their Magistrates: which he the rather insists on, to let them know, that as they had a chief hand in the Sins of the Land, so they should be the first or the chief in the Punishment: *Wo unto them that decree unrighteous decrees; that is, the Princes that make unrighteous Laws, and the Judges that pronounce unjust Sentences in Courts of Judgment.* And the very same thing may be intended by the following Clause, *And that write grievously what they have prescribed; that is, That cause Laws, or Decrees, to be written down, entered and enrolled, that were very grievous and burdensome to the poor Subjects, not being ashamed that they should be kept as a publick Monument of their Injustice.* But yet there are divers Learned Expositors that do rather read the second Clause, as it is in the Margin of our Bibles, *And to the writers that write grievousness which they have prescribed, and so hold that Judgment is here denounced severally; 1. Against those that made such unrighteous Laws, and pronounced such unjust Decrees: And 2. against their Scribes or Registers, that were subservient to them, in writing and enrolling these Decrees; which to me seems most probable.*

Ver. 2. *To turn aside the needy from judgment, &c.*] That is, To keep the poor from being able to proceed in a course of Law before their Tribunals against those that wrong them, and so at last to get a day of hearing; or some way to obstruct the course of Law, that Justice shall not be done them, nor a just Sentence pronounced for them; which last is more clearly expressed in the following words, *And to take away the right from the poor of my people.* Some would limit the Injustice of those Laws and Decrees, whereby the Judgment of the poor was turned aside, to their making the Fees and Charges of Law-suits so insupportable, that a poor man could not in a way of Law seek at any time to right himself. But I see not why it should be limited to this. Many other ways the poor might be kept from having Justice done them. As for that expression, *The poor of my people.* See the Notes, Chap. 3. 12, 15. *That widows may be their prey, and that they may rob the fatherless.* See the Notes, Chap. 1. 17, 23.

Ver. 3. *And what will ye do, &c.*] This is spoken to the unjust Princes, reproved in the two foregoing verses; *And what will you do in the day of visitation, and in the desolation which shall come from far?* That is, from the Land of Assyria. Even their coming from a Countrey so far off, did imply them to be a mighty Nation; because else they could not have born the charge of so great an Expedition. But see the Notes, Chap. 5. 26. and 7. 17, 18. And see the Note also Job 31. 14. *To whom will ye flee for help?* As if he had said, You that would not be

be a refuge to the poor, when they fled to you for help, shall in that day find no refuge for your selves. Your great friend *Rezin* will then be cut off; and the *Syrians*, now your Confederates, shall then joyn with your Enemies against you (see the Note *Chap. 9. 12.*) and your Idol-gods will be then found no way able to defend you, so that you will be left destitute of any help : *And where will you leave your Glory?* that is, your Riches and your Bravery, wherein you did so exceedingly glory? where will ye find a place wherein you may secure them? where will ye find any to whose trust ye may commit them, that so afterwards ye may receive them back again? As if he should have said, Alas, there will be no saving them, the enemy will make a prey of them all. And could they be hidden in any place of safety, when you are carried away into captivity what benefit or advantage will the securing of them be unto you? Or else by their *Glory* may be meant their Honour and Greatness, their Dignity and Eminency in the World : *Where will ye leave your Glory?* It is Ironically spoken; as if he had said, And what will then become of your Glory? you will then be cast down from your high state and dignity. Now ye exalt your selves above the people like so many Demi-gods, and very glorious titles of honour are still given you; but who will make any reckoning of your greatness and glory, or give you any such titles in that day? The Sword of the enemy will put no difference betwixt you and the meanest of the people.

Ver. 4. *Without me they shall bow down under the prisoners, and they shall fall under the slain, &c.*] According to this Translation of ours, the meaning must needs be, either 1. That were it not that God had respect to the glory of his Name, and to his faithfulness in making good his Promises, and did thereupon resolve to remember mercy in the midst of Judgment; they should be all miserably destroyed, either captivated or slain. Or 2^{ly}. That they should be all made Prisoners or slain, but without any fault in God; their destruction would be wholly of themselves, *Hos. 13. 9.* Or 3^{ly}. That because they had cast off God, and God had justly cast off them, therefore as a people that had no interest in God, nor hope of help from God, they should be most miserably destroyed. For this, *They shall bow down under the prisoners, and they shall fall under the slain*, may be an Hyperbolicat expression, implying, either 1. That they should humble themselves, crouch and bow to their enemies, even beneath those that are taken Prisoners, and those that are slain; or rather, 2^{ly}. That their misery should exceed the misery of those that were extremely miserable, that they should be more hardly, cruelly, and reproachfully used, than other captives and slain men used to be. And this was done when *Salmanser* took *Samaria*, 2 King. 17. 6. And observable it is also, that this is spoken to their wicked Princes and Judges; as if it had been said, And this shall be the end of all your Glory. As for that which is again repeated, *for all this his anger is not turned away, &c.* See the Note above *Chap. 9. 25.*

Ver. 5. *O Assyrian, &c.*] Here the Prophet begins to threaten the *Assyrians* with destruction, and that to support and comfort his faithful ones amongst his people, as giving them to understand hereby, that though for a time he might make use of the *Assyrian* by way of scourging his people for their sins, yet it should not be long ere he would call them to an account, and destroy them for all their wickedness. *O Assyrian*; it is in the Hebrew *O Ashur*; for so it seems the

the land of *Assyria* or the Inhabitants thereof, were called, either from *Assur* the son of *Sem*, Gen. 10. 22. as it is most generally thought, or from one of the posterity of *Ham*, of the same name. See the Notes Gen. 10. 11. and *Psal.* 83. 8. And hereby in this place is meant the King of *Assyria*, to wit, *Sennacherib*, (together with his army) as appears plainly, *Ver. 7.* *Are not my Princes altogether Kings?* and in many other such like passages. As for this expression, *O Assyrian the rod of mine anger*, either it may be taken, as spoken by God in a way of calling the *Assyrian* to come and destroy the *Israelites*, according to the Commission which God in his anger against *Israel* had given him; or else as in a way of lamenting the sad miseries that were coming upon his people, when the *Assyrian* should be used as his rod to punish them for their sins: which is also repeated in the following words, *and the staff in their hand is mine indignation.* The meaning whereof seems to be, That as the *Assyrians* were Gods Rod to correct his people, so the staff in their hand; the weapons wherewith they came armed; and all the power which they had wherewith to fight against the *Israelites*, were but the Instruments of Gods Indignation for the punishing of the people. Indeed, if we read the first words, as they are in the margin of our Bibles, *Wo to the Assyrian, the rod of mine anger*; then the next clause may be read also, as it is there rendered, *though the staff in their hand is mine indignation.* And then the drift of this clause, must be to imply, that though God in his just indignation would make use of the *Assyrian* for the punishing of his people; yet woful destruction would at last come upon the *Assyrians* for all that; so that this is clearly added for the comfort of Gods people, to whom the very name of the *Assyrians* must needs be dreadful, because of some incursions they had formerly made into the land of *Israel*.

Ver. 6. *I will send him against an hypocritical Nation, and against the people of my wrath will I give him a charge, &c.* That is, against the people of *Israel*, that do continually and without ceasing provoke me to wrath against them, and against whom therefore I am highly offended, and have determined to pour forth my wrath upon them; yea, this expression, *the people of my wrath*, may seem to imply that there was nothing in them, but what might justly stir up Gods indignation against them, *to take the spoil, and to take the prey, &c.* which is fully an explanation of what was signified by that Prophetick name given lately to the Prophets Son, *Maher-shalal-hash-baz*, for which see the Note Chap. 8. 1.

Ver. 7. *Howbeit he meaneth not so, neither doth his heart think so, &c.* To wit, That he is employed by me, as the Rod of mine anger, or that he is sent by me to punish the wickedness of my people; no such thought will ever come into his heart. All that he will mind, will be the satisfying of his cruel and ambitious desires, by conquering Kingdoms, and destroying the people. As for that which may be objected, how then did *Rabshakeh* say to *Hezekiah*, 2 *Kim.* 18. 25. *Am I now come up without the Lord against this place to destroy it? the Lord said to me, Goup against this land, and destroy it;* see how this may be answered in the Note there.

Ver. 8. *For he saith, Are not my Princes altogether Kings?* That is, Are not my Nobles and Princes, that attend upon me, every way equal to Kings in riches, glory, state and power? Or, Are not the several King that I have subdued, become

come my Princes, holding me as their Sovereign, and serving under my command? And thus from the pride of the *Assyrian*, the confidence he had in his own greatness and power, the Prophet proves what he had said in the foregoing verse, that he minded not God in his expedition against the land of *Israel*, but went forth meerly in the proud confidence he had of his own irresistible power.

Ver. 9. *Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?*] As if he should have said, Have not I, my Father and other Progenitors, subdued all these strong Cities and Provinces, as well the one as the other? When any one of them stood out against us, were they not brought under our power, as the other before had been? And thus from his prevailing over these, he intends to infer, that he should certainly prevail over others whom he had not yet subdued, and particularly over *Jerusalem*. In 2 *King*. 18. 34. we find a like vaunting speech uttered by *Rabshakeb*, wherein some of the places here named, are also mentioned. And because that, and divers other of the vaunting and blasphemous speeches of his there recorded, are so like to these wherewith the Prophet doth here set forth the blasphemous pride and self-confidence of the *Assyrian*, it seems most probable that it is that Invasion of *Sennacherib* that is here pointed at, Because *Calno*, or *Calneh*, *Amos* 6. 2. is said to have been in the land of *Shinar*, *Gen.* 10. 10. and *Carchemish* is expressly said to be a City lying by *Euphrates*, 2 *Chron.* 35. 20. therefore it is thought the most of the places here named were in those parts.

Ver. 10. *As my hand hath found the Kingdoms of the Idols, &c.*] That is, As I have subdued and gotten to my self by my great power several Kingdoms that were under the patronage and protection of their several Gods, and whose graven Images did excel them of *Jerusalem* and *Samaria*; that is, were mightier Gods than theirs. But for the better understanding of this passage, we must know, 1. That to set forth how easily he subdued these Kingdoms, he useth this expression, *As my hand hath found the Kingdoms of the Idols*; he found it no harder work to take these Kingdoms, than it is for a man to take up a birds-nest that he finds in his way, as he doth afterwards express himself, ver. 14. 2ly. That his intention was blasphemously to insult, not only over the Nations whom he had vanquished, and also over their Gods, whom he also esteemed Gods not able to defend their people, purposely that he might in like manner reproach the God of *Jerusalem*, on whose aid he knew *Hezekiah* and his people did with much confidence rely; for agreeable hereto were these blasphemous vauntings of *Rabshakeb*, 2 *King.* 18. 33, 34, 35. and 19. 12. 3ly. That he calls their gods *Idols* and *Graven-Images*, either because it was the constant course of the heathens to worship their gods in and before Idols and graven Images; or else as by way of contempt, as not accounting their gods worthy the name of gods in comparison of their great God *Nizrech*, 2 *King.* 19. 37. that had advanced the *Assyrian* Empire to such a mighty height. 4ly. That the reason why he doth so peremptorily aver, that the graven Images of the Kingdoms whom he had vanquished did excel them of *Jerusalem* and of *Samaria*, was because they judged of the greatness and power of their Gods, according to the multitude and greatness, the riches and prosperity, the success and victories of the people that worshipped them: and it may be

to according to the multitude of Sacrifices that were offered them, and the Pomp and Solemnity used in their Worship. And observable also it is herein, with what horrid Blasphemy, by preferring those Idols before the God of *Jerusalem*, this Miserant makes the true God less than nothing; for *an Idol is nothing*, saith the Apostle, 1 Cor. 8. 4, 5. That the words of this Verse are an abrupt and imperfect kind of speech, *As my hand hath found the Kingdoms of the Idols, and whose graven Images did excel them of Jerusalem and Samaria*; as if he had said, so shall my hand also much more find and subdue *Jerusalem* too, as is more fully expressed in the following verse.

Ver. 11. *Shall I not, as I have done to Samaria and her Idols, so do to Jerusalem and her Idols?*] *Hezekiah* had demolished all the Idols in *Judah*, when the *Assyrian* went up against *Jerusalem*; but this Heathenish King after his manner speaks no otherwise of the true God, the God of *Jerusalem*, than of the Idols of other Nations.

Ver. 12. *Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, &c.*] To wit, his Church and People; and see also the Note, Chap. 1. 27. When the Lord hath fully done by the *Assyrian* what he means to do, by way of taking vengeance on his People for their wickedness, (for that is *his work*, as he is the just Judge of the world) and by way of Fatherly Correction, for the humbling, purging and reforming his chosen ones; when he hath sufficiently quieted them under his hand, and brought them home by Repentance unto himself; then, saith the Lord, *I will punish the fruit of the stout heart of the King of Assyria*; that is, his blasphemous and reproachful speeches uttered against God, and against his Servants, his proud vaunting speeches concerning himself, and all his hard and cruel usage of God's people. It is in the Hebrew, *I will visit upon the fruit of the stout heart of the King of Assyria*; an Expression used with respect to God's forbearing, and not seeming to mind the wickedness of a people for a time, when yet afterward he appears against them to punish them; as likewise to imply, that God never punishes or corrects without a due cognizance of the Cause and Crime; see the Note, Gen. 11. 5. As for the last words, *And the glory of his high looks*, thereby is meant all the *Assyrian* did proudly and contemptuously against God and his people.

Ver. 13. *For he saith, By the strength of my hand I have done it; &c.*] That is, By my great Power, by the multitude and strength of my Armies, and by my wisdom, for I am prudent; that is, by my Craft and Policy, in sowing Discords amongst Nations, in raising occasions amongst them for my invading of them, and other such-like State-stratagems; and by my wise managing of all my Designs when I did invade them: *And I have removed the bounds of the people*, to wit, by bringing them all as one people under my Dominion, and distributing them under the Government of my Viceroy after what manner I pleased: *and have robbed their treasures*, that is, their secretest stores and treasures, whether publick or private; and *I have put down the Inhabitants like a valiant man*, that is, like a man of extraordinary courage and strength, I have destroyed the Inhabitants, though never so many, and never so strongly fortified.

Ver. 14. *And my hand hath found as a nest the riches of the people, &c.*] That is,

is, I have as easily seized upon *the riches of the people, in the several places that have been subdued by me, as a man may take eggs out of a Birds nest, where all the labour indeed is in finding the Nest; when a man hath once found it, he may easily put in his hand and take the eggs away with him: which is more fully expressed in the following words; and as one gathereth eggs that are left, to wit, the Dam not being there, or flying away for fear; have I gathered all the earth; that is, even with as much ease have I gathered together, and taken to my self the wealth of the whole world; and so he speaks in a proud vaunting manner: because he had conquered the greatest part of the Earth then known, and brought it under his Dominion. Some I know in this Phrase, of his gathering all the Earth, would have his carrying away the Inhabitants of the Land included, as well as his surprising of their Treasures. But I conceive that is not here, at least principally, intended. And with how little difficulty he did this, is farther set forth in the following words, wherein proceeding still in the same Similitude, he adds, *And there was none that moved the wing, or opened the mouth, or peeped.* Birds when they are in their Nests, will sometimes in defence of their eggs strike with their wings, or peck with their bills, or make some kind of peeping noise, out of a kind of discontent against those that disturb them; or else they will fly about, and with some chattering or crying Note will express their anger against those that rob them. And therefore to express how easily he took away the wealth of those places where he prevailed, he compares himself to one that takes away the eggs out of a birds nest, where there is no bird in the least to stir against him; *there was none that moved the wing, or opened the mouth, or peeped;* that is, there was none that durst in a manner make any resistance against him. Such a terror fell upon them, that they scarce durst lift up a hand, or mutter against me, or so much as expostulate the matter with me, or complain or cry to others for help.*

Ver. 15. *Shall the Ax boast, &c.*] This is inserted by the Prophet by way of discovering the absurdity of the fore-recited vauntings of the Assyrian: *Shall the ax boast it self against him that beareth therewith? Or shall the saw magnifie it self against him that sheweth it?* That is, when the workman hath made a piece of work, shall the ax or saw, which he made use of, glory and vaunt, that it was they which made the work, and not the Artificer that made use of them? That were against all reason. It were absurd enough, if an Ax or Saw of a better metal, and sharper than another, should advance it self against one that were blunter and of a worse metal; and that because it is not from it self, but merely from the pleasure of him that made them, that they are better or sharper than others; but much more absurd it would be, if they should advance themselves against him that made use of them. And every way as absurd it was for the Assyrian to advance himself against God, that made use of him for the hewing, and wounding, and cutting down the Nations, considering that he had all the Power he had from God; neither could he have done any thing against them, had not God been pleased to make use of him herein. And to the same purpose is the following clause, *As if the rod should shake it self against them that lift it up; or as if the staff should lift up it self, as if it were no wood;* that is, as it were absurd for a rod or staff to advance themselves against the man that should smite with them, saying, *It was*

we: that gave the strokes, and not you; so forgetting, as it were, that they are but pieces of dead wood, no way able of themselves to stir or move themselves; even so absurd and ridiculous it was in the *Assyrian*, who was raised up by God, and enabled by him to do what he did, to exalt himself against God, and to ascribe all that he did to himself; so forgetting what a poor contemptible creature he was in himself, unable to have done any thing; had not God been pleased to make use of him as a rod and a staff, to scourge and beat his people. This last clause may be read, as it is in the Margin of our Bibles, *As if a rod should shake them that lift it up, or as if the staff should lift up that which is not wood*; which implies the very same thing, that as it is against all sense and reason to think that a rod or staff should have power over a living man, that is not a dead piece of wood, as that is; so it was a most unreasonable thing for the *Assyrian* to exalt himself against God. But the Translation which is in our Bibles is (I think) clearly the best.

Ver. 16. *Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, &c.* That is, Because of this proud and blasphemous boasting of the *Assyrian* against the Lord, and because of his rage and cruelty against his people, God will pull down his great strength and power, in the confidence whereof he doth thus arrogantly exalt himself. In denouncing this judgment, he gives God the title, *The Lord, the Lord of Hosts*, by way of opposing the Lord's Almighty Power to the weakness and pride of the *Assyrian*; and the hosts which God hath under his command both in Heaven and Earth, to *Sennacherib's Army*, which he deemed so invincible: and the judgment intended is the dreadful destruction that was brought upon the *Assyrian Army*, whilst it lay before *Jerusalem*, by one of the Lord's Heavenly Host. As for this Figurative expression wherewith their destruction is set forth, *The Lord shall send among his fat ones leanness*; either that slaughter is meant that was made amongst the Princes and great Commanders of his Army, of whom he had boasted before, ver. 8. (for which see the Note 2 *Kin.* 19. 35. and what is noted upon the like expressions, *Job* 15. 27. and *Psal.* 22. 29.) Or more generally, that the vast and huge body of the *Assyrian Army* should by the slaughter of so many thousands be suddenly consumed and brought down to a very poor and thin company. A Similitude therefore the fitter, because the *Assyrian* in his exalting himself against God, is thereby covertly compared to some fat pamper'd horse, that will not be under command, but kicks and flings, and at last casts off the man that rides him. See the Note, *Deut.* 32. 15. And then in the following words the same judgment is set forth under another Similitude, *And under his glory he shall kindle a burning like the burning of a fire*; whereby is meant, that his glorious and victorious Army, whereof he vaunted so greatly, and for which he was so glorious and dreadful amongst all the Nations round about, should be suddenly and utterly consumed, even as so much wood would instantly be burnt up by a fire that should be kindled under it. And herein it may well be there is an Allusion either to that Custom which was used in those times, of burning the dead bodies of men upon piles of wood, whereon they were laid; or else to the manner of that miraculous destruction of *Sennacherib's Army*, which some say was done by a burning Pestilence, and others by some strange kind of blasting, such as was

that of Nadab and Abihu, Levit. 10. 2. and that of the Israelites, *Numb.* 11. 1. But see the Note above, Chap. 9. 5. and likewise *Psal.* 21. 9. and 83. 14.

Ver. 17. *And the light of Israel shall be for a fire, &c.* That is, The God of Israel who is usually the enlightner and comforter of his people, both by clearing them up in their afflictions, and by delivering them out of the darkness of their tribulations, as he was to the Jews at that time of their great distress, when they were besieged by the *Assyrian Army*, (the Prophet alludes to what he had said before, Chap. 9. 2. for which see the Note there) shall be as a fire to burn up their enemies, and his holy One for a flame; See the Note, Chap. 1. 4. The meaning is, that the holy God, who had sanctified Israel to be his peculiar people, would manifest himself to be such, both by defending them and destroying their enemies; *And it shall burn and devour his thorns and his briers*; that is, the Souldiers of his Army, that as briers and thorns had sorely galled and distressed God's people, in one day, that is altogether at one and the same time; the Army that was so long a time gathering and forming, should be all suddenly destroyed. And indeed though this were done in the night, *2 King.* 19. 35. yet it might be properly enough said to have been done in one day; because the night is a part of the natural day. Some would have the briers and thorns to be meant of the meaner sort of the *Assyrian Army*. But I conceive that this, concerning the destruction of all sorts amongst them, great and small, may rather be thought to be set forth in the following verse.

Ver. 18. *And shall consume the glory of his forest, and of his fruitful field, &c.* That is, the Bravery and Pride of his glorious Army, (See the Note before, vers. 16.) which by reason of the multitude of the Soldiers therein, and by reason of the Spears and Launces wherewith they were armed, seemed to resemble some mighty forest, full of all sorts of trees, as thick as they can stand one by another; or some rich field, wherein the ears of corn do lift up their heads as close as they can possibly grow together: This seems to be the plain meaning of this *Metaphorical Expression*. Yet it may also well be, which some think, that by the *glory of his forest* may be meant the great ones, his Princes and Commanders in the Army, that were as so many lofty and stately trees; and by the *fruitful field*, the meaner and inferior body of his Soldiery: Or else, that his Camp being of a very large extent, that part of his Army that lay encamped in the higher and more eminent places, is compared to the high trees of a Forest; and that part that lay in the plains and lower grounds, is compared to corn in the Valleys. The greatest difficulty is in the following words, *Both Soul and Body*, which is in the Hebrew, *From the Soul, and even to the flesh*: And therefore it is so many several ways expounded; As 1. that the vengeance of God should fall not upon their Bodies only, but upon their Souls too. Or 2. that both man and beast should be destroyed. Or 3. that not only the Soul should be smitten, and the Life taken away, but also their Bodies should be destroyed and consumed. Or 4. that by smiting their Bodies, they should be bereaved of their Souls, their Lives, and so they should be utterly destroyed. Before they were threatned with a consumption or *leanness*, vers. 16. which might be without loss of Life: but here it is expressed that they should be slain and utterly destroyed, even as fire by burning the body doth take away the Life.

Life. Or 5. that the Commanders and Captains, who were as the Soul and Spirit of that vast body of their Army, should be cut off; and withal the body, that was enlivened, as it were, and governed by the Soul, should be destroyed. And these two last indeed I judge may most probably be here intended.

And they shall be as when a Standard-bearer fainteth.] That is, As when a Standard-bearers heart melteth away, because he sees his Souldiers forsake their Colours, and thereupon he flies with the rest, and so the Standard is taken; or as when a Standard-bearer faints, and falls and dies, the whole Army is usually then discouraged and routed; so it shall be with the *Assyrian* Army, upon this miraculous havock that shall by an Angel be made amongst them, they shall be all dismayed, and irrecoverably disordered and forced to fly. But yet some do particularly apply this to the fainting and flight of *Sennacherib* their King, 2 King. 19. 36, 37. and the terror that fell upon the Nations under his command, upon his destruction.

Ver. 19. *And the rest of the trees of his forest shall be few, that a Child may write them.]* That is, of the Soldiers of that numberless Army, there shall be but a very few left alive. Some shall escape, that they may report in their own Country what the God of *Israel* had done to them; but they shall be but a poor small number. In this expression, *A child may write them*, there seems to be an Allusion to the enrolling and listing of the names of the Soldiers by the Muster-masters, or Clerks of their bands; and so it is all one in effect, as if the Prophet said, that there would be no need of any such Officer to keep a Roll of them; even a Child would be sufficient to take an account of them. And indeed observable herein it is what was the issue of the proud boasting of *Robshakeh*, 2 King. 18. 23.

Ver. 20. *And it shall come to pass in that day, &c.]* To wit, when the Lord hath finished his whole work upon his people, and hath punished the *Assyrians*, by whom he was pleased to correct them, *That the remnant of Israel, and such as are escaped of the house of Jacob*, that is, the remnant that shall escape and not be destroyed in the *Assyrian* Invasion, shall no more again stay upon him that smote them, that is, the *Assyrian*, but shall stay upon the Lord, the Holy One of *Israel*. See the Note, Chap. 1. 4. In truth, that is, sincerely, not hypocritically, as they had formerly done, when they made an outward profession indeed of trusting in God, but did rely wholly upon the *Assyrians*. The meaning is, that when the remnant that were escaped had experimentally found the sad fruit of their own folly, in calling in the *Assyrian* to their help, and in resting upon him with so much confidence, in that he had proved a scourge to them instead of an help, and God had made them sorely to smart for it; and when by God's destroying the *Assyrian*, they had learnt what a reed the *Assyrian* was to be leaned upon, and how Almighty and Merciful the Lord was, this should make them resolve never more to stay themselves upon the *Assyrians*, or any such as they were, but wholly and solely to rely upon the Lord.

Ver. 21. *The remnant shall return, even the remnant of Jacob, unto the mighty God.]* To wit, of whose infinite Power they should have clear experience by that Destruction which God would bring upon the *Assyrian* Army, and the Deliverance which thereby should be wrought for *Jerusalem*, which they had straitly besieged.

It is as if the Prophet had said, And indeed so it shall be; that which I foretold by the Prophetick name of my Son *Shear-jashub*, which is, being interpreted, *The remnant shall return*, (concerning which see the Note, Chap. 7. 3.) shall certainly come to pass; a remnant shall escape, that shall not only come back to the places of their abode, from whence they had been driven by the *Assyrians*; but also return to God by unfeigned Repentance.

Ver. 22. *For though thy people Israel be as the sand of the Sea, yet a remnant of them shall return.*] That is, only a small remnant of them shall escape, and by Repentance return to the Lord their God. If we read these words, as if Israel were spoken to in the *Vocative Case*, *For though thy people, O Israel, be as the sand of the Sea*, they may be taken as spoken by way of *Apostrophe*, either to the Patriarch *Jacob*. Though the Promise made to thee concerning the wonderful increase of thy Posterity shall be wonderfully made good to thee, yet but a remnant of them shall be saved: Or else to the people of Israel: Though thy people, O Israel, shall be as the sand of the Sea, yet but a few of them shall be saved. But as they are expressed in our Bibles, they seem rather the words of God to the Prophet, *For though thy people Israel be as the sand of the Sea, yet a remnant of them shall return.* And indeed when the *Assyrian* had not only carried away the ten Tribes of the Kingdom of *Israel* into Captivity, but also had so far impaired the number of the other Tribes that were of the Kingdom of *Judah*, by the havock he had made amongst them in the days of *Hezekiah*, this was then clearly accomplished concerning a remnant only that should be preserved. And because this was a clear Type of those few of the Jewish Nation that were in the Apostles time converted to the Faith of the Gospel, therefore St. Paul speaks of that, as an accomplishment of that which the Prophet here saith, Rom. 9. 27. *Esaías also crieth concerning Israel, Though the number of the children of Israel be as the sand of the Sea, a remnant shall be saved.*

The consumption decreed shall overflow with righteousness.] Or, in righteousness, as it is in the Margin. The meaning is, that the destruction wherewith God had determined to consume and waste the Jews, should as a mighty flood (see the Notes before, Chap. 8. 7, 8.) overflow the Land, and thereby sweep away the Inhabitants, to wit, so far as God had withal decreed it should go; and that this should be done with righteousness, or in righteousness, in that hereby he should proceed with great Justice and Righteousness for the punishing of the wickedness of his people, and withal approve himself faithful and just in reserving a remnant according to the Promise he had formerly made for the preservation of the seed of *Abraham*, and the raising of the *Messiah* out of his stock. This I conceive is the clear meaning of this clause; and that this is purposely added, to shew why he had said in the foregoing words, that only a remnant of them should return. But yet many others hold, that by the consumption decreed is meant that little remnant that should be left of the people thus wasted and destroyed; and that it is said that this consumption decreed should overflow with righteousness; because this remnant being reclaimed and refined by their Afflictions, should abound in Holiness and Righteousness; which they say was partly fulfilled in the remnant that returned unto the Lord in *Hezekiah's* days, when God had so miraculously delivered *Jerusalem* from the *Assyrian* Army; but

most remarkably in that eminent Grace that was so conspicuous in that remnant of the Jews that embraced the Faith of Christ, the Apostles and other Christians of the Primitive Church. Yea others would extend this further, namely, that this small remnant left of the *consumption decreed*, should cause Holiness and Righteousness to overflow the whole world, to wit, by their spreading of the Gospel amongst all Nations.

Ver. 23. *For the Lord God of Hosts shall make a consumption, even determined, in the midst of all the Land.*] That the Jews might not slight all the Prophet had spoken, either in the confidence of their own strength, or as pretending it to be incredible, that God should bring such a consumption and destruction upon his people, to whom he had made so many gracious Promises, and with whom he had made an everlasting Covenant; the Prophet doth here yet once again assure them, that so it should be; the Lord, even the Lord of Hosts, would certainly bring this desolation upon them, even in the midst of all the Land, that is, all the Land over; or, even in the heart and inmost places of the Land. Where the Apostle Paul cites some part of the foregoing verse, to prove that there would be only a remnant of the Jews converted and saved; he adds also the words of this verse, but according to the Translation of the Septuagint, Rom. 9. 28. *For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth:* wherein though the words seem to differ much from these here, which are rendred according to the Hebrew; yet the sense is the same, the drift of the Apostle being thereby to shew, that what the Prophet did of old foretel, should be fulfilled in those times; because God had proposed to make a short work of the business, even speedily and within a short time, to cut off in a manner the whole Nation of the Jews, to wit, by the Romans; and so then likewise only a remnant should be saved.

Ver. 24. *Therefore thus saith the Lord God of Hosts, &c.*] See the Note above, ver. 16. Because the Prophet had spoken of such an universal consumption that should be amongst the people of the Land, lest the faithful amongst them should be overmuch disheartened and discouraged thereby, he now by commission from God cheers up them; and because the immediate storm that was coming, and was most likely to be dreadful to them, was the Siege of Jerusalem, therefore he addresses his Speech particularly to the Inhabitants of that City, together with those that had fled thither for refuge, *O my my people that dwellest in Zion, be not afraid of the Assyrian*, that is, be not extremely terrified when the Assyrian shall come to invade you and besiege you, because of this which I have said; to which purpose observable it is, that in these words he owns them still as his people, and hints, to them the tender respect he had to Zion, which he had chosen to be his dwelling-place; *He shall smite thee with a rod, and shall lift up a staff against thee after the manner of Egypt:* This hath respect to that which he had said before, ver. 5. *O Assyrian the rod of mine anger, &c.* for which see the Notes there: And the meaning is; that as formerly God suffered the Egyptians to oppress them sorely, but did not suffer them to destroy them; or to keep them in perpetual bondage, but did at last destroy Pharaoh, and deliver them; so it should be with the Assyrian; God would use him as a rod to scourge his people, and as a staff to beat them, but not as a Sword to slay them; he should

should not be able utterly to ruine them as he intended; but God would at last seasonably deliver them, and destroy *Sennacherib*, as he did *Pharaoh*. And so likewise under this might be implied, that at the near approaching Invasion of the *Assyrians* by *Sennacherib*, they should not take *Jerusalem*, (he should only lift up his staff against them, and threaten them sorely, as it is said afterwards, ver. 32. *He shall shake his hand against the mount of the daughter of Zion*) and that they should not carry away the people into Captivity, as they had carried away the ten Tribes of *Israel*. But now if we read this passage according to the Translation that is set in the Margin of our Bibles, *He shall smite thee with a rod, but he shall lift up his staff for thee after the manner of Egypt*; then the meaning must needs be clearly this, that though God would sharply chastise them by the *Assyrian*, his rod, as he did their Forefathers by *Pharaoh*, yet as then by the lifting up of *Moses's* Rod upon the Red-Sea, he did save their Fathers, and destroy *Pharaoh* and all his mighty Army, so he would now lift up his staff for the defence of *Jerusalem* and his people, when they should seem to be in as desperate danger, as the *Israelites* were in at the Red-Sea; they should only stand still and see the Salvation of God; the Lord of Hosts himself would lift up a staff for the securing of them, and for the utter destruction of *Sennacherib* and his terrible Army.

Ver. 25. *For yet a very little while, and the indignation shall cease, and mine anger in their destruction.*] That is, It shall be but a very little while before I will utterly destroy the *Assyrian*, and so in his destruction there shall be an end of mine anger and indignation against mine own people. But now because there was not an end of God's anger against the Jews, upon the destruction of *Sennacherib's* Army, therefore some would extend *this very little while*, to the deliverance of the Jews out of *Babylon*. But I conceive there is no necessity of that. Upon the destruction of *Sennacherib's* Army God did no more for a time afflict the Jews by the *Assyrians*; and this may be all that is intended in this Promise.

Ver. 26. *And the Lord of Hosts, &c.*] See the Note before, ver. 16. These words may be taken either as the words of God, speaking of himself in a third person; or else rather as the words of the Prophet. *And the Lord of Hosts shall stir up a scourge for him*, that is for the *Assyrian*; As if he had said, When God hath chastised his people by the *Assyrian*, as a Father corrects his Child with a rod, he shall bring a sorer judgment upon the *Assyrian*, beating them with a scourge, as a Master doth his Slave; according to the slaughter of *Midian*, that is, suddenly, even in one night, by the immediate hand of God, without the loss of any one of God's people. See the Note before, Chap. 9. 4. *At the rock of Oreb*, see the Note, *Judg.* 7. 25. *And as his rod was upon the Sea, so shall he lift it up after the manner of Egypt.* See the Note above, ver. 24.

Ver. 27. *And it shall come to pass in that day, &c.*] As above ver. 20. *that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck*; see the Note, Chap. 9. 4. for under this may be comprehended the deliverance of the Jews from their captivity in *Babylon*, (which the taking off the yoke from their neck doth most properly imply) but principally and most immediately I conceive it is meant of the freeing of the Jews from that tribute, and those heavy pressures and exactions which the *Assyrians* had imposed upon them, and from

from that perpetual bondage under which *Sennacherib* intended to bring them, by Gods miraculous destroying of his mighty Army, wherewith he went up to besiege *Jerusalem*. 1. Because the drift of the Prophet here, seems to be the comforting of Gods faithful Servants against the terrors of the near approaching invasion; and 2ly, because in the following verses there seems to be a Description of *Sennacheribs* going up against *Jerusalem*. And though *Hezekiah* had assayed to shake off this yoke by refusing to pay the *Assyrian* his tribute; yet it was not done till God destroyed *Sennacheribs* Army. And the yoke shall be destroyed, (that is, not only taken off and broken for the time, but also so marred and spoiled, that thou shalt be no more afflicted therewith, as thou hast been) because of the anointing, that is, because of Christ the promised Messiah, Gods anointed; see the Notes, *Psal.* 2. 2. and 45. 7. and 132. 17. Or because of the eternal Kingdom promised to *Dauids* posterity in Christ, whereof the anointing of the Kings of *Judab* was a type. So that hereby is implied, both that God would preserve the Royal stock of *David*, with respect to the accomplishment of his promise for the springing up of the Messiah from thence (and so under this may be comprehended his respect to holy *Hezekiah*, in destroying the *Assyrian* Army upon his Prayer) and likewise that God would deliver his people for the sake of his anointed, the Lord Christ. And thus way is made, as some conceive, to that glorious Prophecy concerning Christ, which is inserted in the following Chapter.

Ver. 28. *He is come to Aiath, &c.*] That is, the *Assyrian* mentioned before, ver. 24. Here the Prophet begins to describe the march of *Sennacherib* with his Army (to wit, the head-quarters of his Army, where himself was present; for his Army was no doubt spread abroad all the Countrey over) how he passed along from one place to another; and what Cities he took and plundred one after another by the way, as he went up to besiege *Jerusalem*. And that which was designed hereby, was, That when all things came exactly to pass, as is here foretold, the faithful might be assured hereby that the *Assyrian* moved not a foot, but according to the foreknowledge, and fore-appointment of God; and that therefore their deliverance foretold likewise by the Prophet, would be exactly accomplished, as this was; yea, and withall, the manner how the Prophet relates this is observable, to wit, as if he had seen all this done in a Prophetical rapture or vision; or as if he were telling the rumours that were every where in the affrighted peoples mouths, concerning the raging and pre-vailling of the *Assyrian* Army; *He is come to Aiath, or Ai*, see the Note, *Josh.* 7. 2. *He is passed to Migron*; see the Note 1 *Sam.* 14. 21. at *Michmash* he hath layed up his carriages; a place not far from *Migron* and *Gibeah*, 1 *Sam.* 13. 2. and 14. 5. and it is probable, that there he left his carriages, wherein he had his train of Artillery, and all kind of luggage and provision for his Army, purposely that he might march with the more speed against *Jerusalem*; and because he looked upon that as a convenient place where he might lodge them safely under the custody of some few of his forces, and supply his Army from thence as occasion did require. Yet some would have it, that he did it out of confidence, That he should presently take *Jerusalem*, and so should then return thither again.

Ver. 29. *They are gone over the passage, &c.*] That is, Having left his Carriages at *Michmash*, as is said in the foregoing verse, he with his Army went over that strait, rocky and difficult passage between the Mountains, which in 1 Sam. 13. 23. is called *The passage of Michmash*, concerning which see also the Note, 1 Sam. 14. 4. *They have taken up their lodgings at Geba*, which I take also to be the same that is called also *Gibeab*, 1 Sam. 14. 5. because the passage there spoken of is said to lye between *Michmash* and *Gibeab*. But however, there was a *Geba* in the Tribe of *Benjamin*, (in whose lot all the rest of the Cities here mentioned were) as we may see in *Josh. 21. 17.* and *Neh. 11. 31.* And the mention that is here made of *their lodging at Geba*, may seem to be to imply, that the hard labour they had undergone in getting thorough *the passage at Michmash*, made them glad to stay a while to refresh themselves at *Geba*, or *Gibeab*; and yet that wishal they were so eager to pass on to *Jerusalem*, that they lodged there but one night, and then presently away they went. *Ramah is afraid*, as being near to *Geba*. *Gibeab of Saul is fled*; that is, the Inhabitants of that *Gibeab* where *Saul* of old dwelt: See 1 Sam. 10. 26. and 11. 4. And this I conceive is added to shew how easily *Sennacherib* should take these places; when the rumours of his approach should strike the Inhabitants with such a terror, that multitudes of them should immediately fly away to save their lives.

Ver. 30. *Lift up thy voice, O daughter of Gallim, &c.*] See the Notes, 1 Sam. 25. 44. and 2 King. 19. 21. The meaning is, that there should be a grievous outcry amongst the Inhabitants in that City, upon the breaking in of the *Assyrians* upon them; and the same is intended in that which is added concerning *Anatbosh*, one of the Towns in the Land of *Benjamin* that were given to the Priests, where the Prophet *Jeremy* was born and had his abode, *Jer. 1. 1.* *Cause it to be heard unto Laish, O poor Anatbosh*. That is, Do thou also, O poor *Anatbosh*, lift up thy voice so, that it may be heard unto the utmost borders of the Land of *Israel*, (which is an Hyperbolicall expression, to set forth the extremity of her misery, with respect whereto also he calls the Town, *poor Anatbosh*.) For that *Laish* was in the utmost North-parts of *Canaan* nigh unto *Zidon*, see *Josh. 19. 47.* and *Judg. 18. 29.*

Ver. 31. *Madmenab is removed, &c.*] That is, the Inhabitants of *Madmenab* (which was a City in *Judab*, *Josh. 15. 31.*) are fled and gone. See the Note above, ver. 29. yet some conceive there is an Hyperbole in the expression the Prophet here useth; as if he had said, That *Madmenab* was so shaken, as if it would have removed to some other place; Or, that the terrified Inhabitants were in such a tumult, as if they would have carried the City away with them; *the Inhabitants of Gebim gather themselves to flee*, that is, every man being afraid to flee apart by himself, they gather themselves together to flee in companies, that they might the better defend themselves, if they should meet with any stragling Soldiers of the enemy by the way.

Ver. 32. *As yet shall be remain at Nob that day, &c.*] According to our Translation, the meaning of these words seems to be this, That though the *Assyrian* with his Army got as far as *Nob* (a City of the Priests in the Tribe of *Benjamin*, see the Note 1 Sam. 21. 1.) that day that he marched from *Geba*, where he lodged for a night, ver. 29. yea, as the words seem to import, some good time.

time before night (so great speed they made to get to Jerusalem) yet being at *Nab*, he should remain there that day, to wit, to order his Affairs for the Siege of Jerusalem. And because at *Nab* he was so nigh to Jerusalem, that he might see Mount *Zion*; therefore it followeth, he shall shake his hand against the Mount of the Daughters of *Zion* (see the Note Chap. 1. 8.) the hill of Jerusalem, to wit, by way of contempt and threatening, as intimating that it should not be long ere he would be with her. And now all this concerning the *Affrians* carrying all this as a torrent before him, is thus set forth, purposely to shew, That it was merely by the mighty hand of God, that the Jews were afterwards delivered from him. And indeed as much is covertly intimated in that which is said here of his shaking of his hand against Jerusalem; for this implieth, That this was all he should be able to do to her. He might straiten and affright her, but she should never come to assault her. And therefore, as in opposition to this shaking of the *Affrians* hand against her, it was afterwards promised, That in a way of scorn and derision she should shake her head at him, 2 King. 19. 21.

Ver. 33. *Behold the Lord, the Lord of Hosts, &c.*] See the Note above ver. 16. Many learned Expositors hold, That here the Prophet proceeds to shew in this and the following verse, what havock the Lord would make by this victorious Army of the *Affrian* amongst the Jews, both high and low, rich and poor. And the principal reason that induced them to think that this passage was thus to be understood, was, because the mention that is made in the following verse of the felling of *Lebanon*, and the thickets of the forest, with iron, was not so proper to express the destruction of the *Affrian* Army, as the destruction of the Jews, to whom *Lebanon* did belong; and who were indeed hewn down with iron, that is, by the sword of the *Affrian*; whereas the *Affrians* were destroyed by the stroke of an Angel. But these Objections may be easily answered. Neither seems it to me probable, That the Prophet should thus largely set forth, as he hath in the foregoing verses, how the *Affrian* Army should over-run all without any opposition, till he came to Jerusalem; and yet then should add nothing concerning the miraculous destruction of his Army there. And therefore I rather understand both these verses, of the hewing down of the *Affrian* Army. *Behold, the Lord, the Lord of Hosts shall lop the boughs with terror*; as if he had said, When the *Affrian* is thus gotten to the very walls of Jerusalem, behold suddenly and unexpectedly, and in a manner that shall bring great terror and affrightment with it, God shall hew down this strong and mighty Army of the *Affrian*, or, the strong and mighty ones of this Army: and the high ones of stature shall be hewn down, and the blaghty shall be humbled; that is, his Princes and Commanders shall be utterly destroyed.

Ver. 34. *And he shall cut down, &c.*] As before the Prophet had compared the destruction of *Sennacherib's* Army to the burning of a Wood or Forest, (see the Notes above ver. 17, 18.) so here he compares it to the hewing down of a Forest; *And he shall cut down the thickets of the Forests with iron*, that is, the Lord shall hew down the main body, the mixed multitude of the common Soldiers in the *Affrians* numerous Army, made up of many several Nations, even as a Wood is cut down with Axes and Hatchets; and *Lebanon shall fall by a mighty*

one, that is the mighty Army of the *Affrians* that shall be like to *Mount Lebanon* for the tall Cedars and abundance of thick Woods that are thereon, shall fall by the immediate stroke of an Angel, *2 King. 19. 35.* Some will know, understand this literally, of the waste made in *Mount Lebanon* by the *Affrians* hewing down the trees there, according to that which is said of him, *2 King. 19. 23. With the multitude of my Chariots I am come up to the height of the Mountains, to the sides of Lebanon, and will cut down the tall Cedars thereof, and the choice Fir-trees thereof.* But for that see the Note there. Here the destruction of the *Affrian* Army is rather intended by the felling of *Lebanon*, as is before said, in the foregoing Note. And that there is no impropriety of speech here, is evident enough, because elsewhere the *Affrian* King is called a Cedar of *Lebanon*, to wit, *Ezek. 31. 3.*

CHAP. XI.

V E R S E

AND there shall come forth a rod out of the stem of Jesse; &c.] They that understand the two last verses of the foregoing Chapter, of the *Affrian* hewing down the State and people of the Jews, even as when a whole Wood is felled and cut down to the ground, do accordingly hold, That this is added to shew, that notwithstanding this grievous devastation made amongst them, there should afterwards a little sprig spring forth from the seeming dead stock of *David's* family, to wit, the promised Messiah, that should by degrees grow up to a mighty Wood which should overspread the whole world. But rather the inference of this promise concerning Christ, upon that which went before, may be by way of rendering a reason of that which had been said in the foregoing Chapter, verse 17. That God would deliver *Judah* from the *Affrian* bondage, because of the anointing, namely, because there was a necessity of preserving the Royal Stock of *David's* Family, from whence the promised Messiah, the Lord Christ, was to spring; and because the accomplishment of the great promise of sending Christ into the World, was the foundation, fountain and cause of all other mercies and deliverances, which God should at any time afford his people. And here shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; that is, when *David's* Family shall be in a manner utterly ruined, so that there shall not be the least appearance of any Regal Dignity in it, but it shall be reduced to a very mean and low estate, like the stub, the trunk, or stump of a tree, that is cut down almost close to the ground; so that there is nothing left of it, but a little dead stock that hath its roots still in the ground; then unexpectedly there shall spring up a small, weak, contemptible twig or branch out of this seeming dry and dead stump, and shall grow up, that at last in and by him, the family and Kingdom of *David*, yea, that whole seed of *Abraham* shall mount up to a greater estate of Glory than ever formerly they enjoyed. And observable it is, that the better to set this forth, it is said, That this rod or sprig should come forth out of the stem of Jesse, not of *David*, but *Jesse*, to imply, that when this should be done,

David's

David's Family should be in as low a condition, as it was in the days of his Father *Jesse*, who was a mean obscure man, see the Note *1 Sam. 16. 27.* Now of *Hezekiah*, as the Jews would have it, this cannot be meant; because in his days the Family of *David* was never brought so low. And far greater things are here spoken of this *branch*, than can with any shew of reason be applied to *Zerobabel*, or any other Ruler of the Jews after their return from the Babylonian Captivity. But now in *Jesus Christ* this was fully accomplished; because by the mean condition of the Virgin *Mary* his Mother, (who at her Purification brought the Offering of the poorer sort of people, *Luke 2. 24.*) and his Foster-father *Joseph*, to whom she was married, a poor Carpenter, it appears plainly, that the Royal Family of *David*, from whom they both were lineally descended, was at that time brought to a very contemptible condition, even like to the dry and dead stump of a tree. And accordingly the outward condition of *Christ*, the weak and poor twig that sprung from this withered stub, was very base in the eye of the world. But yet we see to what a height of Spiritual Glory the Kingdom of *David* was in *Christ* soon advanced by the preaching of the Gospel. By the last clause, *and a branch shall grow out of his roots*, the same in effect (I conceive) is meant; yet some would have it, That by growing out of his roots, is meant his being descended from *Abraham* and others the Progenitors of *David*, to whom the Messiah was promised. And because the Hebrew word here translated a Branch, is *Nexer*; therefore some conceive there is an allusion herein to the City *Nazareth*, where *Christ* usually dwelt, *Matth. 2. 23.*

Ver. 2. *And the Spirit of the Lord shall rest upon him, &c.* That is the Holy Ghost, and therewith the gifts of the Holy Ghost shall take up its perpetual uninterrupted residence with him, and in him; which was signified at the Baptism of *Christ*, when the Holy Ghost came down upon *Christ* in the likeness of a Dove; and as the Baptist said, *it abode upon him*, *Joh. 1. 32.* Indeed we read of the Spirit's resting upon others, as upon the seventy Elders that were chosen to assist *Moses* in the government of the people, *Numb. 11. 25.* upon *Elisha*, *2 King. 2. 15.* yea, upon all real Christians, *1 Pet. 4. 14.* *If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory and of God resteth upon you.* But we must know, that the Spirit rested upon *Christ* in a more special and singular manner than it doth, or ever did upon others. 1. Because in him dwelled all the fulness of the Godhead bodily, *Col. 2. 9.* 2ly, Because the gifts of the Holy Ghost were conferred upon his human nature in all perfection, both for number and measure, *Joh. 3. 34.* See the Note *Psal. 45. 7.* Amongst men, some have some gifts of the Spirit, and others have other gifts; but *Christ* had all that others have, and more than all others have. And again, others have gifts requisite for the members of the Church, some in a greater measure, and some in a less; but now *Christ* had gifts requisite for the head, proper and peculiar to himself. And 3ly, Because the Spirit so rested upon him, even in regard of his person, that it was impossible it should ever be removed from him. However observable it is, how clearly it is hereby implied, That the Kingdom of *Christ* was to be wholly a spiritual Kingdom; in that the Prophet having in the foregoing verse spoken of his first coming into the World, and then undertaking here to shew how he should be in his person fitted for the discharge of the Office of the Messiah, he mentions this, as that wherein

wherein the whole Power, and Glory, and Majesty of his Kingdom should consist. That the Spirit of God should in so eminent a manner rest upon him, and that he should be so superabundantly furnished with spiritual gifts, even that he might be as an everlasting treasure from whence these gifts should be continually imparted to his Church. And accordingly the Prophet does here recite some of the choice endowments wherewith he should be fully replenished both for the managing of his spiritual Kingdom, and the constant supply of his people; *the Spirit of wisdom and understanding*, whereby men are enabled to understand things aright, and to order all things wisely and prudently; *the Spirit of Counsel and might*, whereby men are enabled to judge rightly in difficult cases and straits, and courageously to undertake and go through with any thing they are called to do or to suffer in a just cause. (See also the Notes, Chap. 9. 6.) *The Spirit of Knowledge, and of the fear of the Lord*; that is, the power of discerning the most hidden things, and a reverential fear towards God. But now we must know, that under these all other the manifold gifts of the Spirit are by a *Synecdoche* comprehended; only these seem to be particularly mentioned, with respect to Christs Regal Power for judging his people, whereto these gifts here named, are principally requisite.

Ver. 3. *And shall make him of quick understanding, &c.*] That is, the Spirit of the Lord that shall rest upon him, shall make him exceedingly, yea, infallibly sagacious in discovering persons and things; for the Prophet having in the foregoing verse, shown the excellent endowments of the person of Christ, here he proceeds to shew how he should exercise these his gifts and endowments in the Administration of his Regal power. It is in the original, *And he shall make him sent or smell in the fear of the Lord*; which therefore some expound thus: That by reason of this his being so abundantly anointed with the holy Spirit of God, he should breathe forth nothing but what was sweetly pious and religious; or that in all his courses he should send forth a sweet sent suitable to the precious savour of his spiritual unction. But rather by this figurative expression is only meant that which we have in our Translation, *And shall make him of quick understanding in the fear of the Lord*. By the smell we discover things more secret, than those things are which appear to the eye or ear; and likewise by the smell we discover things more easily and quickly than any other way; so that when it is said, That the Spirit should make Christ *sent or smell in the fear of the Lord*; This seems to intend, that he should be of a sharp and quick understanding, certainly and presently to discover the truth of things; as in our ordinary speech we use to say of a man that doth quickly find out a thing, That he hath soon smelt out the matter. As for that which is added concerning the fear of the Lord, *and shall make him of quick understanding in the fear of the Lord*, thereby is shown wherein the quickness of his understanding should be discovered, to wit, not in earthly things, which are far beneath his Cognizance; but in the things that appertain to Religion and the fear of God, and in judging of mens persons, as to the inward frame of their Spirits; that looking into their hearts, he would soon discover whether they were such as did truly fear the Lord, or such as did not fear God, even when they did hypocritically make the fairest shews of Piety; yea, and some would have this also farther included in that expression, That he should

should judge of men in these regards according to the fear of God, that is, justly and uprightly, acquitting and saving those that truly fear God, and judging and condemning those that are void of his fear; *and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears*; that is, he shall not be carried away with respect of persons, neither shall he acquit or condemn any man merely upon outward appearances, the looks, or gestures, or words of men, or what is rumoured, reported or affirmed by others, but according to the clear knowledge which he shall have of their hearts. Men that have no other way to judge, but according to what they see or hear, are often mistaken in judging. But so it could not be with Christ, because he should of himself know all things, yea, even the thoughts and intentions of mens hearts.

Ver. 4. *But with righteousness shall he judge the poor, &c.*] See the Note before, Chap. 2. 4. and likewise the Notes, *Psal. 72. 1, 2.* The meaning is, That he should do justice to the poor as well as to the rich, though he should not favour them in any unjust thing because of their poverty; or, that he should, as a righteous King, rule and govern his people, poor, broken-hearted, self-condemned sinners, protecting them against all their enemies temporal and spiritual. And much to the same purpose is the following clause, *and reprove with equity for the meek of the earth*, to wit, That he should plead the cause of his poor people that were meek and gentle under their sufferings, rebuking and punishing their proud Oppressors. Or, that he would correct his own meek ones, but it should be with gentleness and moderation, as intending to reform and not to destroy them.

And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.] This may be understood, 1. of the preaching of the Gospel, (which as it is elsewhere called *the word of his mouth*, *Rev. 2. 16. and 19. 15.* so here it is called *the rod of his mouth*, and *the breath of his lips*, to wit, that with this word, as with the Scepter of his Kingdom, Christ should sharply smite those that dwell on the earth, as with a rod, reprove and convincing them of their sins with such mighty efficacy, that some should thereby be brought to submit themselves, and so his word should be the favour of life unto life to them; and others should be mortally wounded, even to despair; and so the Gospel should be the favour of death unto death to them: And 2ly, of the Almighty Will, the sovereign sentence and command of God, to wit, That Christ should only with a word of his mouth *smite the earth*, that is, wicked earthly-minded men, the enemies of God and his people, and should utterly destroy them, as we know it is peculiarly said of Antichrist, *That the Lord shall consume him with the Spirit of his mouth*, 2. *Thef. 2. 8.*

Ver. 5. *And righteousness shall be the girdle of his loyns, &c.*] Because in those times, 1. men did constantly use girdles to bind their loose Garments close to their bodies: And 2ly, by binding up their long Garments about their loyns, they were the better fitted and strengthened for the dispatch of any work or service they undertook: And 3ly, they wore also their Girdles as a choice Ornament; and there was a Belt or Girdle that was usually the special Ornament of Princes (for all which, see the Notes *Job 12. 18.*) therefore it is said here, That righteousness should be the Girdle of Christs loyns, *and faithfulness the Girdle of his reins*, to imp'y, 1. That he should be constantly and eminently fitted and furnished with righteouf-

Righteousness and faithfulness for the execution of the Office which God had imposed upon him. 2ly, That he should most justly, faithfully and industriously manage and perfect the work he had undertaken for the Salvation of his people. And 3ly, This should be an honour and glory to him throughout the world. These glorious endowments of Gods Spirit should be to him instead of those outward Ornaments that are usually wore by the great Princes and Potentates of the World.

Ver. 6. *The Wolf also shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the Calf, and the young Lyon, and the fasting together, &c.*] That is, those men that were before of a proud, fierce, cruel and savage disposition, most untractable, most brutish, and ravenous, and shameful in the places where they lived, more like Wolves, and Lyons, and Leopards than men; when they shall once be subdued by the Gospel and Spirit of Christ, and give up their names to him, shall become meek and gentle, tame and tractable, so that they shall live and converse together in the same Church with other poor Christians quietly and harmlessly; and the weakest that are, shall not need to fear them. Now this is mentioned as one of the strangest and most glorious effects of the Kingdom and Government of Christ, that thereby the most wicked and mischievous men should be changed, as if they were transformed out of beasts into men; and so consequently to shew what wonderful peace and concord there should be in the Church of Christ. All which I conceive was chiefly accomplished in the conversion of the Gentiles.

And a little child shall lead them.] That is, though they were never so fierce before, yet being converted and brought into Christ, they will become so tame and tractable, that it will be an easie thing for any body to guide and govern them. Though their Pastors given them of God to be their guides, be never so mean and contemptible in the World (as we know it was eminently so with the Apostles) yet they shall readily and willingly give up themselves to obey them, and to be ordered and governed by them; there will be no need of any external power to compel them; yea, they will be willing to be taught and directed by the meanest that is able in any thing to inform them and counsel them for the best.

Ver. 7. *And the Cow and the Bear shall feed, &c.*] To wit, together, as it follows in the next words, *their young ones shall lye down together*; which is added, the better to set forth the real change that should be wrought in these ravenous Creatures, in that their regard to their young ones should not make them, as it is usually with such beasts, the more eager and violent to make a prey of all they come near; *and the Lyon shall eat straw like the Ox*, that is, say some, the greatest and mightiest, and those that were most savage amongst them, shall yield themselves to be fed with the word and Sacraments, no less than the meanest of the common sort of people; Or, as others say, they shall not live any longer upon spoil and rapine, but shall be content with what they can get by any honest labour and imployment. And it may well be, which some think, that in this expression here used, there is an allusion to the state the Creatures lived in at their first Creation before man sinned; when, as many learned men think, they all lived upon such fruit as grew out of the earth, Gen. 1. 29. 30. neither was there any

any that lived by prey and devouring of other Creatures. But indeed, all that I conceive is intended hereby, is, that those men that were before most fierce and mischievous; upon the change that should be wrought in them by the Spirit of Christ, should be as harmless towards those with whom they conversed, as any others were.

Ver. 8. *And the sucking Child shall play on the hole of the Asp, &c.*] That is, The weakest and simplest amongst Gods people (some say, those that are newly converted, new-born Babies in Christ) shall without any danger converse with those that formerly were most subtle, poisonous and hurtful; yea, the expression here used of their playing on the hole of the asp, may seem to imply, that they should count it a recreation and delight to converse with them. And the same is in other words repeated again in the following clause, *And the weaned child shall put his hand on the Cockatrice den, to wit, out of a childish curiosity to thrust his hand, as if it were into a birds-nest, to feel what is there.*

Ver. 9. *They shall not hurt nor destroy, &c.*] As if he had said, they shall be so far from destroying, that they shall not so much as hurt one another, in all my holy mountain; that is, in my whole Church, spread abroad throughout the whole World, see the Note, *Psal. 15. 1.* Whereas other mountains are usually full of ravenous beasts, it shall not be so (saith the Lord) in my holy mountain; and that because Gods people there, shall be a holy people. And therefore we see that this wonderful change here spoken of, is meant only of those that are true Believers, truly regenerate and made new Creatures; for the earth shall be full of the knowledge of the Lord, that is, of the true and saving Knowledge of God in Christ, as the waters cover the Sea, that is, those hollow places of the earth wherein the Sea is held. The meaning is, That the Knowledge of God should be spread abroad every where all the World over; as there is water every where in the Sea; and that there should be far more abundant Knowledge in those days, than there had been in the time of the Law; by means whereof there should be such a marvellous change made in the Spirits of men. And therefore the Prophet speaks of this, as of a rare and unusual thing, that had not hitherto been seen in the World.

Ver. 10. *And in that day, &c.*] This is added, as the cause of that wonderful peace that should be amongst men, mentioned in the foregoing verses, even amongst those that were formerly of such a brutish and savage temper of Spirit. *And in that day there shall be a root of Jesse,* that is, that Rod or Branch mentioned before, *vers. 1.* springing up out of the root of Jesse (for which see the Note there) namely, the Lord Christ; we have the like expression concerning Israel, *Hos. 14. 5.* *He shall grow as the Lillie, and cast forth his roots as Lebanon;* and concerning Christ also, as *Chap. 53. 2.* *He shall grow up before him as a tender plant, and as a root out of a dry ground;* and *Rev. 5. 5.* and *22. 16.* where he is called the root of David, that is, the branch that sprung out of Davids stock or family. And as for that which follows, *which shall stand for an ensign of the people;* the meaning of that is, That this low contemptible branch should by degrees mount up to such a height, that he should be as an ensign lifted up in the sight of all the Nations of the World, who should thereupon through Faith, as by a kind of Divine instinct, gather themselves together to him

from all parts of the earth, even as soldiers do to a Standard or Ensign that is set up, that under his conduct and defence they may maintain a constant fight against their spiritual enemies. All which was accomplished when Christ was lifted up, first on the Cross, *John 8. 28. and 12. 32.* and afterward in the Ministry of the Gospel, whereby he was made known to all Nations; concerning which, see the Note *Numb. 25. 8.* yea, and the expression here used is observable, *a root of Jesse shall stand for an ensign of the people*, because this implies, that though the enemy should bend all their force against this ensign (as in *Barrels* it useth to be) *Luke 24. Behold, this Child is set for a sign, which shall be spoken against*; yet it should still stand victoriously, neither should they be able to overbear, or overcome it: *so it shall the Gentiles seek*, that is, they shall voluntarily come in to him, as their Saviour and Redeemer, even as soldiers are wont to flock into their ensign. See the Note *Gen. 49. 10.* And so the Apostle doth expressly expound this Prophecy concerning Christ, *Rom. 15. 12.* And again *Isaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust*. As for the last words, *and his rest shall be glorious*; some understand this of Christ's death and burial; to wit, how ignominious soever his death should be to him in the sight of the world, yet he should be then and thereby exceedingly glorified, according to that which he said when he was preparing himself to dye, *Job. 17. 1. Father, the hour is come, glorify thy Son, and thy Son also may glorify thee*. And indeed it cannot be denied, but that this Rest of his, was glorious, first, because he then overcame all the powers of darkness; and 2ly. because his name was then highly honoured by the great and wonderful things that were done at his Death, and the eclipsing of the Sun, &c. and especially by his Resurrection, honoured with the apparition of Angels, and many miraculous passages, and by his triumphant Ascension into Heaven; and 3ly. because of the great Glory given him by the Church for that great work of their Redemption. But yet I do rather conceive, that the meaning of these words in this place, is either, that the Rest and Peace of his Church would be very glorious; or else that his Church, the place where he had determined to settle his perpetual residence, (according to that, *Psal. 132. 13, 14. The Lord hath chosen Zion, he hath desired it for his habitation: this is my Rest for ever, &c.* and that, *Matth. 28. 20. Lo, I am with you always even unto the end of the world*; and the people upon whom he had settled his love and favour, should be very glorious, to wit, in regard of the glorious signs and effects of his presence amongst them, in the abundant knowledge and eminent holiness that should be wrought in them by his word and Spirit, and in the great and wonderful things that should be done amongst them for their deliverance and safeguard. And herein there seems to be an Allusion to that which is often formerly said, That the Tabernacle and Temple was filled with the Glory of God. See *Exod. 40. 34, 35. Lev. 9. 23.* and *1 King. 8. 11.* And see also the Note before, *Chap. 4. 2, 4.*

Ver: 11. *And it shall come to pass in that day, &c.* In the foregoing verse, the Prophet foretold the Conversion of the Gentiles; here now he adds, that at the same time the Jews should also be converted. *And it shall come to pass in that day, that the Lord shall set his hand again the second time, &c.* Some understand the first deliverance here intimated to be that of the Israelites out of Egypt,

Egypt; and the second here promised, to be that of the *Jews* out of *Babylon*. But because the *Jews* that were delivered out of *Babylon*, were for the generality only of the two Tribes of *Judah* and *Benjamin*; and here the Prophet speaks of the deliverance of his people of all the Tribes from all parts of the World, and that too in the days of the *Messiah* (that ensign that should be lifted up, whereof he had spoken in the foregoing verse) I rather think, that this is meant of their deliverance by Christ from the spiritual Bondage of Satan, Sin, Death and Hell, to wit, that as the Lord did once before with an out stretched arm, deliver the *Israelites* out of *Egypt* by the Ministry of *Moses*, so he would the second time with great zeal again let himself to recover the remnants of his people which shall be left; that is, to bring home to himself by Christ those of his ancient people the *Jews*, which shall there remain undestroyed amongst the *Gentiles*; as being still mindful of the Covenant he had formerly made with them. And this was partly accomplished in those many thousands of *Jews*, *Act*. 21. 20. (though but a remnant in comparison of the whole body of the Nation) that were by Christ and his Apostles won to embrace the Faith of the Gospel; and shall be more fully performed, when the main body of the residue of that Nation shall in the last days be brought in to Christ; of which the Apostle speaks clearly, *Rom.* 11. 25, 26. And indeed because the Prophet doth in this place first foretel the gathering in of the *Gentiles* to Christ (in the foregoing verse) and then doth here after that, add this concerning the bringing in of the *Jews*; therefore many learned Divines have thought that it is that last Conversion of the *Jews*, that is here principally intended by the Prophet. As for the places here mentioned, from which the believing *Jews* should be gathered from *Assyria*, and from *Egypt*, and from *Babylonia*, and from *Cush*, and from *Elam*, and from *Shinar*, and from *Hamath*, and from the Islands of the Sea; it is hard clearly to determine what all these Countrys are. It may suffice us to know, that upon the grievous miseries that were brought upon this people, first by the *Assyrians*, and afterward by the *Babylonians*, many of them did of their own accord leave the Land of *Judea*, and flee into *Egypt*, (of which, *Psalm* seems to have been one particular Province, *Jer.* 44. 1, 15.) See *Jer.* 43. 57. and 44. 27, 28. and so likewise into other Countrys; and that many of them that were carried away Captives by the *Assyrians* and *Babylonians*, might by them be sold to other Nations, and so be dispersed all the world over: And evident it is in Scripture, that all those Countrys that bordered upon the Sea, and were divided from them by the Sea, were by the *Jews* usually called the *Islands of the Sea*, *Jer.* 47. 4. See also the Note *Gen.* 10. 5.

Ver. 12. And he shall set up an ensign for the Nations, &c.] See the Note before ver. 10. But this I conceive is a farther Explanation of what was said in the foregoing verse, concerning the Conversion of the *Jews*; and therefore by saying, that the Lord should set up the ensign of the Gospel for the Nations, either the Prophet intended, that the *Jews* should be gathered in hereby to the Church from the Nations amongst whom they were dispersed; or else, that the Nations should hereby be summoned to bring in the *Jews* unto Christ; or at least, that the *Jews* should be converted by the preaching of the Gospel, together with other Nations: for that the Prophet doth principally here speak of the Conver-

sion of the *Jews*. And therefore by saying that the Lord should *set up* the *en- sign* of the Gospel for the *Nations*, either the Prophet intended, that the *Jews* should be gathered in hereby to the Church from the Nations, amongst whom they were dispersed; or else, that the Nations hereby should be summoned to bring the *Jews* unto Christ; or at least, that the *Jews* should be converted by the preaching of the Gospel, together with other Nations; for that the Prophet doth principally here speak of the Conversion of the *Jews*, is evident by the following words, *and shall assemble the outcasts of Israel.* See the Note *Psal.* 147. 2.) and gather together the dispersed of Judah, from the four corners of the earth. It is in the Herew, from the four wings of the earth, that is, from all parts of the world, even from the utmost skirts of the earth; wherein there is a clear Allusion to that promise made to the *Israelites*, concerning Gods bringing them home upon their Repentance from the uttermost parts of the world, *Deut.* 13. 3, 4.

Ver. 13. *The envy also of Ephraim shall depart, &c.*] That is, in the days of the *Messiah* they of the ten Tribes shall not envy those of Judah, as now they do; and the Adversaries of Judah shall be cut off; that is, As they shall not be any longer enemies one to another, so also their Foreign enemies shall be destroyed, that so they may every way enjoy the greater peace. Ephraim shall not envy Judah, and Judah shall not vex Ephraim: The sum of all is briefly this; By foretelling the ceasing of all envy and discord between Ephraim and Judah, who had been so many years contending about the Kingdom of Israel; that which the Prophet intends is, That the people of God under Christ should live peaceably together, as well *Jews* as *Gentiles*, without any discord or enmity one against another. How the truth of this Prophecy can consist with the great Dissentions and Wars that have been, and are still amongst Christians, see in the foregoing Note verse 9. and in the Notes Chap. 2. 4. The Prophet speaks only of real Christians, and doth comprehend in these words that peaceable estate whereto all shall be brought to at last.

Ver. 14. *But they shall flee upon the shoulders of the Philistines towards the west, &c.*] That is, The people of God, both of Ephraim and Judah, shall joyntly together with much speed and fervency of zeal, fall upon the *Gentiles* by the preaching of the Gospel, even as an Eagle or Hawk doth fall upon the shoulders of any thing, Lamb or Kid, or smaller Bird, which they seize upon as their prey; and some of them they shall bring in to Christ, and others they shall at least render inexcusable; yet indeed this expression of fleeing upon the shoulders of the *Philistines*, may imply the bringing of them under the yoke and dominion of Christ, *Matth.* 11. 28. because the yoke or burden on the shoulder, is an Emblem of servitude. See the Notes Chap. 9. 4. and 10. 27. *They shall spoil them of the East together*; that is, They shall gather in Gods elect from amongst them, in despite of all the mighty men of the world that shall oppose them. See the Note Chap. 2. 6. *They shall lay their hand upon Edom and Moab*; that is, They shall seize upon them, and subdue them, according to that expression, *Psal.* 89. 26. *I will set his hand also in the Sea, and his right hand in the Rivers.* And some think too, that this implies, how suddenly and easily they should be subdued by the Gospel, even with as much ease as a man may put his hand into

into a birds-nest, to take the young ones from thence. And so there may be an Allusion to what the *Affyrion* had said before in a vaunting way, Chap. 10. 14. and the children of *Ammon* shall obey them, to wit, by embracing the Doctrine of the Gospel. The drift therefore of all these expressions, is to shew, how the remnant of the *Jews* that should believe in Christ, should immediately with all cheerfulness and diligence bestir themselves to spread abroad the Gospel for the Conversion of the *Gentiles*. But in expressing this, he mentions only those neighbouring Nations that were making War upon the land of *Israel*; the *Philistines*, the *Edomites*, and *Moabites*, either because the Christian *Jews* did first carry the Gospel into those neighbouring Countrys, and then afterwards into the remoter parts of the world (as indeed we read of *Philip* preaching of the Gospel at *Iconium*, or *Apheles*, Act. 8. 40. and *Peter* at *Egdda*, Act. 9. 32. and at *Tappas*, Act. 10. 5. which were Cities in the Country of the *Philistines*) or else to imply, that when this blessed peace foretold should be wrought amongst them by the Gospel, even those Nations that were now continually afflicting them, should by them be subdued to the Scepter of Christ.

Ver. 15. *And the Lord shall utterly destroy the tongue of the Egyptian Sea, &c.* By the tongue of the *Egyptian Sea*, here, is meant the Red-Sea, that out of the main Ocean shoots up into the land, between *Arabia* and *Egypt*, in the form and fashion of a tongue, broader at the first, but growing narrower still by degrees, and licking the land, as it goeth along; for having before, ver. 11. compared that second deliverance there promised them, to wit, their deliverance from their spiritual bondage, and the reducing of them to the obedience of their *Messiah*, the Lord Christ, to the first deliverance of the *Israelites* out of *Egypt*; suitable hereunto he doth in these words promise, that as in that first deliverance, God made way for his people to go into *Canaan* by dividing the Red-Sea before them, so in that second here promised, he would not divide, but destroy the tongue of the *Egyptian Sea*, that is, utterly dry it up, that it should be no more. But the meaning is only, that he would in the days of the Gospel utterly remove all lets and obstacles, that might hinder the bringing of his people unto Christ, by whom a way was opened for them into the Heavenly *Canaan*; and with his mighty wind shall he shake his hand over the River, and shall smite it in the seven streams, and make men go over dry-shod; that is, he shall utterly dry up the River *Nilus* in her seven streams, as formerly by a mighty wind he divided the Red-Sea before the *Israelites*, Exod. 14. 21. It is evident by many ancient Writers, that *Nilus*, called the River of *Egypt*, Josh. 15. 4. did, as it drew near to the Sea, divide it self into seven Channels, which were commonly called the seven Mouths of *Nilus*, whereby it emptied it self into the Sea. Now because the passages out of Countrys are chiefly for the most part shut up by Seas and Rivers; therefore to imply, that nothing should be able to hinder the Apostles and others from spreading the Gospel over all the world, and from bringing in Gods Elect to Christ from all Nations; the Prophet in a figurative expression saith here, that to the Red-Sea, and the River *Nilus*, even near the Sea, when it was deepest, should be dried up before them. As for that expression of shaking his hand, with his mighty wind shall he shake his hand over the River, either it is mentioned as a gesture of threatening (see the Note Chap. 10. 32.) Or else by way of alluding

to Moses lifting up his Rod over the Red-Sea, when it was thereby divided before the Israelites.

Ver. 16. *And there shall be a high-way for the remnant of his people, which shall be left from Assyria, &c.*] That is, a plain, easie Cauley-way; Because the Israelites of the ten Tribes, that were already carried into *Assyria*, when the Prophet spoke this, or were shortly to be carried thither, might seem to be utterly lost and cast off by God without all hope of recovery, as being carried much farther than those of *Judah* were, that were carried into *Babylon*; and not likely to return back to their Country, when those of *Judah* should return; therefore the Prophet doth here particularly assure them, that even they should at last be brought home to Christ by the preaching of the Gospel. However incredible it might seem in the eye of Reason, yet God would make a clear way for this their return, like as it was to Israel in the day that he came up out of the land of *Egypt*; as God did miraculously effect that, so he would as miraculously accomplish this.

CHAP. XII.

VERSE 1.

AND in that day, &c.] That is, In that day when the root of *Jesse* shall by the preaching of the Gospel be lifted up as an ensign for the gathering in of Gods people (see the Notes before Chap. 11. 10, 11.) *Thou shalt say, O Lord, I will praise thee*, that is, Thou my Church and people (he speaks to them collectively, as to one man, because of that firm Union of hearts that should be amongst them, *Act. 4. 32.*) shalt praise God with a Song of Thanksgiving, as once the *Israelites* did, when they were delivered out of *Egypt*, *Exod. 15. 1.* for having in the latter end of the foregoing Chapter, ver. 11, 15, 16. compared the deliverance of Gods people by Christ to the deliverance of the *Israelites* out of *Egypt*, even in this gratulatory Song that is here prescribed, there may be also an Allusion, as I conceive, to that Song of *Moses*. And though it might be intended as a Psalm of Thanksgiving for their deliverance out of the *Babylonian* Captivity, as that was a type of our Redemption by Christ; yet it is evident by those promises in the foregoing Chapter, that this Song doth chiefly relate to the great deliverance of Gods redeemed ones in the days of the Gospel; there being al'o further assurance given them of the assured certainty of that great work, by prescribing them a Song to be sung by them.

Though thou wast angry with me, thine anger is turned away, and thou comfortedst me.] that is, Though in thy just displeasure thou seemedst utterly to have cast us off, by driving us out of our Country, depriving us of thine Ordinances, and scattering us abroad all the world over; yet now by calling us home to thy self, thou hast fully comforted us again.

Ver. 2. Behold, God is my salvation: I will trust and not be afraid, &c.] This may have particular respect to that wonderful work of our Redemption by Christ, who was true and very God; for the Lord Jehovah is my strength and my Song, he also is become my Salvation. See the Note Exod. 15. 2.

Ver. 3. Therefore with joy shall ye draw waters out of the Wells of Salvation.] By the *Wells* here promised, may be meant all the benefits which Christ hath purchased for poor sinners; and more especially the word of life, and the Spirit of Christ, together with the Graces and Comforts of his Spirit, which are often compared to *Water* in the Scripture, as Job. 7. 38. Because they wash and purifie men spiritually, Ezek. 36. 26. Then will I sprinkle clean Waters upon you, and ye shall be clean, &c. 2ly. Because they make men fruitful in good works, see the Note Psal. 1. 3. And 3ly. because they do fully quench the thirst of mens souls, as well by taking away mens insatiable thirst after earthly things, as by satisfying their earnest desires after righteousness and life eternal, Job. 4. 14. Whosoever shall drink of the water that I shall give him, shall never thirst, &c. And then by the *Wells of Salvation*, may be meant, either the promises of the Gospel, or else Christ himself, from whom all these Blessings are derived unto Believers, Job. 1. 16. And of his fulness have all we received and Grace for Grace: so that the meaning of the words is summarily this, That in the days of the Gospel Believers should abundantly, day after day, with ready and strong desires draw forth unto themselves from Christ and his Gospel-Promises and Ordinances, all those precious Benefits which are there stored up for them; and that with as much joy, as when thirsty men do meet with pure and wholesome waters wherewith they may quench their thirst; yet withall, these words [with joy] may be inferred, as in opposition to the hard labour which men do usually undergo, in drawing water out of deep Wells; thereby to imply, that their endeavours to draw forth these Spiritual Waters for themselves, should be no way grievous and burdensome to them, as the drawing of water useth to be unto men.

V. 4. And in that day shall ye say, Praise ye the Lord, &c.] See the Note i Chro. 16. 8. The meaning is, That in those days the faithful should not only praise God themselves, but should also stir up one another to do it; yea, and that they should take care for the converging of others, that they who being brought in to Christ might praise God together with them: Call upon his name, to wit, as thereby acknowledging, that in him is all your hope of Salvation; yet it may be read as it is in the Margin, Praise him his name, to wit, by your thanksgiving and speaking to his praise; declare his doing among the people, to wit, as all other the great works of God, so especially what he hath done for mans Redemption by Christ. See the Note Psal. 57. 9. make mention, that his name is exalted, to wit, by the great things he hath done, and by the making of them known throughout all Nations.

Ver. 5. Sing unto the Lord; for he hath done excellent things, &c.] Even this is also principally meant of the excellent things done by Christ for the Salvation of his redeemed Ones. And therefore is that added, this is known in all the earth.

Ver. 6. *Cry out and shout, thou Inhabitants of Zion, &c.*] that is, shout for joy all ye that are of the Church and people of God, for *great is the holy One of Israel in the midst of thee*; that is, God; see the Notes Chap. 1. 4. and Psal. 48. 1. But it may be meant also of Christ, who dwelt in the midst of his people in regard of his bodily presence, whilst he lived upon earth, and did great and inestimable things for them, even when he was of so little esteem in the eyes of the world; and hath promised, that he will by his Spirit be continually with them even unto the end.

CHAP. XIII.

VERSE 1.

THE burden of Babylon, &c.] See the Note 2 King. 9. 25. which Isaiah the son of Amos did see; for which, see the Note Chap. 1. 1. In the twelve following Chapters the Prophet foretels the sore Judgments and ruine that should shortly come upon most of the foreign States and Nations round about them; those especially upon whose help they had most relied, or by whom they had been, or were hereafter-like to be most vexed and oppressed, such as were the Moabites, the Syrians and others. And this was purposely done; that Gods people might see, that these Judgments being thus foretold, came from God; and that all Nations are under his power and command, that they might be afraid of those sins for which they saw them punished so severely; as considering, that if God spared not the wickedness of those heathen people, much less would he spare them that had the Law and Word of God to inform them. 3ly. That they might not think that God dealt worse with them, than with others; or that he favoured those wicked Nations. And 4ly. That they might be comforted with this discovery of Gods love to them, and tender care over them, in the vengeance he would bring upon their mischievous enemies. Accordingly therefore he begins first with foretelling the Destruction that should come upon Babylon, the chief City of the Caldean or Babylonian Empire, built at first, as it is generally held, by Semiramis; but, it seems, greatly enlarged and beautified by Nebuchadnezzar, as appears by that vaunting speech of his, Dan. 4. 30. *Is not this great Babylon that I have built for the house of the Kingdom, by the might of my power, and for the Honour of my Majesty?* For because the Babylonians (against whom this Prophecy was delivered in the year that King Abaz died, Chap. 14. 28.) were like to prove their most formidable enemies, by whom Jerusalem was to be destroyed, the Temple burnt, and the people carried Captives into Babylon; therefore to fore-arm the faithful against the terror of these sad Calamities, and to support the poor Captives in that long

Captivity: it was most necessary, that the downfall of the *Babylonian* should be foretold; as the means whereby a way should be opened unto them for their return again into their own Country.

Ver. 1. *Lift up a standard upon the high mountain, &c.* This is spoken as in Gods name to the *Medes* and *Persians* that were to destroy *Babylon*: And indeed the *Medes* are after ward in this Chapter expressly named ver. 17. *Behold, I will stir up the Medes against them.* By the high mountain, some understand *Babylon*; and that this City, though situated in a low plain Country, is so called, either because of its vast greatness, and the exceeding height and eminency of her buildings, it looked like some great Mountain, and seemed too as unmoveable as a Mountain; or else because the State of *Babylon* did so proudly lift up her self, and was at that time in Power and Glory exalted above all other Nations. And indeed it is clear, that upon these accounts *Babylon* is elsewhere called a mountain. *Jer. 51. 1. Behold, I am against thee, O destroying mountain, saith the Lord.* Now they that thus understand these words, do accordingly hold, that by lifting up a standard upon this high mountain, the taking of *Babylon* is intended; because when a City is taken, the soldiers are wont to set up their colours upon the walls; and as a parallel place hereto, they alledge that passage, *Jer. 51. 14. Set up the standard upon the walls of Babylon*; and to the same purpose they also expound the following words, *Exalt the voice unto them, shake the hand*, because, say they, there is never more shouting, nor lifting up and brandishing the sword in the hand, than when a City is taken; but with most of our best Expositors, I rather conceive, that the mention here made of lifting up a standard, is to foretel the gathering together of a mighty Army for this service against *Babylon*. See the Note Chap. 5. 26. and to imply how readily upon the least sign or notice given, soldiers should come flowing in to them; and the standard is appointed to be lifted up upon the high mountain, because they used in this case to set up their Ensigns, and display their Banners upon the tops of hills and mountains, from whence such a signal might best be descryed. As for the following words, *exalt the voice unto them, shake the hand*, either the same thing is intended, to wit, the calling in of soldiers near or far off, by crying out, or by beckning to them with the hand; or else it is meant of giving them a signal, whether by shaking the hand, or by some shout or word of command, by way of encouraging them to make an assault upon the City; and that also to signifie how ready they should be to do it; that they may go into the gates of the Nobles, that is, into the houses of the Nobles, which is said, because soldiers at such a time are wont to chuse to break into such houses, where they expect the most and best pillage; or into the gates of *Babylon*, where the King kept his Court commonly, and so most of the Nobility had their constant residence there; or where many of the Inhabitants by reason of their great wealth, lived like Princes or Nobles. And withal, observable it is, that to signifie how easily they should prevail over this seeming strong and invincible City, he speaks of the taking of it, as if there were no more to be done for the effecting of it, but their meer going into the gates without any resistance.

Ver. 3. *I have commanded my sanctified ones, &c.* That is, by a secret in-

strict and guidance of my providence I will stir up the *Medes and Persians* under the conduct of *Cyrus and Darius*, to go against *Babylon*. And he calls them his *sanctified ones*, because he had set them apart, destined and prepared them for that holy service of destroying the wicked *Babylonians*. Those that are separated to any any holy service of God, are usually said to be sanctified thereto, as we see in that which is said of *Jeremiah*, Chap. 1. 5. *Before thou wast forth out of the womb, I sanctified thee, and I ordained thee a Prophet unto the Nations.* And accordingly because the Scripture doth usually speak of the slaughtering of wicked men, as of a sacrifice offered up to God, *Ezek.* 37. 17. *Speak unto every feathered fowl, and to every beast of the field, Assemble your selves and come, gather your selves on every side to my sacrifice that I do sacrifice for you, &c.* And *Zeph.* 1. 7, 8. *The Lord hath prepared a sacrifice, he hath bid his guests: And it shall come to pass in the day of the Lords sacrifice; that I will punish the Princes, &c.* therefore the Lord here calls those that were to slay the *Babylonians*, his *sanctified ones*. See the Note also *Exod.* 32. 29. And so in the following words he calleth them his mighty Ones, *I have also called my mighty Ones for mine anger*; to signify, that God would furnish them with courage and strength to fit them for the service he had called them to, even the pouring forth of his vengeance upon the *Babylonians*, even them (saith the Lord) *that rejoice in my highness*, that is, that will be cheerfully forward to do my work upon *Babylon*, with great bravery and gallantry; and then will with great exaltation triumph in the doing of it. And this their valour, their gallant success, victory and triumph is called *Gods Highness*; 1. because it was by God their Commander in chief, that they should so gallantly demean themselves, and attain so great glory by subduing and triumphing over the pride of *Babylon*. And, 2ly. because the infinite eminency of Gods Power, and Holiness, and Justice, as likewise of his Mercy and Faithfulness, was gloriously discovered by the just vengeance that he brought upon that wicked and mighty City *Babylon*, and the great deliverance which thereby he effected for his own people.

Ver. 4. *The noise of a multitude, &c.* The Prophet speaks this in such a manner, as if he would report, that he heard that actually doing, which in the foregoing verse the Lord said he had commanded to be done. As a Watchman set upon a Watch-Tower is wont first to relate what he hears, and afterwards when he discovers what that noise was, then to make known that too; so doth the Prophet here: *The noise* (saith he) *of a multitude in the Mountains, as of a great people*; as if he should have said, Methinks I hear a confused noise upon the Mountains, as is wont to be in a place where a great multitude of people are gathered together. And then he tells what this noise was, and that God was amongst them; *a tumultuous noise of the Kingdoms of Nations gathered together*, that is, of people of several Nations and Kingdoms; which is said, because the army gathered against *Babylon*, was to consist of many Nations, according to that of the Prophet *Jeremy*, Chap. 50. 9. *I will raise and cause to come against Babylon an assembly of great Nations from the North-Country.* And so again Chap. 51. 27, 28. *The Lord of hosts mustereth the host of the battel*, as if he had said, And where this King of Nations is Commander in chief, it is no marvel though such a numberless multitude come in to him upon the setting up

up of his standard, as was said before, ver. 2. even his army sit to vanquish such a mighty City. As for the mountains here mentioned, thereby may be meant, either the mountains of Media and Persia, where this Army was to be first gathered and mustered; or else the mountains over which the Army was to march, that they might break into Chaldees; yet some think the mountains are particularly mentioned, because Armies are wont to seize upon them, as places of greatest strength and security, and from thence their noise is most easily heard far abroad; according to that, *Job 1. 5. Like the noise of war, on the tops of mountains shall they leap.*

Ver. 5. *They come from a far Country, &c.*] To wit, from Media and Persia, Countrys far distant from Babylon. See the Notes, Chap. 1. 7. and 5. 26. *From the end of heaven;* see the Note, *Neb. 1. 9. even the Lord, and the weapons of his indignation;* that is, the armies, together with all their warlike Provision, wherewith the Lord intends to fight in his wrath against Babylon, to destroy the whole Land; to wit, not only the City, but also the whole Country of Babylon.

Ver. 6. *Howl ye, &c.*] As if he had said, You, O Babylonians, that are now in so great jollity, shall shortly howl for the extream miseries that are coming upon you: for the day of the Lord, that is, the day wherein the Lord hath determined to take vengeance on Babylon, (See the Notes, *Job 24. 3. and Psal. 37. 14.*) is at hand; which is spoken as with reference to what the Prophet had said before, wherein he had spoken of those that were to execute this vengeance upon Babylon, as if they had been already upon their way going thither. It is true indeed that Jerusalem's destruction was nearer at hand than Babylon's (for it was about two hundred years ere Babylon was destroyed) and therefore there might seem to be greater cause to call upon the inhabitants of Jerusalem to howl, than the inhabitants of Babylon. But for this we must know, that the drift of the Prophet here, was to comfort the Jews against they came to be Captives in Babylon, by letting them know how confidently they might expect that Destruction that is here threatened to Babylon. And notwithstanding it was so long ere Babylon was to be destroyed, yet 1. with reference to God, to whom so long a time was but as a day; And 2ly. with reference to the security of the Babylonians, who were so confident in the strength of their City and Empire, it might well be said, That this day of the Lord was at hand, it being nearer indeed than any of them would have expected; and see the Notes on the last verse of this Chapter, *it shall come as a Destruction from the Almighty;* that is, it shall be inevitable and irreparable, so grievous and horrid, that every one shall plainly see, that it was the work, and from the wrath of an Almighty God.

Ver. 7. *Therefore shall all hands be faint, and every mans heart shall melt.*] See the Notes 2 Sam. 4. 1. *Jesh. 7. 5. and Psal. 22. 14.* The Prophet doth here covertly deride the proud confidence of the Babylonians; for when God should thus bereave them of all courage and strength, what good, alas, would all their Wealth do them, and all the strong Fortifications of their seeming invincible City?

Ver. 8. *And they shall be afraid, &c.*] That is, extream fear shall surprize them. And this is mentioned as the cause of that feebleness and faintness threatened in the foregoing verse, *Pangs and sorrows shall take hold on them, they*

shall be in pain as a woman that travaileth; that is they shall be inwardly tortured with grievous vexation and anguish of Spirit, that shall suddenly seize upon them by reason of their terrours; they shall be grieved one at another, that is they shall stand silent, gazing upon one another, as men astonished; to wit, either as wondering mutually at their fear and faint-heartedness, that they that had wont to be so renowned for courage and valour, should now be so heartless and cowardly; suffering themselves to be enslaved by the Medes and other Nations that had been formerly in subjection to them; or else out of desperate perplexity of Spirit, as being at their wits end, not knowing what to think, or what to say, or which way to turn themselves; though they were able enough to resist their enemies, yet they should have no heart to do any thing that might tend thereto; but as men overwhelmed with despair, they should stand staring one upon another, unable to encourage or counsel one another, or so much as to express their minds or sorrows; their faces shall be as flames, that is, red like fire, say some, as blushing for shame at the consideration of their strange distraction, dismayedness, and base fears, according to that, Ezek. 7. 18. *flame shall be upon all faces*; or, as others think, as being inflamed with anger and fury; which indeed will usually make the blood to come into mens faces, as if they were all on a fire. But I rather think it is meant of the paleness of their faces through fear, which is that the Prophet is here speaking of; and that therefore it is said, *their faces shall be as flames*, either because their faces should look pale, and wan, like the flame of a fire; or else because their faces should be pale, and swarthy, and dim, and dead-coloured, and full of horror, even as it useth to be with men that work at the Forge, or that stand before some kind of fire, that use to look as if they had no blood in their bodies; so that this place may well be parallel'd with those, Jer. 30. 5, 6. *We have heard a voice of trembling, of fear*—*and all faces are turned into paleness*; and Joel 2. 6. *Before, their faces the people shall be much pained; all faces shall gather blackness*.

Ver. 9. *Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, &c.*] This is thus expressed to set forth how cruelly God should cause the enemy to deal with them as it is said of *Babylon's* enemies, Jer. 50. 42. *They are cruel, and will not show mercy*; and that it should be from Gods just wrath against them, that they should be so severely handled. To lay the Land desolate, and to spoil & destroy the sinners thereof out of it, that is, the wicked ungodly inhabitants thereof, especially the great ones amongst them.

Ver. 10. *For the stars of heaven, and the constellations thereof, shall not give their light, &c.*] To wit, those figures in the Heavens, consisting of many bright Stars, such as those mentioned Job 9. 9. *The Sun shall be darkened in his going forth, and the moon shall not cause her light, so shine*. The drift of all these expressions, is to set forth, that the state of the *Babylonians* in that day, should be extremely sad and dreadful, so full of horror, confusion and distraction, that they should not have, neither by day nor by night, the least glimps of comfort. They may be intended to imply, that the calamity of those times should be so grievous and horrible, that the Heaven should, as it were, muffle up it self, that it might not behold it: Or, because when the Sun, and other the

Heaven-

Heavenly lights do shine clear and bright; God sends to shine upon men; therefore, Gods frowning upon the inhabitants of *Babylon*, may be implied by this darkning of them. But I rather think, that all that is implied is, that they should be in a most doleful and dismal Condition, void of all Comfort, and not knowing which way to turn themselves; inasmuch that the very light of the Sun, Moon and Stars, which are so pleasing and delightful to others, should be as no light, no way comfortable to them, but rather displeasing and distastful to them; neither should any of the Creatures yield them any refreshing or comfort. See the like expressions *Isa. 32. 7.* *Isa. 34. 4.* and *Math. 24. 29.*

[*Ver. 11.* And I will punish the World for their evil, and the wicked for their iniquity, &c.] By the World is meant the Babylonian Monarchy, that had brought the greatest part of the then known World into subjection under them, according to that which *Daniel* said to *Nebuchadnezzar*, *Dan. 4. 22.* Thy greatness is grown and reacheth unto heaven; and thy dominion to the end of the earth. And it is rather thus expressed, to imply, that no strength that is, can stand before God; and that if all the world conspire to rebel against him, he can easily destroy them, as he did the old world; and I will cause the arrogance of the proud to cease, and I will lay low the brightness of the terrible. See the Notes Chap. 2. 11. and 10. 12.

Ver. 12. *I will make a man more precious than fine Gold, even a man than the golden wedge of Ophir.*] The meaning is either, 1. That the enemy should make such a mighty slaughter amongst the *Babylonians*, that there should be but a very few of them left alive; a man shall be a rare thing to be found amongst them. See the Note 1 *Sam.* 3. 1. Or, 2ly. That the soldiers should be so cruel to them; that they should not spare their lives for the greatest quantities of the purest gold that could be tendered to them; according to that which followeth, ver. 17. *Behold; I will stir up the Medes against them, which shall not regard silver; neither for gold they shall not delight in it;* which may seem the more probable; because we read, that in that night when *Babylon* was taken, *Belshazzar* their King was slain. *Dan.* 5. 30. And it is likely that with him, many of the great ones were likewise cut off, that would have been glad to have redeemed their lives at a great rate. But yet because we find not either in the Scripture, or in any other History, that there was such a general slaughter made of the inhabitants, when *Babylon* was taken by the *Medes* and *Persians*, therefore many learned Expositors do understand both this, and that which follows, of the utter Destruction of *Babylon* in future times, whereof this subduing of that proud City by the *Medes* and *Persians*, should be only the beginning; yea, our Annotations do propound it as considerable, whether this that is said here, That a man shall be more precious than fine gold, may not be spoken with respect to *Babylons* being utterly deserted in the time of this her great danger; by those auxiliary forces which they had taken in for their defence; of which the Prophet speaks afterward again, ver. 14.

Ver. 13. *Therefore, &c.*] To wit, that I may be avenged on them for their wickedness, mentioned before, ver. 11. Or, by reason of this grievous terror and dread that shall seize upon them, when the *Medes* and *Persians* shall invade them;

them; I will shake the heavens, and the earth shall remove out of her place; that is, they shall be in such extrem confusion and destruction, that the very Heaven and earth shall seem to them to shake and tremble. See the Notes Chap. 5. 26. and 2 Sam. 22. 8. and Psal. 76. 8.

Ver. 14. And it shall be as the chased Roe, and as a Sheep that no man taketh up, &c.] That is, Babylon, or the Babylonian army shall flee as a Roe, chased by some Huntsman or wild beast, or shall wander up and down like a stragling sheep, that is not able neither by flight, nor otherwise, to secure it self; and that hath no shepherd to take it up or defend it. See Ezek. 34. 6. The meaning is, that they should not be able to bear the sight of the enemy, but should presently run away, and seek to shift for themselves; and that no man should be able to keep them to their colours, or to bring them to make a stand, or to rally again together; or else, that no man should dare to receive them into their houses when they fled, to shelter and hide them there. And indeed, that this is chiefly meant of the auxiliary forces, which they had taken into Babylon from other Nations, that they should disband and be gone for fear, or flee before the enemy, is apparent by the following words, *they shall every man turn to his own people, and flee every one into his own Land*; which fully agreeth with that which the Prophet *Jeremy* foretold concerning Babylon, Jer. 50. 16. and 51. 9.

Ver. 15. Every one that is found shall be thrust through: and every one that is joyned unto them, shall fall by the sword.] Some think that here the Prophet speaks of the slaughter that should be made in the City, having spoken in the foregoing verse of those that should seek to save themselves by flight. But I rather think that it may better be understood of all, both within and without the City; and that the meaning is, that the enemy should put all to the sword they could find, whether they were Natives, or Strangers that lived amongst them, or that had joyned themselves to them as soldiers that came in to aid them. Or else by them that were found, are meant, those that were found wandring and fleeing alone by themselves; and by those that were joyned, those that were gotten together into a body, or were gathered together into any place of strength for the defence of themselves.

Ver. 16. Their Children also shall be dashed in pieces before their eyes, &c.] See the Note Psal. 137. 9. And thus the Babylonians, through the just Judgment of God, were destroyed with the same cruelty wherewith they had destroyed Gods people; for they slew the Children of Zedekiah before his eyes. See the Note 2 King. 25. 7. and in 2 Chron. 36. 17. it is said, that they had no compassion upon young man or maiden, old man, or him that stooped for age. And the same must be understood of that which follows, *their houses shall be spoiled, and their wives ravished*, to wit, before their eyes. See the Notes before, Chap. 1. 7. And herein likewise the Babylonians had dealt so with the Jews; whence is that, Chap. 33. 1. *Wo to thee that spoilest, and thou wert not spoiled---when thou shalt cease to spoil, thou shalt be spoiled*; and that Jer. 50. 15. *Take vengeance upon her; as she hath done, do unto her*. And Lam. 5. *they ravished the Women in Zion*.

Ver. 17. Behold, I will stir up the Medes against them, &c.] To wit, together with the Persians, for they also joyned with the Medes in this Expedition against Babylon; whence was that Exposition of the Hand-writing on the wall made

made by *Darius* to *Belshazzar*, Dan. 5. 18. *PERES*, the Kingdom is divided, and given to the *Medes* and *Persians*. But the *Medes* are here only named, because the Expedition was chiefly undertaken upon their account; for, as we find in other Histories, the proud *Babylonian* joyning with *Cresus*, King of the *Lydians*, had made war upon the *Medes*, whose King *Cyaxares* then was, who is also called *Darius* the Son of *Ahasuerus*, of the seed of the *Medes*, Dan. 9. 1. Hereupon *Cyrus* King of the *Persians*, the Son-in-law of this *Cyaxares* or *Darius*, rising up in the defence of his Father-in-law, and having first subdued the *Lydians*, did afterwards joyn with *Cyaxares* or *Darius* his Father-in-law, then sixty and two years old, in this Expedition against *Babylon*. See the Note, *Exra* 1. 1. And indeed considering that this was foretold by the Prophet about two hundred years before it came to pass, when the *Medes* had no quarrel against *Babylon*, and were besides, a poor despised people comparatively, and no way likely to subdue such a mighty City; this was a clear evidence, that the Prophet had this by revelation from God: As for that which is here added concerning the *Medes*, which shall not regard silver; and as for gold, they shall not delight in it, see the Note before, ver. 12. They would not spare the lives of the *Babylonians*, neither for silver nor gold; but when they had destroyed them, they were eager enough upon the pillage; whence is that in the foregoing verse, of their spoiling mens houses.

Ver. 18. *Their bows also shall dash the young men to pieces, &c.*] The meaning may be either, 1. That not staying to shoot them, they dashed out their brains with their Bows; or 2ly. that not content to have shot them through, and slain them (so great should be their rage) they should afterwards beat their dead bodies to pieces; and they shall have no pity on the fruit of the Womb, that is, the Child whilst it is yet in the Womb; yet hereby may be meant young Children in general, who are called the fruit of the Womb, *Psal* 127. 3. And then the same is repeated again in other terms in the following words, *Thine eye shall not spare Children*, that is, tender Infants and young Children crying out and clinging to to their Mother for help. See the Note before, ver. 16.

Ver. 19. *And Babylon the glory of Kingdoms, &c.*] That is, the chiefest and most glorious State and Monarchy that ever was; therefore termed the Lady of Kingdoms, Chap. 47. 5. and the praise of the whole earth, *Jer* 51. 41. and compared to a bead of fine gold in *Nebuchadnezzars* Dream, Dan. 2. 32. the beauty of the *Chaldees* excellency, that is, the City, in the beauty whereof the *Chaldees* did exceedingly vaunt themselves, and might well indeed be said to excel all other Nations, that City being in those times counted one of the seven wonders of the World, shall be as when God overthrew *Sodom* and *Gomorrha*, to wit, not only because it was utterly and irreparably destroyed, and in such a manner, that it was apparent to be from the wrath and indignation of God against her, as when God overthrew those Cities; but also because in the Destruction of *Babylon*, one of the most goodly places in the world was laid desolate, as it was in the overthrow of *Sodom* and *Gomorrha*, of the pleasantness and fruitfulness of whose situation, see *Gen* 13. 10.

Ver. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation, &c.*] To wit, after it is once utterly destroyed, never to be built up.

up again. It was not indeed thus utterly destroyed by *Cyrus* when he took it, but it stood long after that in great splendor and glory. But then in lost the Empire, and *Cressbon*, and *Selucia* being some years after built much from *Babylon*, they by degrees drained away the riches and glory of *Babylon*; and so some ages after, followed her total ruine; for that is now still remaining as another *Babylon*, built not far from the *Babylon* which still lies desolate. See the Note above ver. 41. Neither shall the *Arabians* pitch tents there, that is, the people of *Arabia* the desert, a thievish wild people, that used not to dwell in houses, but in tents, which they removed from one place to another, as they wandered about to seek herbage for their cattle; and the same may be intended in the following words, neither shall the *Shepherds* make their fold there; or else the meaning may be, that neither the *Arabians*, nor any other *Shepherd* should seek to feed their cattle there. See *Jer.* 50. 3. to wit, either because there should be no grass, where the ruines of the City lay, but only nettles, and thorns, and briars should grow up there; or because of those terrible and hurtful Creatures that should lodge there, as is expressed in the following verse, or as some think, because the very soil of the land thereabouts should be accursed of God. However, the drift of these words is to set forth the wonderful change that God would bring upon *Babylon*, in that thievish *Arabians*, and poor shepherds shall not venture to have their abode there, where Kings and Princes had wont to dwell.

Ver. 21. But wild beasts of the desert shall lye there, &c.] That is, such as use to lodge in desert places. The word in the Original, *Zim*, is derived from an Hebrew word, which signifieth a wild and waste place, *Psal.* 68. 6. And therefore it is sometimes used for people, that inhabit such dry and desert places, as in *Psal.* 72. 8. where this word is translated, they that dwell in the wilderness. But here it must needs be meant of some wild Creatures living in such solitary places; for which see the Note also *Psal.* 74. 14. and their houses shall be full of doleful Creatures (*Osim* it is in the Hebrew) which seems to be derived from an Interjection of exclaiming and crying out in a time of affrightment and fear; or else of mourning or groaning; and consequently Interpreters hold, that the word imports either Creatures of such a terrible aspect, that they should make men, when they see them, cry out for fear; or else such as make a mournful, doleful noise; and Owls shall dwell there, see the Note, *Job* 30. 29. It is in the Hebrew, the daughters of the Owls, that are wont to make a dreadful skreeking noise when their Dams are from them, especially when they want food. But that may be only an Hebraism; and Satyrs shall dance there, whereby I conceive is meant either some kind of strange, monstrous, ugly beasts (which seems the more probable, because elsewhere the Prophet speaks of them, as of beasts that are wont to cry one to another, *Chap.* 34. 14. The wild beasts of the desert shall also meet with the wild beasts of the Island, and the Satyr shall cry to his fellow); or else Divels, appearing to men like hairy, shag Creatures. See the Note *Lev.* 17. 7. such as it may well be the Satyrs were, of whom the Ancients speak so often, that used to haunt Woods and Deserts, having faces and hands like men, and going upright as men do, but yet were horned, and hairy, and cloven-footed like Goats. And indeed such unclean Spirits love to appear, and to haunt

men in such solitary places, because these men are most apt to be struck with terror; and thence may that be, Math. 12. 43. *When the unclean Spirit is gone out of a man, he walketh through dry places.* And that Prophecy concerning mystical Babylon is fully parallel with this, Revel. 18. 2. *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit; and a cage of every unclean and hateful bird.*

Ver. 22. *And the wild beasts of the Islands, &c.*] That is, that breed or keep in Islands void of Inhabitants, and whereto others do seldom or never come, *Shall cry to their desolate houses, and Dragons in their pleasant Palaces;* that is, shall answer one another with a loud cry. See the foregoing Note.

And her time is near to come, &c.] That is, the time of the beginning of the miseries here threatened against her, when Babylon was to be taken by the Medes and Persians. See the Note above, ver. 6. And so likewise in the following words; *And her days shall not be prolonged;* either the same is again repeated, to wit, that the day of her overthrow should not long be deferred, or the meaning may be, that the days of her prosperity should not continue much longer.

CHAP. XIV.

VERSE 1.

FOR the Lord will have mercy on Jacob, &c.] This is given as a reason, why God would hasten the destruction of Babylon, foretold in the foregoing Chapter; as he had said he would do in the last words of that Chapter; to wit, that the Jews might by Cyrus, who was to subdue Babylon, be sent home again into their own Country. See the Note; Ezra 1. 1. *For the Lord will have mercy in Jacob, and will yet choose Israel, and set them in their own Land;* that is, He will yet again receive them into his favour, whom he had cast off for a time, as if he had chosen them anew; or, He will by appearing wonderfully for them, make it evident, that they were his chosen people; or, He will chuse or pick out the remnant of his people, whom he intends to deliver, out of the places where they were dispersed. And by Jacob and Israel are meant the Posterity of Jacob, the Jews, principally those of the Tribes of Judah and Benjamin; but together with them, those likewise of the ten Tribes, that came in to those of Judah in the days of Hezekiah, and so were with them carried into Babylon, and afterward sent back with them into the Land of Judea: *And the strangers shall be joyned with them, and they shall cleave to the house of Jacob:* that is, many of the Heathens amongst whom they had lived in Babylon, Chaldeans, Medes and Persians, being converted to the Jewish Religion, either by the instruction and perswasion of the Jews, or by observing the holiness of their lives, or by taking notice of the won-

der of their deliverance out of *Babylon*, (see the Note, *Psal.* 126. 2.) shall joyn themselves to them, and go along with them to *Jerusalem*, (see *Exra* 2. 65.) as it was with the *Israelites* when they went out of *Egypt*, (see the Note, *Exod.* 12. 38.) But though this was partly thus accomplished, as in a Type, by strangers joyning themselves to the Jews in their return into their own Land; yet the conversion of the Gentiles in the days of the Gospel, when they joyned themselves to the Church of the Jews, is the principal thing here intended.

Ver. 2. *And the people shall take them, and bring them to their place; &c.* That is, say some Expositors, the several Tribes and Families of the Jews shall take those strangers, those Profelites mentioned in the foregoing verse, that had joyned themselves to the house of *Jacob*, and receiving them into their company and society, shall carry them along with them into the Land of *Israel*. But the meaning rather is, that the people of several Nations, the *Babylonians*, *Medes* and *Persians*, with others that dwelt in the way, whereby the Jews were to return home into their own Country, should afford the Jews all the respect and help they could, in and for their return into *Judea*, entertaining them and encouraging them on their way, and furnishing them with cattel, and carriages, and all other necessary accommodations for their Journey, as *Cyrus* had commanded. See the Note, *Exra* 1. 4. and see also *Neb.* 2. 7. 9. *And the house of Israel shall possess them in the land of the Lord* (see the Note, *Exod.* 15. 17.) for servants and handmaids; that is, many of these people shall become servants to the Jews, when they are settled in their own Land. And this some understand of those Profelites or Strangers that had joyned themselves to the Jews, either that they should be as serviceable to the Jews, as any servants could be; or else that in process of time some of them, or their children, should be sold to them for servants, which was indeed agreeable to God's Law concerning Servants, *Levit.* 25. 44, 45, 46. And others again understand it of the *Babylonians*, who being vanquished by the *Medes* and *Persians*, should be sold by them to the Jews for slaves; or by reason of their penury should voluntarily yield themselves up to be their servants. Whereupon it follows, *And they shall take them captives, whose captives they were, and they shall rule over their oppressors*; that is, those Nations should be servants to the Jews, to whom the Jews had formerly been in bondage: which some also extend to the Jews vanquishing and bringing into bondage those Nations, after their return out of *Babylon*, in the days of the *Maccabees*, as had before lorded over them. But now most Expositors understand all this spiritually, as well they may, of the conversion of the Gentiles by the Ministry of the Jews in the days of the Gospel; to wit, that the Jews should by the Preaching of the Gospel bring those Nations under the yoke of Christ, to whom they had formerly been captives; and hereupon the Gentiles should shew great respect to them, as owning them to be God's first-born people, and should submit themselves to the word of the Gospel, and should be subservient to the believing Jews, in labouring to establish Christ's Kingdom in the world, and in gathering in his Elect to his Church. So that the Dominion here promised to the Jews over the Gentiles, is not a Temporal Dominion, but a Spiritual; their ruling over them in the Lord. See *2 Cor.* 10. 3, 4, 5. *Like* 22. 25, 26. *2 Cor.* 1. 24. and *1 Pet.* 5. 3.

Ver. 3. *And it shall come to pass, in that day, that the Lord shall give thee rest from thy*

by sorrow, &c.] That is, when thou shalt be delivered from thy Captivity in *Babylon*, and from all the griefs, and fears, and sore miseries thou there enduredst.

Ver. 4. *That thou shalt take up this Proverb, &c.*] or *taunting speech*; See the Note, Numb. 21. 27. *against the King of Babylon*, to wit, *Belshazzar*, the last of the *Babylonian* Monarchs, together with whom that State fell; and say, *How hath the Oppressor ceased? the golden City ceased?* That is, the City that was so full of Gold, and was so confident in her excessive wealth. And therefore set forth by a *bead of Gold*, Dan. 2. 32, 38. and by a *golden cup*, Jer. 51. 7. *Babylon hath been a golden cup in the Lords hand*. It is spoken by way of deriding *Babels* pride and confidence: as if it had been said, *How is it possible that this cruel Tyrant and his golden Monarchy should be thus ruined in one night, and so by that means the poor people of God be delivered from their bondage?* That which we render, *the golden city*, some translate, *the exaltress of gold*; that is, the City that drained all the gold from other Nations: But our Translation I conceive is the best. However observable it is, that the word in the Original seems to be *Syriack*, the language then used amongst the *Chaldeans*, Dan. 2. 4. and so the Prophet mocks the *Chaldees* with a word taken from the *Chaldean tongue*.

Ver. 5. *The Lord hath broken the staff of the wicked, and the Scepter of the Rulers.*] See the Notes, Chap. 9. 4. and 18. 5. This is in answer to the foregoing question, ver. 4. as if the Prophet had said, *Wonder not at the sudden destruction of Babel: It is the Lord that hath done it by way of taking vengeance on them for their horrid wickedness and oppression.*

Ver. 6. *He who smote the people in wrath, &c.*] To wit, Not in a way of Justice, but of Rage and Fury, *with a continual broak*; that is, immoderately, and implacably, and with extreme cruelty. He never thought he had laid on load enough; neither was there any pacifying his wrath. And therefore the Prophet adds, that the like should be done to him, *He that ruled the Nation in anger, is persecuted, and none bindereth*; that is, he shall be destroyed inevitably and irreparably: he shall not be able to defend himself; and for others, they shall not be able, neither shall they have any mind to do it.

Ver. 7. *The whole earth is at rest and quiet, &c.*] That is, the Inhabitants of the world, that could never be quiet for this proud City: *They break forth into singing*; to wit, for the downfall of this great oppressing Empire.

Ver. 8. *Yea, the Fir-trees rejoice at thee, &c.*] Some understand this Figuratively of those States and Princes that had been oppressed formerly by the *Babylonians*. See the Note, Chap. 2. 13. But it is better understood literally, that it should be a joy, as it were, to the trees of the Forest, that the *Babylonian* was destroyed, because he had wont to make such havock in felling down the *Fir-trees*, and as it follows, *the cedars of Lebanon*, that were so far from him, partly to make passages for his Armies, and partly for the building of his Houses and Ships, and for the raising of his Bulwarks, and other uses in his Wars; whereas now, the *Babylonian* being hewed down, they should stand quietly in their places without any molestation, *Since thou art laid down*, (say they) *no feller is come up against us*. And indeed it may well be, that this is

spoken with reference to that which had been said before, Chap. 2. 13. concerning the great havock that should be made by the *Babylonian* in the forest of *Israel*.

Ver. 9. *Hell from beneath, &c.*] Or rather, *the grave from beneath*, because this agrees best with that which followeth, ver. 11. *Thy pomp is brought down to the grave—the worm is spread under thee, and the worms cover thee.* Having related, how all the inhabitants of the earth, yea, even the senseless creatures, the trees, should rejoyce at the down-fall of the *Babylonian* Monarch, the Prophet now proceeds to shew, in a like poetical strain, that not only the living, but the dead also from beneath should rejoyce at his ruin and death, and insult over him: To which end he speaks here of *Hell*, or *the grave*, as under the person of some great Prince or King, having the dead under his dominion and command. *Hell*, or *the grave from beneath is moved for thee, to meet thee at thy coming*; whereby seems to be meant, either 1. That this Prince of the lower Regions was moved with fear, to wit, at the report of the coming of this mighty Monarch towards them, as fearing lest he would cause as great troubles amongst the dead as he had done amongst the living, and that he was coming to subdue them under his dominion, as he had done the several Nations of the world above; and thereupon was resolved to meet him, and to oppose his coming thither: Or else 2. That he was moved with awe of his greatness, and with care about entertaining him with all requisite solemnity, as people use to be when they hear of some great King that is coming towards them, and so thought to go forth to meet, and to receive him magnificently, with all the honour they could afford him. Or 3. That he was moved with astonishment at his fall, or with indignation against him for his horrid oppressions and cruelty, and so intended to go out to meet him, that they might keep him off, as unworthy to be buried and lodged amongst them; or that he might insult over him for his pride and cruelty; which last seems indeed the more probable, because this is afterwards expressed. And accordingly we must understand that which followeth; *it stirreth up the dead for thee, even all the chief ones of the earth*; to wit, that *Hell* or *the grave* had stirred up all the dead under his power to resist him, or to entertain him honourably, or to deride and scoff at him; and amongst the rest, all the great Kings and Monarchs that were amongst the dead; to wit, either as their King, all little enough to resist him, or that the presence of those might contribute much to the honour of his entertainment, or because those great ones that had been slain by him, were fittest to insult over him. And indeed observable it is, that in the last clause, *it hath raised up from their thrones all the kings of the nations*; by their thrones are meant their Sepulchers; or Royal Monuments, wherein their bodies lay interred; or the Prophet speaks of them in a Poetical way, as if they had thrones in the lower Region, as they had when they lived in the world; and that phrase of their being raised up from their thrones, may seem to imply, that as Princes are wont to rise up from their seats to some great Monarch, so should these Kings rise up from their graves before the *Babylonian*, as to him that had conquered them, their Lord and Sovereign. But still all is spoken by way of derision and scorn.

[*Ver. 10. All they shall speak, and say unto thee, &c.*] That is, when the dead, even the chief among the dead before mentioned, that were stirred up to meet thee, or to resist thee, or insist over thee, shall see thee come naked and unarmed, not to subdue *thee* or *the prince*, but to be there in the same condition with other dead people, they shall then say to thee, as in a way of derision, *Why shouldst thou be weak as we? Art thou become like unto us?* As if they should have said, what art thou come amongst us? Is it possible! How comest thou to die as others dye? Thou that wert feared by all Nations, as if thou hadst been invincible, that wert extolled by thy Parasites, as if thou hadst been some Demi-God, and that wert ready to adore thy self, as somewhat more than a man, art thou at last found to be a poor mortal creature, as we were?

[*Ver. 11. Thy pomp is brought down to the grave, and the noise of thy viols, &c.*] That is, all the pomp and glory together with the delights and pleasures wherein thou hast lived, and wherein thou wert exalted far above others, is now laid in the dust, and buried in the grave with thee. And it may well be also, that in the mention that is made of his *Viols*, there is some respect had to that mighty feast which *Belshazzar* made for his Princes (that jollity whereof we may well think was accompanied with variety of musick) at the very time when the City of *Babylon* was surpris'd, *Dan. 5. 1. the worms spread under thee, and the worms over thee.*] That is, maggots and worms shall be thy bed or carpets under thee, and thy coverlets over thee. Instead of a soft bed to lye upon, or of rapistry carpets, whereon thou wert wont to tread or sit; and instead of those rich and gorgeous coverlets, wherewith thou wert wont to cover thee, thou shalt have worms under thee, and worms above thee. Yet some there are that refer this wholly to the *Babylonians* being cast forth without burial; to wit, that instead of being embalmed and wrapped up in sere-clothes and fine linnen, as great Princes used to be, that their bodies might be preserved from putrefaction, he should be left to rot above ground, and to be eaten up of worms: Yea, some extend it to that of the worm that never dieth, *Mark 9. 44.* And here I conceive is the end of the speech of the dead to the *Babylonian*, begun *ver. 10.* and that in the following verse the Prophet proceeds on in that proverbial taunting speech or song, begun *ver. 4.*

[*Ver. 12. How art thou fallen from Heaven, O Lucifer! &c.*] Or, *O day-star!* see *2 Pet. 1. 19. son of the morning*; that is, that art usually the immediate fore-runner of the morning; and therefore also called the *morning-star*, see *Rev. 2. 28.* because this is the greatest and brightest of all the stars (whence it is observed, that the beams of none of the stars do cause a shadow but this only; and that this is seen in the Firmament a while after the Sun-rising, when none of the stars else can be seen), therefore to set forth, that the *Babylonian* Monarch seemed to be advanced, as it were, to the very Heavens for his riches and glory; and did as far exceed all other Kings of the earth in splendor and Majesty, as this did excel all the other stars in beauty and brightness; and that there seemed to be no more fear of his downfall, than there seemed to be of the falling of this day-star out of the Heavens; therefore (I say) is the wonder of the fall of this great Monarch, or Monarchy, expressed in these terms, *How*

art thou fallen from Heaven, O Lucifer, son of the morning! And to the same purpose are the following words, *how art thou cut down to the ground, to wit, like some lofty tree, that being hewn down is laid along on the earth; which didst weaken the nations?* That is, oppress, waste and destroy them.

Ver. 13. *For thou hast said in thine heart, &c.*] This is added as a reason of the Babylonians downfall; to wit, that it should be for his proud exalting himself against the great God of Heaven: *Thou hast said in thine heart, I will ascend into Heaven, that is, I will assume unto my self the honour and glory due only to God; I will exalt my self, as it is expressed in the following verse, as one like the most High, as one that intended to fight against God: I will exalt my throne above the stars of God, that is, the highest or brightest stars, see the Note, Psal. 104. 16.* Or rather the stars of God's making, and which he hath set in the Heaven, the place of his own peculiar habitation. Now though these things may be said of the Babylonian Monarch, (or Monarchy) with respect to any thought of his, wherein out of a presumptuous conceit of his own wisdom and power, he arrogated any thing to himself, above what could justly be ascribed to man; as his affecting the universal Monarchy of the world, that he might have all Mankind under his command; and his requiring to be owned and worshipped as a God, (in his image) *Dan. 3. 5.* Yet I conceive they are principally spoken with respect to his proud resolving to invade and subdue the Jews, Gods peculiar people, together with his Temple and Sanctuary, never minding the Almighty Power of God, whereby he heard they were defended, which was all one in effect, as if he had resolved to subdue and dethrone God himself: And if thus we understand that which is said here, then the following words may seem to be added by way of explaining these, *I will sit also upon the mount of the congregation, in the sides of the North, see the Note, Psal. 48. 2.* That is, I will set my Throne upon Mount Sion, called here, *The Mount of the Congregation*, because there God's people used to assemble themselves together to meet with their God; as for the same reasons the Tabernacle was of old called, *The Tabernacle of the Congregation*, see the Note, *Exod. 29. 42.* And hereby may be meant, either that he would assume the same honour to himself, which by the Jews was given to God in Mount Sion; or else rather, that he would bring Jerusalem, and the Temple in Mount Sion into subjection under him. And indeed Belshazzars proud triumphing in this was the immediate fore-runner of Babylon's ruin. For the same night that City was taken, by way of insulting over God, he sat drinking with his Princes and Concubines in the vessels that had been taken out of the Temple, *Dan. 5. 2.*

Ver. 14. *I will ascend above the heights of the clouds, I will be like the most High.*] See the foregoing Note.

Ver. 15. *Yet thou shalt be brought down to Hell, &c.*] That is, instead of climbing up to Heaven, thou shalt be cast down to Hell, or the Grave. See above, vers. 9. *To the sides of the pit;* as if it had been said, Instead of sitting upon Mount Sion in the sides of the North, (for to that foregoing brag of the Babylonian, vers. 13. there is a clear Allusion in this place) thou shalt be cast down into the basest room of the infernal Pit; or rather, into some obscure corner of some common pit, digged upon some other occasion; and that this shall

be to thee instead of a Sepulcher. And indeed it is probable, that Belsazzar was in the fury of the Surprize of Babylon thus cast out amongst others that were slain, without any decent burial.

Ver. 16. *They that see thee, &c.* This may be understood either of the living, that should behold the Babylonian carcass to cast out, as is before said; or else of the dead, as formerly, ver. 13. that should gaze upon him, when he came among them. *They that see thee, shall narrowly look upon thee, and consider thee;* that is, they shall look wistly upon thee, to wit, as wondering at his great, and sudden, and unexpected fall, doubting whether it were he or no, and scarce believing their own eyes: *Saying, Is this the man that made the earth to tremble, that raised an earthquake, as it were, throughout the world; that did shake Kingdoms?* to wit, by the terrors, the troubles, the ruins and alterations which he brought upon them.

Ver. 17. *That made the world as a wilderness, and destroyed the Cities thereof, &c.* That is, that laid all waste where he came, slaughtering the Inhabitants, or carrying them into Captivity, and burning up the houses where they dwell: *That opened not the house of his prisoners;* that is, say some, so inhumane he was, that he would never suffer his prisoners to stir out of the Prison-doors, though with Shackles about their heels. But rather the cruelty of the Babylonian here intended is, that he would never release those whom he had once cast into Prison; either he would slay them, or else damn them to perpetual Imprisonment. And therefore some read this place, as it is in the Margin of our Bibles; *That did not let his prisoners loose homeward;* that is, never set his prisoners free, that they might go away to their own homes: which may be said with special respect to the Jews, that could never get to be released and sent back to their own Country, till the Medes and Persians had subdued and destroyed Babylon.

Ver. 18. *All the Kings of the Nations, even all of them, lie in glory, every one in his own house.* That is, the Kings of all Nations are ordinarily laid up in stately Tombs and Sepulchers, which they had before-hand provided for themselves, or which belonged of old to their Families, and where their Ancestors were buried; which usually were in their own lands or possessions. See the Notes, 1 Sam. 25. and 1 Kin. 2. 10.

Ver. 19. *But thou art cast out of thy grave, &c.* That is, Thy dead body shall be cast out amongst the carcases of other mean men, and shall never be honourably laid up in that Sepulcher which thou preparedst for thy self, and wherein thou hopedst to lye amongst thy Progenitors; like an abominable branch, that is, like some fruitless base plant, which men are wont to grub up; or like some branch of a tree, which as being dead, and withered, and hurtful to the tree (as are the suckers especially that sprout out from the root), men do therefore cut off and cast away; or which being pruned away, as good for nothing, are suffered to lye rotting upon the ground, till they become so loathsome, that no body will care to touch them: *And as the raiment of those that are slain, thrust through with a Sword;* that is, the garment of one slain in the battel, that is so cut and mangled, and besmeared with blood, that it is thenceforth good for nothing, neither will any man scarce vouchsafe to touch it, and therefore

therefore they cast it away together with the carcase, whereon it was found; which is that the Prophet intends in the following words, *That guidons to the stones of the pit*; that is, which slain men (together with their garments) are unstript, cast into the bottom of any pit that is near at hand, where stones lye scattered here and there; or upon which (the dead being laid there) they afterward cast a heap of stones: *As a carcase trodden under foot*, that is, some stinking carrion, or the carcase of a man, which out of hatred, or in the heat and fury of war, is not only left to lye and rot above ground, but is so trampled upon; bruised and broken, that no man well can, or much less will undertake the burying of it: And all this is thus expressed, to shew how abominable the *Babylonian* should be unto all men for his Pride and Cruelty.

Ver. 20. *Thou shalt not be joyed with them in burial, &c.* That is, Thou shalt not have that honour done thee in thy burial, which other Kings of the Nations have usually done for them; (for this is spoken with reference to that which was said before, ver. 18.) Thou shalt not be laid in such a stately Sepulchre amongst thy Progenitors, nor be carried thero with that Pomp and Solemnity, as other Kings use to be; *because thou hast destroyed thy land, and slain thy people*, to wit, the land of *Babylon*, and his subjects there. For though some would have this to be understood of the land and people which he had made his by Conquest; and others that understand it of his Hereditary Kingdoms, do withal hold, that he is said to have destroyed this his land, and to have slain his people, only because by his wickedness he had provoked God to destroy them; yet I rather conceive that this it is that is here intended, as a great aggravation of his Tyranny, that not content with the ruin that he brought upon other Kingdoms and Nations; he did likewise destroy his own Land, and his own people, to wit, by the fore burdens and exactions wherewith he oppressed them, and by the cruelties he exercised amongst them, as bloody Tyrants are wont to do.

The seed of evil doers shall never be renowned. That is, instead of being renowned, the memory of them shall be abhorred, yea the remembrance of them shall utterly perish. See the Note *Prov.* 10. 7. They shall by degrees be cut off, so that at last there shall not be one left to be called by their name, neither shall there be any mention made of them. And this, though delivered in general terms, is here inserted with relation to *Belshazzar* and his wicked Progenitors, as a reason why he was cut off, and after him all his posterity too, as is farther threatened in the following Verses.

Ver. 21. *Prepare slaughter for his children, &c.* That taunting Speech, or Song, begun ver. 4. being ended with the foregoing verse; here the Prophet doth again proceed to foretel the destruction of the *Babylonian*, and his Posterity, *Prepare slaughter for his children, for the iniquity of their fathers*, see the Note, *Josh.* 7. 25. Now this is spoken as to the *Medes* and *Persians* that did at first surprize *Babylon*, as that before Chap. 13. 2. so to all others that were in after-times to execute farther vengeance upon *Babylon*, till it was utterly destroyed: *That they do not rise, nor possess the land, nor fill the face of the world with Cities*; that is, that they may not grow up in their fathers stead, and raise up again that State and Empire which God had overturned, and replenish the

the world with another wicked generation, that might dom neer and make as much havock in the world, and enlarge their Dominion by building and beautifying many Cities called by their names, as their Fathers had done before them.

Ver. 22. *For I will rise up against them, saith the Lord of hosts, &c.* Having in the foregoing verse enjoyed the Medes, Persians, and others, to cut off the issue of the Babylonian King, that they might not rise nor possess the land; here he assures them, that this should be effected, how incredible soever it might seem in an eye of reason, because the Lord himself would rise up against them, who would certainly bring it to pass, and cut off from Babylon, that is, from the King of Babylon, the name and remnant, that is, all his Posterity; see the Notes Psal. 9. 5. 1 King. 14. 10. and so it is expounded in the following words, and Son and Nephew. But yet there are very many Expositors understand this more generally, that God would cut off from Babylon the name; that is, the great fame and glory which that City had gotten by the renown of their King; and remnant, and Son and Nephew, that is, the Posterity of the inhabitants of Babylon.

Ver. 23. *I will also make it a possession for the Bittern, &c.* A kind of water-fowl, that thrusting her bill into the mire, or some broken cane, &c. thereby several times together make a most hideous noise, like the braying of an Ass: which translation of the original word seems the more probable, because of the following words, and pools of water, and because elsewhere the Bittern and the Cormorant (another water-fowl) are joyned together, Chap. 34. 11. *But the Cormorant and the Bittern shall possess it*, and so also Zeph. 2. 14. As for that which is said here, of making Babylon pools of water, the most Expositors hold, that this was occasioned by Cyrus his letting out the River Euphrates into many ditches which he had cut for that purpose, that so he might with his Army pass over that great River and surprise Babylon; by means whereof the Country or Land thereabouts, that was low and watry before, became much more moorish and fenny, especially in after-times, when by degrees the dams and sluices came to be more and more neglected, and the dikes to be choaked up: and I will sweep it with the besome of destruction, saith the Lord; to wit, by clearing it of all the riches and inhabitants thereof: See the Notes, Chap. 13. 19, 20. and 1 Kings 14. 10.

Ver. 24. *The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, &c.* See the Note, Chap. 5. 9.

Ver. 25. *That I will break the Assyrian, &c.* The rod of Gods anger, as the Prophet had before called him, Chap. 10. 5. *in my land*; that is, the land of Judea, which God had given to his people, and where he had promised to dwell amongst them; and upon my mountains; that is, the mountains of Judea, or those about Jerusalem: tread him under foot, as in great wrath and contempt. See the Note, Psal. 44. 5. And this I conceive is meant of the destruction of Sennacherib, King of Assyria, and his Army, related 2 Kings 19. 35, 36. which was done not far from Jerusalem, which they were come to besiege, that hereby it might be the more apparent, that it was the God of Israel that destroyed him, and that for seeking to ruine his people; then shall his yoke depart

depart from off them, and his burden depart from off their shoulders: that is, then shall the *Assyrian* yoke be taken from off my people. See the Note, Chap. 10. 27. Some indeed hold, that it is the *Babylonian* that is here called the *Assyrian*. (See the Note, *Ezra* 6. 22.) to wit, because the *Assyrian* Empire was translated to the *Babylonians* when they subdued the *Assyrians*; and because when the *Babylonian* invaded the land of *Judea*, his Army consisted chiefly of the *Assyrians*, who were then under his command, and nearest to *Judea*, and upon pretence of whose old quarrel against the *Jews*, it may well be that he took occasion to invade them. But this cannot be; for it is clear, that the *Babylonian* was broken by the *Medes* and *Persians* in *Babylon*, and not in *Gods* land, and upon his mountains, as it is here said the *Assyrian* should be. Rather therefore this which is here said concerning the *Assyrian* is inserted, both to confirm again that which he had before foretold, concerning the ruin of *Sennacherib* and his Army, Chap. 10. 33, 34. and likewise that hereby that which he had now also foretold concerning the ruin of the *Babylonians*, might be the more readily believed; this being all one, as if he had said, As I will now shortly destroy *Sennacherib*, the *Assyrian*, when he shall invade you, so will I in time to come destroy the *Babylonian* too, as I have now told you: And this your first deliverance from the *Assyrian*, shall be a sign to you of your future deliverance from the *Babylonian*. Yea, some Expositors conceive, that the foregoing Prophecy, concerning the destruction of the *Babylonian*, was delivered by *Isaiab* after the destruction of *Sennacherib*; and then indeed the destruction of *Sennacherib*, the *Assyrian*, could be here mentioned only to assure them, that as he had already destroyed the *Assyrian*, and delivered them from his yoke, so he would also destroy the *Babylonian*, as he had now foretold, and would deliver them from their bondage under him; or that as he had begun to destroy the *Assyrians* under *Sennacherib*, so he would quite destroy them when they were under the command of the *Babylonian*, and that Empire should also be ruined, as the Prophet had now foretold. And this they judge the more probable, because in the days of *Abaz* there was yet no cause of fearing the *Babylonian*. But this is altogether uncertain: and for this see the following Note, ver. 29.

Ver. 26. *This is the purpose that is purposed upon the whole earth, &c.*] That is, this which I have now foretold, is that which shall come upon that great *Babylonian* Empire that shall have the whole earth in a manner under their command: and this is the hand that is stretched out upon all the nations; to wit, the nations that are in subjection to *Babylon*. See the Note, Chap. 13. 11. And this therefore seems to be added to assure Gods people of the truth of that which had been now foretold concerning the ruin of the *Babylonian* Empire, however incredible it might seem to them. Though the *Babylonian* had never so many Nations under his command, yet that should not hinder his ruine. But yet there are some, I know, that hold, that this is spoken with relation to that which was said in the foregoing verse, concerning the *Assyrian*; *This is the purpose that is purposed upon the whole earth, &c.* that is, this which I have purposed and decreed concerning the *Assyrian*, I have also purposed concerning *Babylon*; or this which I have determined concerning the *Assyrian*, I pur-

purpose also to do to all Nations, that shall attempt to destroy my people. And this indeed hath much probability in it.

Ver. 28. *In the year that King Abaz died, was this burden.* That is, say some, the foregoing Prophecy against *Babylon*. See the Notes, chap. 12. 1. and 2 *King*. 9. 25. But the most of Expositors understand hereby the following Prophecy against *Palestine*; and that this concerning the time when this Prophecy was delivered, to wit, *In the year that King Abaz died*, is purposely inserted, to imply the occasion of this Prophecy, which was the exceeding triumphing of the *Philistines* upon the death of *Abaz*, as is clearly hinted in the following verse; or else because here the Prophecies begin under *Hezekiah*, the Son of *Abaz*. For which see the Note, chap. 6. 1.

Ver. 29. *Rejoice not thou whole Palestina, because the rod of him that smote thee is broken, &c.* By *Palestina* is meant that part of the land of *Canaan*, that was inhabited by the *Philistines*, called elsewhere *Philistia*, *Psal*. 60. 8. Now because *Uzziah* King of *Judab* (or rather the state of *Judab* under *Uzziah*) had in his days sorely smitten this Land and People of the *Philistines*, 2 *Chron*. 26. 6. (concerning which see the Note, 2 *King*. 15. 3.) and because this rod of him that smote them, that is, the power of the state of *Judab*, was very much broken, weakned and brought down in the days of his wicked grand-child *Abaz*, when both the *Philistines* and divers other Nations had mightily subdued them, and made great havock in their land, 2 *Chron*. 28. 17. 18, 19. (concerning which see the Note, 2 *King*. 16. 7.) and the *Philistines* might hope it was utterly in a manner ruined and broken, when *Abaz* was dead, (for then there was no longer any fear, lest he, by the help of his confederate, the *Affyrian*, should seek to be revenged on those Nations that had invaded his land; and of *Hezekiah* his Son, who was young and tender, there was no great fear) therefore it is most probable, that this people of the *Philistines* did indeed mightily rejoyce and triumph all the land over, when they heard *Abaz* was dead, as being fully perswaded, that now they should quite swallow up the Kingdom of *Judab*; and hereupon it is that the Prophet speaks this, as in a way of deriding the jollity of the *Philistines*, *Rejoice not thou, Palestina, because the rod of him that smote thee is broken*; as if he should have said, Alas! thy jollity will be soon turned into bitter mourning, by reason of thy miseries, even all thy land over; *For out of the Serpents root shall come forth a Cockatrice*, (or, an *adder*;) That is, out of the stock of *Uzziah* (who did bite or sting thee, as a Serpent) I will raise up *Hezekiah*, the Son of his Grandchild *Abaz*, who shall be a forer plague to thee, than ever *Uzziah* was, even by how much a *Cockatrice* is worse than a Serpent; yea he shall be worse to thee than so, which is expressed in the following words, *And his fruit shall be a fiery flying Serpent*, concerning which see the Note, *Numb*. 21. 6. And indeed *Hezekiah* did mightily prevail against the *Philistines*, see the Note, 2 *King*. 18. 8. And it may well be too, that his speed in subduing the *Philistines*, is implied by terming him a *fiery flying Serpent*. And not only *Hezekiah*, but also the state of *Judab* under *Hezekiah*, may be the *Cockatrice* and *fiery flying Serpent* here intended.

Ver. 30. *And the first-born of the poor shall feed, and the needy shall lie down in*

[*safety, &c.*] That is, The people of God, the Jews, that were under *Abar*, brought to extreme poverty, even to be the poorest of all poor people (see the Note, *Job* 18. 13.) by his exactions, and the manifold miseries wherewith the land was involved through his wickedness, shall under *Hezekiab* enjoy great peace, and shall live in great plenty of all things in their own Country, and not be made a prey to their enemies, as they formerly were; See the Note, Chap. 5. 17. and *Psal.* 23. 2. And thus he that shall be a Cockatrice and a fiery flying Serpent to you, O *Philistines*, shall be as a Shepherd to feed and to defend the poor people of God. Yet some by the first-born of the prov. here, understand the very poorest amongst the people; to wit, that even they should come to enjoy plenty of all things; and by their feeding, some also understand their feasting together with great joy, upon *Hezekiab's* destroying the *Philistines*. And I will kill thy root with famine; that is, I the Lord God will utterly destroy thee, O *Palestina*; even as a tree is destroyed, whose root withereth for want of moisture; See the Note, Chap. 5. 24. And he shall slay thy remnant; as if he should have said, When I shall have destroyed thee with famine, then the Cockatrice *Hezekiab* (or the state of *Judah* under *Hezekiab*) shall slay the remnant with the sword, 2 *King.* 18. 8. But yet others do rather think that it is God that is intended in both clauses, though it be delivered in different persons, I will kill, saith the Lord; and he shall slay, saith the Prophet. And indeed the *Philistines* were not utterly destroyed by *Hezekiab*, as is evident by the mention that is made of that Nation by the Prophets, after the days of *Hezekiab*; but God did it by degrees, at several times, and by several instruments. However the drift of this whole verse seems to be, to assure God's people; that however the *Philistines* might insult over them for a time; yet ere long there should be a great change: the *Philistines* should be ruined and undone; and they should live in great peace and plenty.

Ver. 31. Howl, O gate, &c.] That is, You Rulers and Princes of *Palestina*, that are wont to sit in the gates of your Cities. See the Note, *Gen.* 22. 17. Cry, O City; That is, You the inhabitants of each City there. Yet by Gate and City the same thing may be meant, to wit, the Inhabitants of all their Cities in general: concerning whom the Prophet doth hereby foretel, that instead of rejoycing at the misery of God's people, (of which he had spoken before, ver. 29.) they should howl for the extreme miseries that were coming upon themselves. Thou whole *Palestina* art dissolved, or melted; and the meaning is, that they should be affrighted or utterly ruined, see the Notes, *Psal.* 46. 6. and 75. 3. And observable is the expression, Thou whole *Palestina* art dissolved, as in reference to what was said before, ver. 29. Rejoyce not thou whole *Palestina*; for hereby is implied, that their dread and desolation should be as general, as before their joy and triumph was. For there shall come from the North a smok; that is, from *Judea*, or *Jerusalem*, (which partly lay North-east from *Gaza* and other Cities in *Palestina*) *Hezekiab* shall break in upon you with a mighty Army; which is termed a smok, because as a black, thick, stifling smok, that ariseth upon the kindling of some great fire, cannot be kept out, but fills all places where it comes, and darkens the air, and doth exceedingly vex and annoy men, and drive them out of the places of their abode, and breaks

breaks out at last into a devouring flame; so should this Army of *Hezekiah's* break in irresistibly upon them, and overspread the whole land, overwhelming them with the darkness of extreme misery and terror, and setting the whole land by degrees on a light flame: *And none shall be alone in his appointed times, or assemblies;* that is, the people shall not come in singly one by one, but in whole Companies and Troops, at the set times, or the set places appointed for their assembling together; so readily and cheerfully shall they joyn themselves to *Hezekiah* in this his expedition for the invading of the *Philistines*. Yet some would have the meaning to be, that no man should withdraw himself from this service, and through faint-heartedness stay alone at home.

Ver. 32. *What shall one then answer the messengers of the nation? &c.*] Either the word *nation* must be here collectively taken, *nation for nations;* *What shall one then answer the messengers of the nations?* And then the meaning may be, either 1. That when Embassadors should be sent to *Jerusalem* to congratulate this great victory of theirs over the *Philistines*; or when messengers should be sent to *Judea* upon any other occasion, and coming thither, should enquire of the late overthrow of the *Philistines*; the answer that should be returned in *Judea* to these Embassadors, or Messengers of the Nations, should be, *that the Lord hath founded Zion*; that is, that he had built it, and appointed it to be the place where he would dwell amongst his people; and that accordingly he would protect and establish it for ever. See the Note, *Psal. 78. 69. and 87. 1. and that the poor of his people shall trust in it;* that is, they shall account themselves safe in *Jerusalem*, because they shall be under Gods protection therein. And the meaning is, that the *Jews* should answer the Embassadors, or Messengers of the Nations, that by this which God had done to the *Philistines*, it was evident, that God had undertaken to establish and defend *Zion*; and that therefore all his enemies must needs be destroyed. Or 2. That when the Embassadors, or Messengers of the Nations returning home from *Judea* to their own Countries (and it may be extended to any strangers that had been there), should relate what a wonderful victory the *Jews* had gotten over the *Philistines*, every one there should be ready to answer, that surely the Lord hath founded *Zion*, &c. And if thus we understand the words, it is all one in effect, as if it had been said, What think ye will be the report that will be spread all the world over, concerning this great overthrow of the *Philistines* by *Hezekiah*? Why truly, that God hath engaged himself for the protecting and preserving of *Zion*; and that therefore his people, even when they are brought to the poorest condition, may well rely upon her safety. But now by the Messengers of the Nation may be meant, the Embassadors of the *Philistines*, the Nation spoken of in the foregoing verses: And then the meaning seems to be this, that in case the *Philistines* should, upon the death of *Ahaz* (supposing *Judah* then to be in a weak condition), send Embassadors to *Hezekiah* with many proud demands, denouncing War against him if those demands were not granted; or rather, if after their defeat they should send to desire peace of *Hezekiah*, but yet upon very unequal and unreasonable terms; the answer which *Hezekiah*, or some other for him, should return to these Messengers of the *Philistines*, would be this, *that the Lord hath founded Zion, and the poor of his people shall trust in it, or shall betake themselves unto it;* to wit; as a place of refuge and safety. CHAP.

CHAP. XV.

VERSE. I.

THE burden of Moab, &c.] See the Notes Chap. 13. 1. and 2 Reg. 9. 25. Some say the destruction here threatened, was brought upon them by the Assyrian, either Salmanassar, or Esarhaddon, of which Amos they say prophesied in the days of Uzziah, Amos 2. 2. and others, by Nebuchadnezzar after he had taken and destroyed Jerusalem; concerning which it is hard to determine any thing; yet the last seems the most probable, because that destruction of Moab of which *Jeremy* prophesied Chap. 48. must needs be that by the Babylonians. And this may be well deemed to be the same with that, because *Jeremy* seems to describe the Destruction with many of the same expressions that are used here; but see the Note Chap. 16. 14. It may well be, that both the one and the other are here intended.

Because in the night, &c.] And so suddenly and unexpectedly, when they were secure and fearless, and must be needs struck with the greater terror; *Ar of Moab* (see the Notes Numb. 21. 28 and Deut. 2. 9.) is laid waste and brought to silence, that is, the inhabitants thereof are destroyed and slain (See the Note 1 Sam. 2. 9.) or the Place thereof is destroyed and left desolate. And besides, in this expression of her being brought to silence, there may be a close intimation of the just hand of God upon her, in that her inhabitants, that had wont to let loose their tongues to blaspheme the God of Israel, and to insult over, abuse, and deride his people, should then have their mouths stopped. But this clause may be read, as it is in the margin, *Ar of Moab is laid waste and cut off*, that is, not only spoiled and plundered, but also utterly ruined and destroyed; because in the night Kir of Moab is laid waste and brought to silence; and this was another chief City of the Moabites, called here haply Kir of Moab, to distinguish it from another City of that name in Media, 2 King. 16. 9. but elsewhere Kir-herseth and Kirhareth, Chap. 16. 7, 11.

Ver. 2. *He is gone up to Bajith, and to Dibon, the high places to weep.*] That is, the Moabites, the people of Moab, shall in this their great distress go up to their high places at Bajith, and Dibon, and elsewhere, to bewail their misery before their Idol-Gods (*Chemosh* especially, see the Note Numb. 21. 29.) and with much weeping and howling, and many sacrifices offered, to cry to them for help and defence. And this is added by way of deriding their folly in fleeing thus, some to one high place, and some to another; and perhaps in running from one God, and from one altar to another for relief and succor, when alas, neither the one nor the other were able to help them.

Moab shall howl over Nebo, and over Medeba, &c.] To wit, for the miseries already come upon these Cities, or ready to come upon them. As for the Cities or Towns here mentioned, Dibon, and Nebo, and Medeba; it is evident, that they were in the possession of the Tribes of Israel without Jordan; see Numb. 21. 30. and 32. 3. and Josh. 13. 9, 16. But it seems in aftertimes they

were again recovered from the *Israelites*, and repossessed by the *Moabites*: on all their heads shall be baldness, and every beard cut off; see the Notes Lev. 19. 27. and 2. 1. and Deut. 14. 1. and Job 1. 20.

Ver. 3. *In their streets they shall gird themselves with sackcloth, &c.*] See the Note Chap. 3. 24. On the tops of their houses, and in their streets every one shall bow, weeping abundantly; that is, within their doors and without, there shall be nothing but weeping and howling. The tops of their houses (concerning which, see the Note, Deut. 22. 8.) are mentioned, because thither they might flee, to get as far as they could from the enemy; or that thence they might see what the enemy did in the streets; or because thither they were wont to go up to pray, and to cry to heaven for help, as it is said, Jer. 32. 29. that on their roofs they offered incense, unto Baal, and Zeph. 1. 5. That they worshipped the host of Heaven on the house-tops. As for those last words, weeping abundantly, it is in the Hebrew, descending into weeping, or, coming down with weeping; and that which is intended thereby, seems to be either, that they were dissolved into weeping, or that their eyes ran down with tears; or rather, that as they went up to their high places, and to the tops of their houses to weep, so they came down again weeping, not finding any hope of help or Comfort there.

Ver. 4. *And Hebron shall cry, and Elealeh, &c.*] These places were also formerly in the possession of the *Israelites*, Numb. 32. 37. but were, it seems, in after-times, gotten from them by the *Moabites*: Their voice shall be heard even unto Jahaz, a Town in the utmost border of Moab, Numb. 21. 23. so that hereby is implied, either that there should be an out-cry of the people all the land over, or how lamentable their out-cry should be, in that it should be heard so far off; therefore the armed soldiers of Moab shall cry out, that is, the soldiers themselves shall be so perplexed and terrified with the howling of the people, that even they also instead of fighting, shall cry out with the rest; his life, that is, the life of each man of the *Moabites*, or of the armed soldiers, shall be grievous unto him, they shall be all weary of their lives. Yet some would have these words imply, that every man should be afflicted for his own danger, not minding his nearest Relations.

Ver. 5. *My heart shall cry out for Moab, &c.*] Some take these to be the words of the *Moabites*, or of the armed men of Moab (mentioned in the foregoing verse) professing how heartily they were grieved for the misery that was come upon their poor Country; and that hereby is implied, how lamentable a sight it would be, to see such a goodly Country lay desolate. But the most of Expositors take them to be the words of the Prophet, as if he should have said, Though the *Moabites* be enemies, yet my very heart is troubled for them, and I cannot but mourn inwardly, when I think of the cruel and dreadful destruction that is coming upon them. And this seems the more probable, because we find the very same thing in a manner, spoken concerning the *Moabites*, by the Prophet *Jeremy*, Chap. 48. 31. Therefore will I bow for Moab, and I will cry out for all Moab. And again, verse 36. Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres. And of this sorrow and mourning the reason seems to be given in the following words, his fugitives shall flee unto Zoar, that is, those of the *Moabites* that endeavor

deavour to escape the rage of their enemies, shall flee unto Zoar, there to secure themselves; or that from thence they might flee out of the Land. And indeed, if Zoar stood in the utmost borders of Moab (as some say it did) it is like that this last is hinted thereby. And then for the following words, *an heifer of three years old*, thereby is meant an heifer that is in her prime, as at those years they use to be fat and lusty, and strong, and fair, and wanton, and never yet brought under the yoke. And this some apply to Zoar as holding that she is compared to *an heifer of three years old*, either to imply, that this City, however little at first, was become by degrees, a place of much strength and beauty, that had never yet been subdued, and that this was the cause why the Moabites fled thither for refuge; or else to imply, that her inhabitants had lived as a wanton Heifer, in great plenty and pleasure, and had never seen sorrow, though then she should share in the misery that was come upon the whole Country. And indeed, in Jer. 48. 34 it seems to be Zoar, that is there compared to an Heifer of three years old; *from Zoar, even unto Horonaim, as an heifer of three years old*. And some also apply it to Moab, or the fugitives of Moab; and so apprehend the meaning to be, that though Moab had hitherto lived in great abundance and wantonness, and had never been brought under the yoke of her enemies, like a young heifer, yet then she should flee before her enemies, even to Zoar; or else, that they should flee to Zoar, as a young Heifer is wont to run from one place to another when she wants any thing, lowing and crying out as she runs. Thus, I say, this difficult passage may be understood as it is rendered in our Translation. But now if we read it according to the Translation that is set in the Margin of our Bibles, *My heart shall cry out for Moab to the borders thereof, unto Zoar, even as an heifer of three years old*; then the meaning seems to be, that his heart should cry out aloud, after the lowing of a lusty strong Heifer, so that it should be heard, even to Zoar, which was in the borders of Moab. And taking these to be the words of the Moabish soldiers, as is before said; then that which some say, may be the meaning, to wit, That they should cry aloud to the flying Moabites, to stay and defend the strong places in the borders of Moab; and that their crying with so loud voice, as a lusty strong heifer, was, because otherwise their voice would not have been heard in the midst of that out-cry and howling that was amongst the people.

For by the mounting up of Lubith with weeping shall they go up, &c.] that is, as they go up this high hill, they shall cry and weep all the way as they go. And to the same purpose is the following clause, *for in the way of Horonaim* (concerning which place, see the Note Neh. 2. 10.) *they shall raise up a cry of destruction*, that is, they shall cry out as people use to do, when enemies are killing and destroying them. And this is here added, as some think, to shew why the soldiers should cry out with such a loud voice for the staying of the people, as is said in the foregoing Note. But I rather think, that the drift of it, is to set forth, that as the people fled to the mountains, or as they fled to Zoar; or that all the land over, all places should be filled with weeping and outcries.

Ver. 6. *For the waters of Nimrim shall be desolate, &c.*] See the Note, Num. 32. 3. The meaning is, that even *Nimrim*, though a place so gallantly watered, and therefore exceeding pleasant, and fruitful, and populous, should lye utterly desolate, both the Inhabitants and their cattel being either slain or carried away. *For the hay is withered away*; that is, the grass, which should have grown up for hay: *The grass faileth*, that is, the herbage newly grown up: *There is no green thing*, to wit, because the Pastures should be quite spoiled, as being either eaten up by the enemies horse, or trampled into the mire with their feet. This I conceive to be the true meaning of this place; and that this is added, to imply what just cause there should be of that general outcry in the land, foretold in the foregoing Verses. Yet because this which is said here, That there should be no green thing, seems to be added with reference to that which went before, *for the waters of Nimrah shall be desolate*; Therefore some hold, that by the desolation of the waters of *Nimrah*, is meant that the waters of *Nimrim* should by the enemy be diverted elsewhere in other channels, and so the land thereabouts should become dry and barren. And others again would have the meaning of the whole verse to be only this, That by the destruction which the enemy should make amongst the Inhabitants, even the rich pastures and land about *Nimrim* should lye as desolate, as if there were neither waters nor grass growing there for the use of them that should dwell in that place.

Ver. 7. *Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows:*] First, this may be understood, either of the inhabitants of *Nimrim*, (mentioned in the foregoing verse) that they, because there was no water nor pasture there, should remove their cattel and other goods to some well-watered grounds elsewhere, called *The brook of the willows*; or else of the *Moabites* in general, That they, when the enemy should break in with such rage upon them, should carry away what they could of the great riches which they had stored up, and hide it in some obscure place amongst the Willows, or it may be in the very River it self; to wit, so much of it as might be kept there without damage, in hope afterwards to find it there again; and that because there was no place of strength in the land, where they could hope to secure it from the enemy. But, Secondly, it may rather be understood of the enemy; to wit, that they should carry away the abundance and mighty spoil, which they had gotten from the *Moabites*, to some place in or near to the land of *Moab*, called, *The brook of the willows*, and there to leave it together under some guard, with a purpose afterward to go thither again, when they had done pillaging the Country, and to divide the booty amongst themselves. Yea, and some that understand this of the enemies carrying away the riches of *Moab* to *the brook of the willows*, do yet think that the foregoing words, *The abundance they have gotten, and that which they have laid up*, must be understood of the *Moabites*; and so would have the meaning of the place to be this, that though the *Moabites* should get in all the wealth and provision they could, that they might be the better able to hold it out in their strong places against their enemies, when they should besiege them; yet their enemies should break in upon them, and empty all their Store-houses, and carry

all away with them : Or, that though the *Moabites* should hide in abundance so much of the best of their wealth and treasures, as they could possibly get together, at least of that which was left; yet their enemies should find it, seize upon it, and carry it away to *the brook of the willows*. And besides, because the words which are rendered in our Bibles, *The brook of the willows*, may be translated, as it is in the Margin, *The valley of the Arabians*; therefore the meaning may be, either that the *Arabians* should carry away the spoil of the *Moabites* Country, either as serving under the *Assyrians* or *Babylonians*; or as afterwards entering the land, to pillage and carry away what the *Assyrians* or *Babylonians* had left: or else, that the *Assyrians* and *Babylonians* should carry away the prey they had gotten from the *Moabites*, to *the valley of the Arabians*, their Confederates, there to be kept a while by them, intending afterwards to convey them from thence into their own Country. But however clear it is, that this is mentioned as one cause of the great outcry in the land of *Moab*, of which the Prophet is here speaking.

Ver. 8. *For the cry is gone round about the borders of Moab, &c.*] That is, Because of these grievous miseries that shall come upon the *Moabites*, there shall be a dreadful outcry amongst them all the land over, both of them that are slain, and of them that flee from the enemy: *The howling thereof unto Eglaim, and the howling thereof unto Beer-elim*; that is, the howling of this cry shall reach unto these places. See the Notes, Numb. 21. 16.

Ver. 9. *For the waters of Dimon shall be full of blood, &c.*] To wit, with the blood of the slaughtered *Moabites*: So that this is also added as a reason of that great out-cry before spoken of, that should be in the land. Whether *Dimon* be the name of a River, or of a City, is altogether uncertain; for we find it no where else mentioned. However it seems that there was in this place some greater slaughter made amongst the people, than in any other part of the land; either because they here stood out longest in the defence of some place against the enemy; or for some reason that is not expressed. And some think that *Dimon* is the same City that was before, ver. 2. called *Dibon*, the name being changed, and of *Dimon* called *Dibon*, which signifieth bloody, upon that occasion. Yea and very many learned Expositors hold, that there is an Allusion in these words to the Story in 2 King. 3. 20, 21, 23. concerning a stream of water that came running down from the land of *Edom* into the Wilderness, where there was an Army of three Kings that were going against the *Moabites*, which appeared to the *Moabites* to be blood, and were afterward indeed died red with their blood; as if the Prophet would have said, That as then the stream was once before died with blood, so it should be again: Whereas to me it seems more than probable, that the waters mentioned in that place were miraculously sent of God for the refreshing of those Armies, and were not the waters of a River that did constantly run thorow that Wilderness. And therefore for those following words, *For I will bring more* (it is in the Original, *additions*) *upon Dimon*; I do not think the meaning of that is, that whereas those waters were made red with blood at that time, when those three Kings slew the *Moabites*; now there should be more blood there, because the slaughter of the *Moabites* by the *Babylonians*, should be far greater than that formerly was

was by those three Kings. The meaning of those words rather is; either, 1. That God would add streams of blood to the waters of *Dimon*, which running into it from several places, should make the river rise and swell more and more. Or, 2. that God would bring more and greater vengeance upon *Dimon*, than upon other parts of the land; the slaughter should be greater there, and so more blood should be shed there, than in any other place besides. Or, 3. that God would bring more evils upon *Dimon*, than what he had hitherto spoken of, concerning the spoiling of their pastures, and the plundering of their goods, *ver.* 6, 7. even this here mentioned, the shedding of their blood in so great abundance: yea (say some) more than that here mentioned, to wit, that after the miseries brought upon them by the *Assyrians*, the *Babylonians* should also in process of time utterly destroy them. Or, 4. That to the judgment here threatned, that *the waters of Dimon shall be full of blood*, he would add yet more; to wit, the judgment set forth in the following words, *Lions upon him that escapeth of Moab, and upon the remnant of the land*; which though some understand of men fierce and savage as *Lions*, as namely the *Babylonian*, or the *Assyrian*, who though he was only as a Bear to other parts of *Moab*, yet he would be as a Lion to *Dimon*: Yet I rather think it is to be understood literally, to wit, that those *Moabites* that had escaped the Sword, and were left in the land, should be slain by *Lions*, (and other wild beasts) to wit, either in the wilderness, whither they should flee to escape the Sword; or in their own land, which lying desolate, *Lions* should breed in it, as it was with the Colonies in *Samaria*, 2 King. 17. 25.

CHAP. XVI.

VERSE I.

SEnd ye the Lamb to the Ruler of the land, from Sela to the wilderness, unto the mount of the daughter of Zion.] There are only two Expositions of this place, which can consist with our Translation. The first is, that by *the Lamb* here is meant a Sacrifice of Atonement, which the *Moabites* are here stirred up to send to the Temple at *Jerusalem*: Only there is this difference amongst those that do thus conceive of *the Lamb* to be sent, 1. That some think the Prophet doth here seriously advise the *Moabites* to send Lambs and other such like cattel, to be offered up in Sacrifice to God, the Ruler of the whole world, at the Temple at *Jerusalem*, there to pacifie God's displeasure against them. And 2. that others take it to be Ironically spoken, and by way of insulting over the *Moabites*; as if he had said, You that had wont to despise and blaspheme

the God of *Israel*, now that you see your selves in such desperate danger; now that you are so miserably destroyed, you had best send your Sacrifices to the Ruler of the world at the Temple in Mount *Zion*: But alas, if you had a mind to do so, it is now, you see, too late. But then the (2.) is, that by *the Lamb*, which the *Moabites* are here advised to send to the Ruler of the land, is meant the Tribute which they were wont to pay to the King of *Judab*; Because it is evident, that the *Moabites* were subdued by *David*, and became Tributaries to him. See the Notes, 2 Sam. 8. 2. And it is most probable, that the Tribute agreed upon was that which is mentioned 2 King. 3. 4. *An hundred thousand Lambs, with an hundred thousand Rams, with the wool*: which it seems they paid duly to the Kings of *Israel*, after that Kingdom was divided from the Kingdom of *Judab*, till after the death of *Abah*, when they refused to pay their Tribute any longer, either to *Abaziah* or *foram* his Son. See the Notes 2 King. 1. 1. and 35. Therefore it is thought the *Moabites* are here advised to pay their wonted Tribute again to the King of *Judab*, *Send ye the Lamb*, that is, the Tribute which you formerly paid of Lambs and other cattel, to the Ruler of the Land; that is, to the King of *Judab*, to whom of right you are Vassals, ever since *David* subdued you: *From Sela*, some chief City in the South-borders of the Land of *Moab*, which was afterwards taken by *Amaziah* King of *Judab*, and called *Foksbeel*, See the Note, 2 King. 14. 7. *To the wilderness*, that is the wilderness of *Jordan*, in the North-border: *Unto the mount of the daughter of Zion*, that is, to *Jerusalem*. See the Note, Chap. 1. 8. Which is all one therefore as if he had said, Let all the people all the Land over, gather up this Tribute and send it. But indeed many Expositors understand this as spoken in a way of derision, as if the Prophet had said, You had best prevent the ruin that from *Judab* will be brought upon you) to send the old Tribute again you had wont to pay to *Hezekiah*, the Ruler of the land (and it is like in your straits you will think of doing so) but alas it will do no good; that will not then keep off the destruction, which will certainly come upon you.

Ver. 2. *For it shall be, that as a wandring bird cast out of the nest*, (or, as a nest forsaken) *so the daughters of Moab shall be at the fords of Arnon*;] A river in the utmost borders of the land of *Moab*, Numb. 21. 13. The meaning therefore seems to be, that as a wandring bird, driven out of her nest, or as a brood of young birds, forsaken of their damme, or cast out of their nest, do fly up and down, not having any body to protect them, not knowing whither to go, or where to take up their rest; so the daughters of *Moab*, that is, the Inhabitants of the Towns of *Moab*, or the *Moabitish* women, (see Chap. 3. 16, 17. and Luk. 13. 34.) even they, as well as the men, shall flee away out of their Country, and wander up and down in desert places, not knowing where to settle themselves: Or, they shall be carried away captives into *Assyria* over the River *Arnon*. But now we must know, that this may be taken as spoken only conditionally, to wit, that thus it should be with the *Moabites*, if they did not hearken to the advice given them in the foregoing verse. But others, that understand that which is said in the foregoing verse, as spoken *Ironically*, do accordingly understand this as added to shew why there would be no thinking,

to

to send a Lamb, either by way of pacifying God's anger by Sacrifices, or by way of procuring their Peace, by paying their former Tribute; because instead of that, they should flee in great dread from the Sword of the Enemy, or should be carried away by the Enemy into Captivity, as easily as a bird is driven out of her nest.

Ver. 3. *Take counsel, &c.*] That is, say some Expositors, Consult together how you may escape the destruction that is coming upon you. And they that do understand these first words thus, do accordingly hold, that in the next words the Prophet tells them what would be the best course they could take, if they desired to prevent their approaching ruin; namely, to be courteous and kind to the out-casts of God's people in their distress, *Execute Judgment, make thy shadow as the night, &c.* But I rather conceive, that these first words do intend the same thing with those that follow after; *Take counsel*, that is, Consider with your selves, and consult together, to wit, how you may any way protect, and relieve, and procure the good of my people in their affliction and distress: *Execute judgment*, that is, Do that for them, which in all Justice and Equity you ought to do; be not injurious to my people in their distresses, as you have formerly been; but shew them that compassion, which is due to a people in such misery: *Make thy shadow as the night in the midst of the noon-day*; that is, when my people are driven out of their Country, and flee to you to shelter them from their enemies, let them be concealed and hidden by you, that even at Noon-day they may be as if they were covered with the darkness or shadow of the night, when no body can see them, or find them out; or rather, let the harbour and entertainment they find amongst you, be as a safe and sweet refuge and refreshment, against the noon-day heat of the *Assyrians* breaking in upon them, even as the pillar of the cloud (to which haply this Expression doth allude) was a covert to the *Israelites* against the heat of the Sun, as they travelled through the Wilderness to *Canaan*; *hide the out-casts, bewray not him that wandereth*; that is, Hide those, that being driven out of their own Land, wander up and down amongst you, to seek for some place of shelter, and do not deliver them up into the hands of their enemies. But now all this is understood by many, as spoken Ironically; *Take counsel, execute Judgment, &c.* as if he had said, Now when the enemy is broken in upon you, it may be you will wish you had done what it was indeed your duty to have done to Gods poor people, when they were persecuted and pursued by their enemies. But alas, it is now too late; you had wont to reject them, and to deal cruelly with them at such times; and now you will meet with the same hard measure.

Ver. 4. *Let mine outcasts dwell with thee, Moab, &c.*] That is, those of my people that are driven out of the land which I had given them, and that I own still as my people, though I have at present in just displeasure against them, cast them out for their sins; *Be thou a covert to them from the face of the spoiler*, as if he should have said, As at the first bringing of my people out of *Egypt*, you did discover your spleen against them, (See the Notes *Deut.* 23. 4.) so you have done ever since, being still ready to side with their enemies that have prevailed against them; and to deal hardly with them in their distress; but beware; do not

not so still, but rather let them have a hiding-place amongst you, to shelter them from the rage of their enemies, to wit, the *Assyrians*, as most Expositors do here conceive. But now the drift of all this is only to shew, what in all reason the *Moabites* ought to have done; and, as some think, to insult over their destruction, because they had not done so: *for the Extortioner is at an end, the spoiler ceaseth, the oppressors are consumed cut of the land*; that is, the Land of *Judea* shall be quite freed from the enemy that came to spoil and oppress her, which, I say, most Expositors understand of the quick dispatch that God made of *Sennacherib* and his army, 2 *King.* 19. 35. so that the drift of this passage seems to be this; that considering the calamity that was to come upon Gods people, was not like to last long, but that they should be speedily settled again peaceably in their own Land; the *Moabites* had no cause to reject the *Jews*, when they fled to them for shelter, as fearing lest the *Assyrians* should be enraged against them for it; but rather might do well therein to gratifie the *Jews*, thereby to make them their friends for the time to come. And all this we must know, is spoken by way of insulting over the *Moabites* in their destruction, because they had not done that, which in all reason and equity they should have done.

Ver. 5. *And in mercy shall the throne be established, &c.*] Or, *prepared.* That is, However the Throne of *Judah* shall be dangerously shaken by the invasion of the *Assyrian*, which shall cause the *Jews* to flee to thee, O *Moab*; yet it shall not be utterly overthrown and ruined; but through the mercy and free grace of God, it shall be established and settled again in great strength and power, for him to whom it belongs. Some, I know, understand those words [in mercy] of the mercy of the King of *Judah*, whereby his Throne should be established for him, and for his Successors. But I question not, but that it is meant of Gods mercy to the Kingdom of *Judah*. And thereupon it follows, *and he shall sit upon it in truth, &c.* which words must be understood, both of Christ, and of *Hezekiah* as he was a type of Christ. Understanding it of *Hezekiah*, the meaning is, That he should sit upon the Throne of *Judah* in truth, i. e. certainly; or surely, firmly and constantly; or that he should govern the people sincerely, and uprightly; in the *Tabernacle of David*, that is, in the house and palace of *David*; judging, and seeking Judgment, and hastning Righteousness, that is, being careful to execute Judgment and Justice amongst them without partiality, and without delay. But understanding it of Christ, who is indeed principally here intended; the meaning then is, That God would raise him up out of the Posterity of *David*, and that he should sit upon the Throne of *David* for ever, (See the Note Chap. 9. 7.) protecting his people, and executing Judgment upon his and their enemies (see the Note Chap. 11. 5.) And accordingly the drift of this passage seems to be; first, more particularly, that in regard the *Assyrian* should be destroyed, and *Hezekiah* settled in the Throne of *Judah*, it would be better for the *Moabites* to side with the *Jews*, than with the *Assyrians*. And 2ly. more generally, that it was meer folly in the *Moabites* and others, to expect the ruine of the Throne and Kingdom of *Judah*, upon every prevailing of their enemies against them; there being a King to arise in the posterity

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Ver. 6. *We have heard of the pride of Moab, &c.*] Some Expositors hold, that God speaks here of himself in the Plural Number, as in *Gen.* 1. 26. for which, see the Note there. And others suppose, that this is spoken in the name of other people, alledging the pride of the *Moabites*, as a reason why it was no wonder to them to hear of their Destruction. But more generally it is thought by Expositors, that in this word [*We*] the Prophet doth include the Lord God himself, the *Jews*, and all the neighbour Nations, and that it is all one in effect, as if he had said, That the Pride of *Moab* was on all sides well known; *We have heard of the Pride of Moab (he is very proud) even of his haughtiness, and his pride, and his wrath*; that is, the wrath, which out of his great pride and haughtiness he hath discovered against the *Jews*. The full scope of this whole passage, may be thus expressed. These things whereto the *Moabites* have been here advised, verse 1, 3, 4. they ought in all reason to have done; but alas, they are too proud to do any such thing: we have heard of their proud boastings and threats. Because they are a great and wealthy people, and their Country and Cities are very strong, therefore they fear nothing; and instead of carrying themselves to the people of God, according to the counsel before given them; they on the contrary, do in their pride deal despitefully and injuriously with them. But this their pride shall not secure them, but shall rather prove their ruine; which is implied in the following words, *but his lies shall not be so*, that is, their vain confidence, their proud boastings and threatenings shall prove but lies; that which they vainly and proudly conceit, and boast, and threaten, shall not come to pass.

Ver. 7. *Therefore, &c.*] That is, because of their horrid pride, *Moab shall howl for Moab*, that is, say some, the living *Moabites* shall howl for the dead; or rather, they shall mutually howl one to another, or one for another; so that, as it follows, *every one shall howl*, that is, there shall be a general howling all the Land over; for the foundations of *Kir-hareseth* (See the Note Chap. 15. 1.) shall ye mourn, that is, not for the plundering or defacing of it, but for the utter subverting of it, and razing the very foundations of it; and the rather haply, because ye thought them invincible. This, indeed, may be read as it is in the Margin of our Bibles, *for the foundations of Kir-hareseth shall ye mutter*. And they that read it so, conceive the meaning to be, That they should mutter within themselves, that seeing that Town had formerly stood out against the siege of three Kings, (for which, see the Note 2 *King.* 3. 25.) and was now in as good strength as ever; therefore they should be well enough able to defend it: and accordingly they hold, that in the following words, *surely they are stricken*, the vanity of these their hopes is discovered, in that notwithstanding this their muttering, the foundations of this their strong Town, were stricken, that is, overthrown or destroyed; or they that flattered themselves thus, were stricken; that is, wounded or slain. But I conceive the former Translation to be far the best; and that in the last words the reason is given why they should mourn for the foundations of *Kir-hareseth*, namely, because they should surely be stricken, that is, razed and ruined.

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Ver. 8. *For the fields of Heshbon languish, &c.*] That is, they lye waste and desert; see the Note Chap. 15. 4. and the vine of Sibmah, a City formerly taken from the Amorites by the Children of Israel, Numb. 32. 38. but now in the possession of the Moabites; both were places it seems of great note for their Vineyards; so that the mention of these imports, that the most pleasant and fruitful of the Land should be destroyed: *The Lords of the Heathen have broken down the principal plants thereof*; that is, the Princes and Commanders of the armies invading the Land of Moab, whether Assyrians or Chaldeans; or those great Potentates and Conquerors that have in a manner subdued all the Nations far and near, have by their armies utterly wasted the choice plants of these Vineyards; *they are come even unto Fazer*, a City in the confines of Moab, formerly a City of refuge in the Tribe of Gad, Josh. 21. 39. And some understand hereby, that the Lords of the Heathen went on, wasting the Vineyards even unto Fazer, and so on to the Wilderness, &c. as it followeth in the next words, because so far that goodly track of Land was replenished with Vineyards. And others understand hereby the peoples fleeing, or being carried Captives, even unto Fazer, through the Wilderness, and over the Sea; for so also they understood those words that follow, *they wandred through the Wilderness*, and *they are gone over the Sea*. But because there is afterward again mention made of the Vineyards, *her branches are stretched out*; I rather conceive that this, with all that follows, is spoken of the Vineyards of that goodly Country; and that the drift of the words is, either 1. to set forth the large extent of those Vineyards, that so the former flourishing condition of those places might stir up the greater lamentation for the sad devastation that was coming upon them; *They are come even unto Fazer*, that is, these Vineyards of Sibmah do stretch forth themselves, even as far as Fazer; *they wandred through the wilderness*, that is, they went along, winding this way and that, through the Wilderness, to wit, of Moab; see the Note above, vers. 1. *Her branches are stretched out, they are gone over the Sea*; that is, they ran out as far as the Sea, that is, the Dead-Sea, the Lake of Sodom; yet in Jer. 48. 32. it is expressed thus, *Thy plants are gone over the Sea, they reach even to the Sea of Fazer*; or else, 2ly. to shew how these their Vines, as being very precious, and their Vines (under which all their wealth may also be comprehended) were carried away (together with their persons) even unto Fazer, and so through the Wilderness, and over the Sea, into some remote Country. See the Note Chap. 15. 7.

Ver. 9. *Therefore I will bewail, &c.*] This may be taken as spoken by the Prophet, either in the person of the Moabites, or in his own person; See the Note before, Chap. 15. 5. and it is expressed thus to imply, that the misery of Moab should be so great, that it would cause any man to mourn bitterly with them; *I will bewail with the weeping of Fazer, the vine of Sibmah*; that is, I will bewail the destruction of the Vineyards of Sibmah, with the weeping where-with men wept over Fazer; I will weep as bitterly for the destroying of these precious Vines of Sibmah, as men wept for the destruction of that goodly City Fazer.

I will water thee with my tears, O Heshbon and Elealeh, &c.] That is,

I will weep abundantly for thee, powring forth even streams of tears. And see the Note Chap. 15. 4. Year, considering that Heshbon was famous for her fish-pools, as appears by that expression in *Solomons Song*, Chap. 7. 4. *thine eyes like the fish-pools in Heshbon*; it may well be, that the drift of this expression might be the same, as if he had said, that Heshbon should not want his tears to water her, though he knew her to be abundantly watered already. And why he would weep so bitterly for these places, he sheweth in the following words, *for the shouting for thy Summer-fruits, and for thy harvest is fallen*; that is, your wonted singing and shouting with a great deal of jollity at the bringing in of your Harvest and Vintage, is now ceased; to wit, because your Corn and vines are spoiled by the enemies. But this clause now may be read as it is in the margin, *for the alarm is fallen upon thy Summer-fruits, and upon thy Harvest*; as if the Prophet had said, In Harvest and Vintage-time the enemy shall break in upon you with a hideous shouting, (and indeed so it is expressed *Jer.* 48. 32. *The spoiler is fallen upon thy Summer-fruits, and upon thy Vintage*) and that shall be instead of the joyful shouting that used to be in your fields at those times; for if this last clause be thus translated, yet that this is implied, is evident by the next verse.

Ver. 10. *And gladness is taken away, and joy out of the plentiful field, and in the Vineyards there shall be no singing, neither shall there be shouting, &c.* To wit, as at such times of Harvest and Vintage there used to be; see the Notes *Judg.* 9. 27. and *Psal.* 126. 5, 6. and that because there should be no Corn to reap, nor grapes to tread, the enemy having destroyed all, by reason of God's just wrath against them, as it is expressed in the following words, *The treaders shall tread out no wine in their presses*; I, saith the Lord, *have made their vintage-shouting to cease.*

Ver. 11. *Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hersib.* See the foregoing Notes, ver. 9: and Chap. 15 ver. 1, and 5. In *Jer.* 48. 36. it is expressed thus, *Mine heart shall sound for Moab like pipes, &c.* And therefore this of the sounding of his bowels and inward parts, may be meant only of the deep sighs and groans that came from his heart. Yet because extremity of grief will many times cause a mans bowels to roll together, and so to rumble and make a noise within him, it may be meant of this, according to that, *Jer.* 31. 20. where God saith of Ephraim, *My bowels are troubled for him*; which is in the Hebrew, *my bowels do sound for him*. And there may be also an Allusion to the old Custom of using mournful Musick, and singing doleful Songs, when they bewailed their dead Friends, or at any other time of great lamentation.

Ver. 12. *And it shall come to pass, when it is seen that Moab is weary on the high places, &c.* That is, when it is evident that the *Moabites* are even wearied and tired out with seeking help of their Idol-gods, upon their high-places, the ordinary places where they used to serve them; to wit, partly by their running from one high place to another, and partly by their weeping and praying there, and the multitude of their Sacrifices which in each high place they offered up to their gods; but especially by the fruitlessness of all these their endeavours, in that they can procure no help from their gods by all they

do : *That he shall come to his Sanctuary to pray ; to wit, some place reputed more holy than their ordinary high places, the Temple (as it is most probable) of their chief Idol Chemos, (See the Note, 1 Km. 11. 7.) whither they shall fly as their last refuge, and their chief Sanctuary in times of great distress, hoping there at last to find some help and relief ; But he shall not prevail, that is, even there also they shall lose their labour, and shall not prevail with their god to come to their help. And this now is added in the close of all the Judgments threatned against the Moabites, as the height of their misery ; to wit, that when in their distress they should seek to their gods for succour, they should be ashamed and confounded, because all would be lost labour : the longer they wearied themselves therein, the worse things should still go with them. And indeed so this is expressed by the Prophet Jeremy, Chap. 48. 13. And Moab shall be ashamed of Chemos, &c.*

Ver. 13. This is the word that the Lord hath spoken concerning Moab since that time.] That is, this which hath hitherto been foretold concerning the Moabites is the word which God hath spoken, *since that time*, that the Judgment which God had passed against them, was first revealed to me. That which follows, *ver. 14.* was after revealed. Yet I do not see, but that these words may be the entrance into the following Prophecy, wherein the precise time is set down, when this destruction now threatned should come upon the Moabites. Having largely related the burden of Moab, Chap. 15. 1. that is, the Prophecy which God had revealed to him concerning the miseries that were coming upon Moab ; as in reference to that, now he adds *This*, that is, this Prophecy that followeth in the next verse, *is the word that the Lord hath spoken concerning Moab since that time ;* that is, since the revelation of the foregoing Prophecy.

Ver. 14. But now the Lord hath spoken, saying, &c.] As if he should have said, Since the time of the revelation of the foregoing Prophecy, God hath now further made known his Will concerning Moab ; *But now the Lord hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be condemned, with all that great multitude ; and the remnant shall be very small and feeble.* That is, Three years hence, at the end of three years, the glory of Moab in the multitude of his people, wherein he now prideth himself, and whereon he relies with so much confidence, shall be brought very low, by the great destruction which their enemies shall make amongst them. And as for those words, *As the years of an hireling*, they are added to imply, that this Calamity should come upon them precisely at the end of three years, neither sooner, nor later ; even as an hireling goeth away from his Master, just at the expiring of the time for which he was hired ; sooner than that his Master will not let him go, and a day longer than that he will not stay : it being usual with such hired Servants earnestly to long for the expiring of the time of their services, for which see the Notes, *Job 7. 1.* and *14. 5.* The great question is concerning the three years, the time prefixed for the destruction here threatned. Indeed if we should understand these words, *within three years*, as some do, of the space of time that should be spent by the enemy in the destroying of it, there would then be no difficulty in the words, be-
cause

cause they might be understood of any *three years* at any time whatsoever. But questionless the Prophet doth here determine the time, when *Moab* should be wasted, as is here foretold; and that purposely for the encouragement of God's people, by letting them know, how soon this ruin should come upon these their proud enemies the *Moabites*. And therefore too I cannot think, that this is meant, as some would have it, of *Nebuchadnezzars* destroying the *Moabites*, three years after he had destroyed *Jerusalem*. The foregoing Prophecy is rather meant of the destruction of *Moab* by the *Babylonians*, at least principally of that, (see the Notes, Chap. 15. 1.) And this is added as another Prophecy distinct from that, and revealed to the Prophet since that; and therefore must be meant of some destruction brought upon them by the *Assyrians* three years after the promulgation of this Prophecy. First therefore, Some hold that this was prophesied in the beginning of *Hezekiah's* Reign, and that it was fulfilled accordingly in the fourth year of *Hezekiah*, when *Salmanneser* went against *Samaria*, 2 King. 18. 9. and so as he went thither, might subdue and destroy the *Moabites*, that he might not leave an enemy behind his back. Or else that this was foretold by the Prophet, when *Salmanneser* did first besiege *Samaria*, and that when he had taken *Samaria*, (which was after he had besieged it *three years*, 2 Kin. 17. 5.) he went against the *Moabites*, and brought this calamity upon them, that is here foretold: which last seems of the two the most probable; because those foregoing passages, Chap. 16. 3, 4. seem to upbraid the *Moabites* for their former inhumane dealing with God's people, when they fled to them for shelter; which may be meant of those of the ten Tribes, that fled to them upon that invasion of their land by *Salmanneser*. Again 2ly, Some hold, that the Prophet foretold the destruction here threatened about the eleventh year of *Hezekiah*, and it was executed upon the *Moabites* by *Sennacherib*, when *three years* after, to wit, in the fourteenth year of *Hezekiah*, he invaded the land of *Judah*, 2 Kin. 18. 13. to wit, that as he marched with his Army out of *Assyria*, with a purpose to subdue *Jerusalem*, he fell upon the *Moabites* by the way; (which might be, though *Rabshakeb* makes no particular mention of *Moab* amongst the people whom his Master had vanquished, 2 Kin. 18. 34.) For indeed after the siege of *Jerusalem* it could not be, because his Army was then so miraculously destroyed. And thirdly, Others think that this was threatened by the Prophet about the fourteenth or fifteenth year of *Hezekiah*, and executed upon *Moab* about the seventeenth or eighteenth year of *Hezekiah*, and that by *Ezra-baddon* the Son of *Sennacherib*, when he swept away the remainder of the *Israelites* that were left in their land, and so might well destroy the *Moabites* at the same time; for which see the Note before, Chap. 7. 8.

CHAP. XVII.

VERSE 1.

THe burden of Damascus, &c.] The chief City of Syria, Chap. 7. 8. So that under this the ruin of the whole Land of Syria is threatned. And see the Notes also, Chap. 13. 1. and 2 King. 9. 25. *Behold, Damascus is taken away from being a City, and it shall be a ruinous heap.* As if the Prophet should have said, How impossible soever it may seem to you, yet assure your selves the time shall come when you shall see that great Damascus, of which you are now so exceedingly afraid, to be made a very heap of stones and rubbish. When this was effected, it is hard to determine: We find that Damascus was taken and sacked, and the Inhabitants carried into Captivity by Tiglath-Pileser, in the days of Abaz. See the Note, 2 King. 16. 9. And indeed, because in this place the destruction of Israel is threatned together with the destruction of Syria, it may well be, that the intent of this Prophecy was to comfort the men of Judah against the invasion of the two Kings of Syria and Israel, whereof so much hath been spoken before, Chap. 7. But now if this was prophesied, as it is thought by most Expositors, in the days of Hezekiah, then it may be that Damascus was again taken, and totally ruined and destroyed by Shalmaneser, in that expedition of his, wherein he took Samaria, 2 King. 18. 9. Or else by Sennacherib, as he went against Jerusalem, 2 King. 18. 13. For we see before, Chap. 10. 9. Shalmaneser, as it is commonly thought, is brought in boasting of the conquest of Damascus by him or his Father: And if the City were so ruined at that time, and the Inhabitants so slaughtered or carried away captives, that it ceased to be a City; yet certainly it was repaired and fortified again: And therefore we read of another destruction brought upon Syria and Damascus by the Babylonians, Jer. 49. 23, &c. And some think this is that which is here foretold by our Prophet.

Ver. 2. *The Cities of Aroer are forsaken, &c.*] Some think this Aroer was a Country in Syria, near the River Arnon. But others more generally hold, that by the Cities of Aroer, here are meant the Cities in the land of Israel without Jordan, near unto the City Aroer, which was situated by the banks of the River Arnon. See Deut. 2. 36. and Numb. 32. 34. Only some hold that those Cities were in the possession of the Syrians when this desolation came upon them; and others say, that the Prophet here threatens the destruction of the Israelites together with the Syrians, because they should be both destroyed together: However the meaning of that which is said here, that these Cities of Aroer should

should be forsaken, is, that they should be left desolate, the Inhabitants being slain, or carried away Captives by the *Assyrians*, upon the invasion of *Tiglatpileser*, or *Sbshmaneser*: Whereupon it followeth, *They shall be for flocks, which shall lie down; and none shall make them afraid*; to wit, because the Inhabitants should be all gone, and so there should be no body to disturb them.

Ver. 3. *The fortress also shall cease from Ephraim, &c.*] That is, say some, *Damascus* being destroyed, the *Israelites* of the ten Tribes (see the Note, *Psal.* 78. 9.) shall lose that which was wont to be their fortress and refuge; they being wont in their dangers and troubles still to fly to the *Syrians* of *Damascus* for defence and succour. But I rather conceive that the Prophets intent here is to foretel, that the *Israelites* and *Syrians* should both be destroyed, that were so often joyned together against *Judah*. *The fortress also shall cease from Ephraim*; that is, *Samaria*, and all other the strong holds in the Kingdom of the Ten Tribes, shall be ruined and destroyed: *And the Kingdom from Damascus and from the remnant of Syria*; that is, *Damascus* shall cease to be a Royal City, the seat of the Kings of *Syria*, nor shall the *Syrians* that are left after the ruine of *Damascus* be a Kingdom any longer, or have a King to reign over them, their King *Rezin* being slain, see *2 King.* 16. 9. but shall become a Province belonging to *Assyria*. And observable the difference is which the Prophet makes between the destruction of *Damascus* and *Ephraim*, (to wit, in this, that because the *Israelites* of the ten Tribes continued a Kingdom, even after *Tiglatpileser* had made great havock amongst them, which *Damascus* did not; (see the Note, *2 King.* 16. 9.) Therefore he doth not say, That the Kingdom should cease from *Ephraim*, as he doth of *Damascus*; but only that *Ephraim's* Fortresses should be beaten down and destroyed. And then it follows, *They shall be as the glory of the children of Israel*; that is, the *Syrians* shall be in the same glorious condition with the children of *Israel*; which is spoken Ironically, and the meaning is, that the *Syrians* should be stripped of all wherein they had formerly gloried, their multitude, strength and riches, even as the *Israelites* were. The glory of the *Israelites* came at last to this, that they were utterly ruined, and carried away captives; and so shall it be with *Damascus*.

Ver. 4. *And in that day it shall come to pass, that the glory of Jacob shall be made thin, &c.*] This is added by way of explaining that which the Prophet had said in the foregoing verse, that the *Syrians* should be *as the glory of the children of Israel*; to wit, that as the glory of the *Israelites* should be exceedingly impaired, so should it be with the *Syrians* too, and that much about the same time. See the Note also Chap. 16. 14. *And the fatness of his flesh shall wax lean*. See the Note, Chap. 10. 16. *Leut.* 32. 15. *Job* 15. 27. and *Psal.* 22. 29.

Ver. 5. *And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm, &c.*] That is, When the Judgment before threatened shall be executed on the *Israelites*, it shall be that as the harvest-man doth easily cut down the corn, though it grow never so thick, and binds and carries it away by whole arm-fulls, so shall the *Assyrians* with ease, partly mow down with the Sword, and partly carry away into Captivity, even the whole body of *Israel* in a manner, though there be never so great multitudes of them; so that

that the Land of *Israel* shall be left as a corn-field that is newly reaped, a very few, a little gleanings of them being only left; and this was done, partly, by *Tiglath-pileser*, 2 Kin. 15. 29. but more fully by *Shalmaneser*, 2 Kin. 17. 6. And it shall be as he that gathereth ears in the valley of *Rephaim*; that is, afterwards those few that are left shall also be carried away, even as the scattered ears that are left in a corn-field are with all diligence gathered up and carried away by poor people: And this was done by *Ezrabaddon*, *Ezra* 4. 2. As for the valley of *Rephaim*, a valley on the North-side of *Jerusalem*, rendred the valley of *Giants*, *Josh.* 15. 8. is expressed by name only because it was famously known for its great fruitfulness.

Ver. 6. *Yet gleanings grapes shall be left in it, &c.*] That is, Though the *Assyrians* shall thus again and again carry away the *Israelites* captive out of their Land, as is before-said, yet shall they not make such a clear riddance of them, but that there shall be a gleanings there, some few that shall be still left in the Land. See the Note, Chap. 6. 13. *As the shaking of an Olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel;* which last words are added, not only to assure them, that what the Prophet had now foretold should certainly come to pass; but also to imply, that because God's Covenant was with *Israel* as well as with *Judah*, that he would for ever be their God, therefore even of them also there should be a remnant left.

Ver. 7. *At that day shall a man look to his Maker, &c.*] That is, In that day of their calamity, several of the *Israelites* owning and repenting of their former Idolatry, shall return to the true God, the Lord their Creator, who had separated them to be a holy people to himself: See the Note, *Deut.* 32. 6. And shall seek to him for help, resting upon him, as their only sure refuge: which is repeated again in other words, *And his eyes shall have respect to the holy One of Israel*, see the Note, Chap. 1. 4. And this was accomplished, partly in the days of *Hezekiah*, when *divers of Asher, and Manasseh, and Zebulun*, being invited thereto by *Hezekiah*, came to *Jerusalem* to keep the Passover, and helped to destroy all the Altars, and Groves, and Images that were left, not only in *Judah* and *Benjamin*, but also in *Ephraim* and *Manasseh*, 2 Chron. 30. 11, 14. and 31. 1. and partly afterward in the days of *Jehoiachin*, 2 Chron. 34. 33.

Ver. 8. *And he shall not look to the Altars, the work of his hands, &c.*] That is, which he made of his own hand without any warrant or command from God, and that for the worship of his Idol-gods; and therefore is that which follows added, *Neither shall respect that which his fingers have made, either the groves or the Images*, See the Note, Chap. 2. 8. For the groves here joyned with their Images, See the Notes, *Gen.* 21. 33. *Deut.* 16. 21. and 2 King. 23. 6. The word in the Original, which is translated in our Bibles, *Images*, may be rendred as it is in the Margin, *Sun-images*; whereby it is like are meant, either images that stood abroad open in the air, where the Sun might shine upon them; or rather such images, wherein they worshipped the Sun, and which haply were made round, to represent the Orb of the Sun.

Ver. 9. *In that day, &c.*] That is, In that day of *Israel's* great calamity, mentioned before ver. 4, and 5, (for the three verses immediatly fore-going are

are by our Translators included in a Parenthesis) *shall his strong Cities be as a forsaken bough*; that is, as the small twigs and branches growing out of a tree, which the Husband-man passeth by and leaves, when he lops the tree, not vouchsafing to cut them off: *And an uppermost branch*; that is, a bough left standing on the top of a tree, when all the rest are lopped away, and so the tree is left naked and bare. The meaning is, that *Israel's* strong Cities, where in they had so greatly trusted, should be left in a poor despised condition, ruined and forsaken of the greatest part of their inhabitants, standing alone and desolate, all the smaller Towns and Villages round about them being utterly wasted and destroyed. I know that some Expositors by a *forsaken bough* do understand a bough stripped of all her beauty; fruit and leaves, and so accordingly hold that hereby is signified, that their strong Cities should be left ruined, stripped of all their Riches, Glory and Inhabitants, all being fled, slain, or carried into Captivity. But the former Exposition is far the best: And suitably hereunto I understand the following words, *which they left because of the children of Israel*, that is, which strong Cities, thus ruined, the *Assyrians* left for the little remnant of the *Israelites* to dwell in, that were not destroyed; God in his Providence so disposing it, that there should be some poor refuge left for the small remnant of his people, which he determined should escape, and not be cut off. This indeed is also, I know, otherwise expounded by divers Learned men, namely thus; *which they left because of the children of Israel*; that is, which strong Cities the *Canaanites* did formerly leave and forsake for fear of the Children of *Israel*, or being dispossessed thereof by the Children of *Israel*; who would have the meaning of the place to be this, That the strong Cities of *Israel* should be left as a *forsaken bough*, in that they should be no more able to defend the *Israelites* against the *Assyrians*, than in former times they were able to defend the *Canaanites* against the *Israelites*; but as the *Canaanites* did forsake those Cities, though fenced with strong and high walls, for fear of the *Israelites*, so now the *Israelites* should forsake them for fear of the *Assyrians*. As for the last words, *And there shall be desolation*; either it is meant of the Cities before-mentioned, that even in those that were left, there should be great desolation; or else of the Country in general, that not only in the Cities, but even in the whole Land ther should be extreme desolation.

Ver. 10. *Because thou hast forgotten the God of thy salvation, &c.* That is, Because thou hast slighted and despised the God that hath so often saved and delivered thee from thine enemies, and so would still have done, hadst thou not forsaken him, and gone after strange gods, and *hast not been mindful of the rock of thy strength*. See the Note, Deut. 32. 4. a surer refuge than their strongest Cities could have been: *Therefore shalt thou plant pleasant plants*, that is, with much care and pains thou shalt husband thy grounds, planting it with the choicest plants thou canst get; *And shalt set it with strange slips*, that is, slips brought from far out of foreign Countries, which thou shalt tend and nurse with greatest care, as esteeming them highly for the rarity and the excellency of them. But all this shalt thou do in vain, as is expressed in the following verse.

Ver. 11. *In the day thou shalt make thy plants to grow, and in the morning shalt thou*

thou make thy seed to flourish, &c.] That is, Day by day, yea early every morning, thou shalt use all possible means to cause thy plants, and the seeds thou hast sown, to grow up; and accordingly they shall successfully spring up and flourish, and give thee great hope of a plentiful crop: *But the harvest shall be a heap in the day of grief, and desolate sorrow*; that is, in the day when your Country shall be destroyed by the *Assyrians*, they shall spoil and carry away all your increase and so your great hopes shall come to nothing. That which this expression of their *harvest* being made a *heap*, seems to aim at, is, either that it should be laid in heaps for the enemy to divide and share amongst them; or else, that it should be suddenly consumed, even as a little heap of corn would be, if a mighty Army of hungry Soldiers should come to live upon it. Indeed this clause may be read, as it is in the Margin, *But the harvest shall be removed in the day of inheritance, and there shall be deadly sorrow*; that is, In the day when thou shouldst come to inherit, and possess that which thou hast long hoped and waited for, all shall be snatched up and carried away by the *Assyrians*; and so, though in the time of thy planting and sowing, all went forward joyfully, yet when harvest comes thou shalt reap nothing of thy labours, but extreme grief and sorrows. See *Deut. 28. 33.* This I conceive is the meaning of this place. Only we must consider, that under this particular of the enemies robbing and spoiling the fruit of their ground, their plundering and carrying away all the wealth, which with much labour they had gathered together, is also comprehended.

Ver. 12. *Wo to the multitude of many people, &c.*] Some understand this of the multitude of the *Israelites* and *Syrians*, that under the command of *Pekah* and *Rezin* invaded the Land of *Judah* in the days of *Ahaz*, Chap. 7. 1. And others again understand it of the *Assyrians*, and others with them that invaded the *Israelites* of the ten Tribes. For, say they, having in the foregoing part of this Chapter spoken of the destruction of the *Syrians* and *Israelites* by the *Assyrians*, (see the Note above, ver. 1.) here he foretells, how even these *Assyrians* should likewise afterward be destroyed: And that this wo is denounced by the Prophet against them, even out of pity to *Israel*, upon whom these *Assyrians* should exercise so great cruelty. But now because of that which followeth, ver. 13, 14. in the description of the destruction of these *Assyrians*, the most Expositors understand this of that numerous Army, made up of many several Nations, that brake into the Land of *Judah* under *Sennacherib*; and this is added to comfort them against that havoc that should be made by the *Assyrians* amongst the Ten Tribes. For lest they should think, when they have vanquished the *Syrians* and *Israelites* (as is before related) what if they should break into our Country too? To this the Prophet answers, that though indeed they should so do, yet God would then destroy them. *Wo to the multitude of many people, which make a noise like the noise of the Seas; and to the rushing of Nations, that make a rushing like the rushing of mighty (or, many) waters*; where the breaking in of the *Assyrians* with a mighty and confused noise into the Land of *Judah*, is compared to the breaking in of the Seas, or an overflowing Deluge of many waters; to imply, with what violence, and on a sudden, their numerous Army should over-run their whole Country, so that

no body should be able to escape them, or stand before them. See the Notes Chap. 5. 30. and 8. 7. and 13. 4. and Psal. 93. 3.

Ver. 13. *The Nations shall rush like the rushing of many waters, &c.* See the foregoing Note. But God shall rebuke them. In great fury and indignation God shall destroy them. See the Notes Psal. 6. 1. and 2. 5. and 119. 21. Even as he rebukes the raging of the roaring Seas, so shall he still their fury, see the Note, Psal. 65. 7. And this was done in the destruction of Sennacherib's Army. See the Note, 2 Kin. 19. 35. *And they shall flee far off;* to wit, Sennacherib, and some few with him, that escaped and fled back into their own Country; and shall be chased as the chaff of the mountains before the wind, which is far more easily and suddenly blown away, than the chaff or dust that is in the Valleys, because there the wind hath most power. And See also the Note, Job 21. 18. and Psal. 35. 5. *And like a rolling thing before the whirlwind.* That is, like a round wisp of stubble, or some other light thing, first gathered together in a bundle, and then carried away with a whirlwind. But now by some this last clause is rendered, *and like chaff before the whirlwind*, which is a thing indeed that must needs be easily driven away and scattered.

Ver. 14. *And behold, at evening-tide trouble, and before the morning be is not, &c.* This may be understood of the Assyrians, that in the night (which is sometimes called, *the Evening*, see the Notes Gen. 1. 5.) were terribly affrighted, and put into a confused tumult, by the sudden and unexpected slaughter which an Angel made amongst them, and before morning were all slain or fled. See the Notes, 2 Kin. 19. 35, 36. And perhaps too *the evening-tide* is mentioned, because then the Angel began to slay them. But I conceive it is rather spoken of the Inhabitants of Jerusalem; to wit, that they should be over night in great terror and trouble, because of Sennacherib's mighty Army that had besieged the City, and because of some late blasphemies and menaces of Rabshakeh, and yet before morning he and all his numerous Army are all dead or gone away, there's not an enemy to be seen. The Prophet seems to imply, that the fury of the Assyrians, of which he had spoken in the foregoing verse, should be but like a Tempest, that ariseth in the Evening, and is gone in the Morning; as they should on a sudden invade the Land of Judea, so on a sudden they should be destroyed. *This is the portion of them that spoil us, and the lot of them that rob us.* That is, The like to this shall befall all that make a prey of God's people, and that by the decree and appointment of God, according to that of the Apostle, 1 Pet. 2. 8. *Whereunto also they were appointed.* See also the Note, Job 20. 19.

CHAP. XVIII.

VERSE I.

WO to the Land shadowing with wings, which is beyond the Rivers of Ethiopia. This Chapter is throughout very obscure : and the difficulty of it is chiefly from hence, that it is very questionable, what Nation it is against whom the wo here mentioned is denounced. Several reasons are given by Expositors, why the land here threatned is called a land shadowing with wings ; As 1. Because it was shadowed with huge high Mountains, that were spread out like wings in the utmost coasts of the Country. Or 2. Because it abounded with swarms of flies, and bees, and locusts, and huge flights of fowl, that out of colder Countries flew thither in great flocks, by reason whereof the air was often darkned. Or 3. Because they used to cover over the lands, whither they went, with their huge Armies, winged with troops of horfmen, (see the Note, Chap. 8. 8.) like so many thick clouds of Locusts ; of which indeed we have a notable instance, 2 Chron. 14. 9. where there is mention of an Army of Ethiopians that came against Asa, the like whereof for number we read not of, either in the Scripture, or (I think) in any other History. Or, 4. Because the Inhabitants of this Land were wont to extend their power for the protecting and shadowing of their neighbouring Nations, or at least to promise that they would with their Auxiliary-forces shelter them from their enemies; and so caused them, the people of God especially, to trust much in the shadow of their protection. And indeed it is usual in the Scripture to speak of any defence or protection under this Figurative expression, of a shadow or covering, and shadowing with wings. See the Note, Numb. 14. 9. Judg. 9. 15. Psal. 91. 1, 4. and Ruth 2. 12. Or, 5. Because it was a Land that abounded with Ships, that shadowed the Sea where they lay, and when they were carried before the Wind or the Seas, seemed like so many flying Birds, both in regard of the swiftness of their motion, and because their Sails were thereon like wings, according to that of the Poet, — *Velorum pandimus alas*. But then the great Question is, What that Country was, that is here called the Land shadowing with wings? Very many Expositors hold that it is Egypt, that is so called. And true it is, that most of the reasons before given, why it is called, The Land shadowing with wings, do very well suit with Egypt, especially the two last, which seem the most probable. For Egypt abounded with ships, and traded much in merchandising, and the Jews trusted much in the aid of the Egyptians, being still ready to fly to them for shelter, and to send to them for succour, when

when they were in danger to be invaded by any other Nation. But yet, 1. Because in the following Chapter Egypt is threatened by itself. And 2. because in the very next words it is said, *which is beyond the rivers of Ethiopia*; whereas Egypt lay nearer to the land of Canaan than Ethiopia did; it is rather thought that Egypt is not the land shadowing with wings, against which the wo is here denounced; but rather the land of Ethiopia, or at least that part of it which lay Southward of Judea, near to the Red-Sea, together with those other neighbouring Nations that are usually mentioned together with the Ethiopians, as we may see Jer. 46. 9. and Ezek. 30. 5. Which seems most probable, 1. Because Ethiopia was a rich Country, very populous, (and therefore their Armies were usually exceeding numerous, as is before-noted) full of Havens, Ships, and merchandizing, that often joyned with Egypt in aiding the Jews against their enemies, that were in danger to swallow up them, together with the Jews, and a land that might well, for all the other reasons before-given, be termed a land shadowing with wings. And 2. Because having here denounced destruction against this land shadowing with wings, and against Egypt in the following Chapter, then in the 20th Chap. he seems to joyn them both together, and there the Egyptians and Ethiopians are expressly named, ver. 4. *So shall the King of Assyria lead away the Egyptians prisoners, and the Ethiopians captives.* That indeed which makes this most questionable is, that concerning this land shadowing with wings, those words are added, *which is beyond the rivers of Ethiopia.* But considering that all Expositors in a manner agree, that by the rivers of Ethiopia, the streams of Nilus are here principally meant, so called, because from and thorough the land of Ethiopia, they run down into Egypt (though other rivers that run into Nilus may be also included.) I see not but that the reason of adding this clause, *which is beyond the rivers of Ethiopia*, may be to shew, that the judgment here denounced should fall even upon the utmost parts of Ethiopia, that were beyond the springs of Nilus. So that I conclude, that according to our Translation, wherein the wo is clearly denounced against the land shadowing with wings, Ethiopia must needs be meant: And that this wo is here denounced against the Ethiopians, either because the Ethiopians had been often-times great enemies to the Jews, as we may see 2 Chron. 12. 3. and 14. 9. Or else rather to discover to the Jews their folly in resting upon the Ethiopians for help, that should not be able to secure themselves. The very drift of this Phrase, *Wo to the land shadowing with wings*, being to imply, (according to the Reasons before given for it) that notwithstanding her high shadowing Mountains, or the multitude of shipping, or her huge Armies, or her forwardness to be a shadow of defence to others, even she herself should be miserably destroyed by the Assyrians. And many hold, that this was done by the Assyrians, when Tirhakah the King of Ethiopia went out to fight against them, 2 King.

19. 9.

Ver. 2. *That sendeth Ambassadors by Sea, &c.* According to our Translation this is clearly spoken of the Land described in the foregoing Verse, that is, the people inhabiting that Land, to wit the Ethiopian, that sendeth Ambassadors by Sea, that is, by the River Nilus, say some (it being usual with the Hebrews to call all great waters Seas) or by the Red-Sea, which had Egypt and Ethiopia on

the one side, and *Arabia* on the other, and was therefore also called, *The Gulf of Arabia*; even in vessels of bulrushes upon the waters; that is, in boats, barks or ships made of bulrushes, but overlaid with pitch, both within and without, to keep out the water; for indeed we find in many ancient Writers, that such kind of Vessels were much used in those times, both in *Egypt* and *Ethiopia*; not only because by reason of their lightness they sailed the more swiftly; but also because they did not sink so deep into the water, as our Vessels made of Timber usually do, but did rather float and glide on the top or surface of the water (with respect whereto some think this expression is used of Vessels of Bulrushes upon the waters) and so were in the less danger of being split or broken upon the rocks and shelves, of which there were many in the River *Nilus*: Yea, and because where there were great Cataracts, or steep downfalls of water, they could hale them ashore, and carry them on their shoulders over land, and then put them into the river again beyond those downfalls. But whither were these Ambassadors sent by the *Ethiopians*? I answer, That is set forth in the following words, wherein the *Ethiopians* are brought in, *Saying, Go ye swift messengers to a Nation scattered and peeled, &c.* For the understanding whereof we must know, That 1. some understand this of the Ambassadors or Heralds sent by the *Ethiopians* to denounce war against the *Assyrian*, (which they conceive was done when *Tirbakah* King of *Ethiopia* went out against them, 2 *King*. 19. 9.) and that they are called *swift messengers*, with respect to the lightness or swiftness of the vessels wherein they were sent. And accordingly, as with respect to the *Assyrians*, they understand the description that is here given us of the Nation to whom they were sent, to a *Nation scattered and peeled*; they are said to be *scattered*, because their Forces were dispersed abroad, some in *Judea*, and some in other Countries; and *peeled*, because the people were by this means left bare of their Soldiery: Or, because they had been peeled and made bald by long continuing Wars, see *Ezek.* 29. 18. (and if we read this, as it is in the Margin, *outspread and polished*, the meaning must needs be, that they were a Nation that had large Territories, and were glorious for all outward bravery) to a people terrible from their beginning hitherto; that is, that have been from their first original unto this time a terror to other Nations, by reason of their fierceness and cruelty, and the many Countries that had been subdued by them: A Nation meted out and trodden down, that is, that shall shortly be meted out and destroyed. See the Notes, 2 *Sam.* 8.2. and 2 *King.* 21.13. or as it is in the Margin, A Nation that meteth out and treadeth down, that is, that meteth out other Nations to destroy them, or that trampleth and treadeth them down at their pleasure: Or, that seeketh to bring all the Nations round about into subjection to them, to impose what yoke, what Laws and conditions they please upon them, or else they tread them under foot: whose land the rivers have spoiled; or, as it is in the Margin, whose Land the Rivers despise, that is, whose land the *Ethiopians* despise, as being so compassed about with great Rivers, that they have no cause at all to be afraid of the *Assyrians*. Thus, I say, several Expositors understand this passage of the *Ethiopians* sending out their Messengers to denounce War against the *Assyrians*, whom they describe in this manner, A Nation scattered and peeled, &c. Purposely to imply, that their expedition against them would be easie and just; because against

gainst a Nation *scattered and peeled*, and from whom the situation of their own Country; being environed with great Rivers, would surely defend them; and last, because against a Tyrannous People, that were fit to be opposed and curbed. And the drift of all this (say they) is, to discover the folly of the *Ethiopians* confidence, who in the trust of their own strength, and the strength of the *Egyptians*, their associates, did thus slight the *Assyrians*, by whom not long after they should be utterly ruined. Again, 2ly. Others understand this of Embassadors sent by the *Ethiopians* to the *Jews*, with promises of aid and supplies from themselves and from the *Egyptians* for their defence against the *Assyrians*, *Go ye swift Messengers*, say they, to a Nation *scattered and peeled*; that is, to the poor *Jews*, a Nation miserably afflicted, and exceedingly exhausted by divers devastations that have been made in their Country; To a people terrible from their beginning hitherto, that is, to a people, that from their first being a people, or their first being God's peculiar people, unto that present time, had been ever and anon in such a sad and dreadful condition, by reason of the Judgments executed upon them for their sins, that they were an *affrontment* to other Nations, *Deut.* 28. 37. it was enough to terrify and affright men to behold into what a dismal plight they were brought: Or rather, to a people that from their first beginning unto that time had been terrible to other Nations, in regard of the great and wonderful works God had wrought for them in all ages, and the strange Judgments he had executed upon their Enemies. A Nation *meted out and trodden down*; that is, that hath been often by their Enemies subdued and destroyed, or that is now by the *Assyrians* designed to be utterly wasted and destroyed. *Whose land the rivers have spoiled*; that is, the Nations breaking in upon them like an overflowing Torrent, that carrieth all before it. See the Note, Chap. 8. 7. And now they that thus understand this place of the *Ethiopians* sending Ambassadors to the *Jews*, with a promise that they would come in to their aid against the *Assyrians*, do accordingly conceive, that by inserting this, the Prophet's drift is covertly to tax the folly of the *Jews*, in resting so much upon these vaunting promises of the *Ethiopians*, that were themselves to be destroyed by the *Assyrians*, as well as they. But 3ly. Others hold, that the Messengers here mentioned, are supposed to be sent by the *Ethiopians* to the *Egyptians*, or by the Eastern *Ethiopians* that dwelt in *Arabia*, a part of *Asia*, (where the Seat of that great Kingdom was) to the Western *Ethiopians*, that inhabited a part of *Africa*, on the South of *Egypt*, and were divided from the Eastern *Ethiopians* by the Red-sea, or the Gulf of *Arabia*; and that these Messengers were sent, either to stir them up (which some think) to invade and vex the *Jews*: or else rather to inform them of the great preparations made by the *Assyrians* against those parts, and to persuade them to levy Forces, that they might aid the *Jews* against the *Assyrians*, and so withal secure their own Countries against such a potent prevailing Enemy, that having subdued *Judea*, would be likely enough presently to over-run their Countries too. And accordingly they understand the description here given us by the Prophet, of the Nation to whom they were sent, *Go ye swift Messengers to a Nation scattered and peeled*; that is, to the *Egyptians*, or rather to the *Ethiopians*, who are called a *scattered Nation*, or (as it is the Margin) *outspread*, because of their large Territories, or the great extent of Land, that

was overspread by them; and *peeled*, or *polished*, because they were a beardless, smooth-skinned people; or because they were to be peeled and plundered of all they had by the *Assyrians*; or, *scattered and peeled*, because they were an abject, base Nation, commonly sold up and down for Slaves, as indeed the *Moors* use to be: To a people terrible from their beginning *hubero*, that is, that from the first had been a grim, fierce and savage people, and so still were: A Nation *meted out and trodden down*, or, *that meteth out and treadeth down*, that is, a Nation that is designed of God to be destroyed; or *that useth to subdue and level all before them*, where they came: *Whose land the rivers have spoiled*, to wit, the great Rivers of *Ethiopia*, by their mighty Inundations; or rather, *whose land the rivers despise*, that is, the *Assyrians*, who making account to break in upon *Ethiopia*, like some mighty overflowing rivers, as they have been wont to do upon other Countries, as is before noted; do despise and slight the strength of the Land, not doubting but that they shall easily overrun and subdue it. And indeed this last Exposition of this verse, I judge the most probable, to wit, that the *Ethiopians* are the Nation here described, they being the people against whom the Prophet here denounceth a Wo; and that either by way of comforting the *Jews*, by foretelling the utter destruction of these their enemies; or rather by way of hinting the folly of the *Jews*, in relying with so much confidence upon the *Egyptians* and *Ethiopians*, that were shortly to be destroyed by the *Assyrians*, as well as themselves.

Ver. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.* Very many learned Expositors do understand this of God's overthrowing the *Assyrians*. The Prophet, say they, having in the foregoing verses foretold the woful destruction that should come upon the *Ethiopians*, thereby covertly taxing the folly of his people in relying upon them, and their Associates, for help, that should not be able to defend themselves from the *Assyrians*; here he adds, for the comfort of his people, that though they should be disappointed of the help which they vainly expected from *Ethiopia* and *Egypt*, yet the Lord should so wonderfully deliver them, and destroy their Enemies, the *Assyrians*, that all the Nations far and near should see and acknowledge, that it was God that had fought against them in the defence of his people, whom they sought to destroy. But I rather conceive with others, that the Prophet doth here still proceed, in setting forth the woful destruction that should come upon *Ethiopia* and her Associates, and that by calling upon *all the inhabitants of the world, and dwellers on the earth, to see when he lifteth up an ensign upon the mountains, and to hear when he bloweth a trumpet*; he implies, Either 1. That several of all Nations, far and near, should come in to serve in the War, which was made by the *Assyrians* or *Chaldeans* against *Ethiopia*, as readily, as if the Lord had by the sound of Trumpets, or the lifting up of an Ensign upon the mountains, summoned them to come in; See the Notes, chap. 5. 26. and 13. 2. Or 2. That all the Nations round about should see the *Assyrians* or *Chaldeans* returning triumphantly and in great jollity, with Colours flying and sound of Trumpets, from the conquest of *Ethiopia*; which tends to assure God's people of the certainty of this, which in regard of the strength of *Ethiopia*, might seem

seem to them impossible. Or, 3 That the judgment of God upon the *Ethiopians* should be so strange and wonderful, that all the world in a manner should ring of it; yea, and all Nations should take notice of it, and be as fully satisfied, that it was God that had brought this ruin upon them, as if they had seen the Lord lifting up an Ensign on the Mountains, and blowing a Trumpet, by way of gathering his Armies, and leading them on against that people.

Ver. 4. *For so the Lord said unto me, I will take my rest, &c.* That is, I will sit quietly in my house, and not interpose my self to hinder or cross the proceedings of my peoples enemies. The Lord speaks here of himself after the manner of man, *I will take my rest, and I will consider in my dwelling-place*, that is, in my Temple, the place which I have chosen for my settled habitation, *Psal. 132. 13, 14.* Or rather in Heaven, *my set dwelling*, as it is here called in the Hebrew, I will sit quietly, and only from thence behold and consider what is done upon earth. Divers of our best Expositors hold, that the drift of this verse is merely to assure the *Jews*, That in the midst of the confusions that should be amongst them, and the Heathen Nations round about them, God would take care to bless, and cheer up and prosper them. The Prophet, say they, having threatened destruction to the *Ethiopians* and their Associates in the foregoing verses, (to which he returns again in the verse after this) in this verse he interposeth a promise concerning the care that he would take of his people, in the midst of these confusions. *I will take my rest, and I will consider in my dwelling place*; As if he had said, I will indeed for a time sit still and take my rest in my dwelling-place, as if I minded not what the Enemy intended and did against my people; I will suffer the *Assyrian* to go on in subduing many Nations, and to invade and waste *Judea*, yea to go up to the besieging of *Jerusalem*; and when the *Ethiopians* and their Associates shall raise up Forces to withstand the *Assyrians* and to aid *Judea*, I will suffer the *Assyrians* to vanquish and destroy these Auxiliary Forces, that were coming in to the aid of my people, and will only look on as a Spectator of that bloody Tragedy: But in the mean season I will in my dwelling-place consider of what I see done; when the *Assyrians* after this conquest of the *Ethiopians* come flying upon the *Jews*, I will take notice of their doings and their rage, (as it is said, 2 Kin. 19. 27. *I know thy abode, and thy going out, and thy coming in, and thy rage against me*) and I will consider of the danger of my people and my dwelling-place in *Jerusalem*, and what is fit to be done, that so though I do not presently exert my power in driving away the *Assyrians*, yet I may seasonably secure my people and my dwelling-place, and not suffer my self to be dispossessed thereof by the *Assyrian*. And then to shew what should be the effect of his provident care over his people, even when he seemed to sit still and not to mind them, he adds those last words, *I will consider in my dwelling-place like a clear heat upon herbs*, (or, *after-rain*) and like a Cloud of dew in the heat of harvest; That is, as the heat of the Sun shining upon herbs in a clear day, or after rain doth refresh the herbs, and cause them to spring up and flourish very sweetly; and as a shadowy cloud, that doth not pour down hurtful showers of rain, but only distil a cooling dew, doth comfortably allay the

extremity of Harvest heat, and so doth refresh not the Husbandman only, but the Corn also, and make it the more flowry; so the Lord's provident care over his people will at last manifest it self by shining comfortably on them, when arising from his rest, he shall destroy the *Affrians*, and so by a timely deliverance shall revive and refresh them, after all their fears and dangers by reason of the heat of their Enemies Invasion. And some think too, that there may be an Allusion in the words, to that Pillar of a Cloud and Fire, that went before the *Israelites* in the Wilderness; for which see the Note, Chap. 4. 5. Thus, I say, divers learned Expositors understand this verse, as inserted merely for the comfort of the *Jews*, by setting forth the care that God would take of them, even whilst he seemed not to mind them; but to suffer the enemy to go on as they pleased. And therefore also some do read the foregoing words, as it is in the Margin; not, *I will consider in my dwelling-place*; but, *I will regard my set dwelling*; that is, *I will however take care for Zion*. But because the Prophet seems clearly to intend the same thing in this and the two following verses, I conceive it is better understood by others; Either 1. Of the *Ethiopians* and their Confederates, that whilst they mustered great Forces, and went out with great Pride and Confidence against the *Affrians*, God would sit still, and seem to shine favourably from his dwelling-place upon them, *Like a clear heat upon herbs, and like a cloud of dew in the heat of harvest*, till thereby they became ripe for that destruction, when the *Affrians* overthrew them, and made such a dreadful slaughter amongst them. Or else, 2. Of the *Affrians*, that when they invaded the Land of *Israel*, God would not presently oppose them, but would rather be unto them *like a clear heat upon herbs, and like a cloud of dew in the heat of harvest*, which are the ordinary means whereby the Corn and other Fruits of the earth are cherished, and that cause them to prosper and flourish, and hasten the ripening of them: And so the meaning is, That God would suffer them to go on prosperously and successfully (as they did in their vanquishing the *Ethiopians*, that were coming in to the aid of *Judea*) and with a great deal of triumphant joy to proceed in their intended design for the subduing of *Jerusalem*; and yet after all this would suddenly cut them off. I know that divers Expositors do understand this last clause, *I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest*, of Gods destroying the *Ethiopians*, or *Affrians*; to wit, that God would be unto them as a torrid heat, that scorched and parcheth herbs; or as those Dews, that in Harvest-time do rot and blast the corn. But I see no probable ground for this Exposition. The drift of the words is rather to shew, that even when God seems to sit still in his dwelling-place, as if he minded not the Government of the world, nor what became of his people; yea whilst he seems to shine favourably upon his and his peoples enemies, yet even then by the secret working of his Providence, he makes way to their ruin, and doth only ripen them for destruction.

Ver. 5. *For afore the harvest, &c.*] Under Harvest the Vintage is here also comprehended, as before, Chap. 17. 11. because they usually are together: *when the bud is perfect*, that is, when the bud, that first appears, is become a perfect, but a green grape; and the *soure grape is ripening in the flowre*, that is, when

when the grapes, that are grown out of the flower, and are yet *sour*, begin to ripen; to wit, when the Harvest or Vintage is nigh at hand; *He shall cut off the sprigs with pruning books, and take away and cut down the branches*; that is, he shall cut down both the smaller twigs, and the greater boughs or branches, together with the green grapes growing thereon. Now some understand this of the *Assyrian*, to wit, that when he had vanquished the *Ethiopians*, and thereupon should begin to think, that his design for the taking of *Jerusalem* did ripen apace, as making full account that it was in a manner his own, and that he should reap a rich harvest of all his labours, on a sudden the Lord should mow down his mighty Army, both Captains and common Soldiers, *2 Kin. 19. 35.* and so all his endeavours should be frustrate before they came to maturity. But rather this is spoken of the *Ethiopians*, whose destruction is set forth all along in this Chapter, and that as an effect of that which the Prophet had said in the foregoing verse, concerning the Lords taking his rest in his dwelling-place, and suffering the *Ethiopians* to prosper, yea his seeming to shine favourably upon them; namely, that when they had raised a great Army to beat off the *Assyrians*, and were gone forth with great assurance of breaking them in pieces, before they had effected what they intended, they should be cut down and destroyed by the *Assyrians*, great and small, fathers and children, even as when the sprigs and greater branches of a Vine are lopped in the prime of her pride, when she was full of grapes, but green and not fit to be eaten. The same thing therefore that was said in the foregoing verse, is here asserted again under other Figurative expressions, to wit, That God doth not always cut off his enemies presently, but suffers them to flourish for a time; yet afterward when their hopes are greatest of bringing their Designs to perfection, he suddenly heweth down both them and their Posterity. But indeed some understand this here of the destruction that was brought upon the *Ethiopians* by the *Babylonians*.

Ver. 6. *They shall be left together unto the fowls of the mountains, and to the beasts of the earth, &c.* That is, Those Vine-sprigs and branches mentioned in the foregoing verse, with the branches of unripe grapes thereon, being cut down and cast away, shall be left lying on heaps together, for the fowls that usually breed and abide on the Mountains, to feed on, and for the beasts of the field to browse on: *And the fowls shall summer upon them, and all the beasts of the earth shall winter upon them*, that is, both the fowls and beasts shall abide on them, as finding harbour and food there, all the year long, both Summer and Winter. Now this some understand of the wealth of the land, or the people therein still abiding, being left as a prey to their Conquerors and new Lords, or to Thieves and Robbers, as it usually falls out in Countries that have been lately subdued and wasted by the invasion of enemies. But according to the Exposition of the foregoing verse, it is better understood of the dead carcases of the *Assyrians*, say some, slain by the Angel, *2 King. 19. 35.* but rather of the *Ethiopians* slain by the *Assyrians*, (and indeed some extend it to both together) to wit, that they should be meat for Eagles, and Vulturs, and such like fowls of prey, here called Fowls of the mountains, and for the beasts of the earth, and that for a whole year together, by reason of the multitudes of those that shall

be slain, and that there shall be none left to bury them, which is implied in those last words, *And the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.*

Ver. 7. *In that time shall the present be brought unto the Lord of hosts, of a people scattered and peeled, &c.* According to the Exposition before given of the second verse, to which the Prophet doth here clearly allude, we must certainly understand this also: 1. They that hold, that it is the *Assyrians*, that are there called, *A Nation scattered and peeled, &c.* do accordingly understand these words thus, That at that time when the *Assyrians* should be destroyed by the Angel of the Lord, (as they conceived is foretold in the foregoing verses) from the spoil of that their ruined Army, who should then indeed be a *people scattered and peeled*, the *Jews* should bring Presents to the Lord at Zion. See the Note, *Psal.* 76. 11. Again, 2. They that say, that by a *Nation scattered and peeled, &c.* is meant the *Jews*, do likewise understand this place of them, to wit, thus; Either, 1. That they that were looked upon with pity and contempt, as a *people scattered and peeled*, when they should see, that though the *Ethiopians* were destroyed by the *Assyrians*, on whose help they had vainly relied, yet the Lord had miraculously delivered them from their proud enemies, should thereupon go with a Present of Praise and Thanksgiving, Sacrifices, and other Gifts and Offerings, unto the dwelling-place of God in Zion. Or else, 2. That after that time, when the Lord had destroyed the *Ethiopians* and *Assyrians*, a remnant of God's people, then indeed a *scattered and peeled people*, should by Cyrus be sent home out of *Babylon* with many rich Gifts, and so should be brought as a Present to the Lord at Mount Zion. But 3. Because the whole Argument of this Chapter is concerning the *Ethiopians*, therefore it seems more probable, that as before, verse 2. so here also they are *The people scattered and peeled, &c.* of whom the Prophet here speaks, foretelling, that after all these ruins and calamities from this people, or of this people, there should be a present brought unto the Lord of Hosts at Zion; The meaning whereof is, either that many of the *Ethiopians* should by the *Jews*, that lived amongst them, be brought to embrace their Faith and Religion, (even before the coming of Christ into the world) and so should bring Gifts to the Temple at *Jerusalem*, and worship the true God there, as the *Ethiopian* Eunuch did, *Act.* 8. 27. Or else, that in the days of the Gospel they should embrace the Christian Faith, and so should be brought in as a present to God, joyning themselves to the Church of Christ, whereof Zion was a Type; the first fruits whereof we find accomplished in the conversion of that noble *Ethiopian* before-mentioned. And thus this Prophecy seems to be the same with that, *Zeph.* 3. 10. *From beyond the rivers of Ethiopia, my Suppliants, even the daughter of my dispersed shall bring mine offering.* See also the Notes, *Psal.* 68. 31. and 72. 10.

CHAP. XIX.

VERSE I.

THE *barden of Egypt, &c.*] See the Notes, Chap. 13. 1. and 2 *King*. 2. 15. Because the *Egyptians* joyned with the *Ethiopians* against the *Assyrians*, by way of aiding the *Jews*, therefore the Prophet, having in the foregoing Chapter foretold the ruin of the *Ethiopians*, here he also prophesieth against the *Egyptians* their Associates; and that still to shew the *Jews* their folly, in relying so much upon these Nations. *Behold*, (he speaketh as of a thing that was presently to come to pass; and he speaks of God, as of a King that with his Troops of Horse breaks in upon an enemies Country) *the Lord rideth upon a swift cloud, and shall come into Egypt.* As for this expression of his riding upon a swift cloud, (for which see also the Notes, 2 *Sam*. 22. 11, 12. *Psal*. 68. 3. and 104. 3.) It is to imply, that he should break in upon *Egypt*, like a violent Storm, suddenly, speedily, and irresistibly: For how could their walls and bulwarks keep out him, that from the clouds would break in upon them? Nor is it improbable, which some think, that this expression of a stormy Cloud, is the rather used also, because in *Egypt*, where they have no rain, *Zach*. 14. 18. Clouds were very unusual, and so the more dreadful. All which is doubtless meant of the *Assyrians* invading *Egypt* under *Sennacherib*, (and some say the *Babylonians* under *Nebuchadnezzar*) with Armies that should overshadow the land like a cloud.

And the Idols of Egypt shall be moved at his presence, &c.] That is, Their Vanity shall be discovered, in that they shall not be able to help the people. See the Note, *Exod*. 12. 12. Or they shall be broken down and dashed in pieces, and carried away by the Conquerors into Captivity, as our Prophet speaks, Chap. 46. 1, 2. Yea, and the meaning may be too, that the Devils, that were worshipped in these Idols, should tremble at the great discovery of God's indignation against them. *And the heart of Egypt shall melt in the midst of it*; That is, The courage and strength of the Inhabitants of the Land shall fail, even where they might think themselves surest and safest. See the Notes, *Josh*. 7. 5. and *Psal*. 22. 14.

Ver. 2. *And I will set the Egyptians against the Egyptians, &c.*] That is, I will order it so, that they shall break out into Civil War amongst themselves: *And they shall fight every one against his brother, and every one against his neighbour*: See the Notes before, Chap. 9. 19, 20. *City against City, and Kingdom against Kingdom*; where by Kingdoms are meant the several Provinces whereinto *Egypt* was divided. Now this, some say, was accomplished, when after the death of *Sethon*, Civil Wars arising amongst them, *Egypt* was divided into

twelve Kingdoms; and then afterwards upon new dissensions, *Psammitichus*, one of their new Kings, being cast out by the rest, by the help of his Friends, and the aid of foreign Forces which he called in, he vanquished his enemies, and brought all *Egypt* under his sole dominion: For this, they say, was about the end of *Hexekiah's*, or the beginning of *Manasseh's* reign. But now others think, that this is meant of those Tumults and Dissensions that arose in *Egypt*, when the *Assyrians* had vanquished that huge Army of the *Ethiopians*, and *Egyptians* their Associates, which *Tirrakab* King of *Ethiopia* had led out against them; for, say they, the *Assyrians* by the advantage of this Victory being likely to invade and subdue *Egypt*, the *Egyptians* hereupon fell into intestine Combustions among themselves; some of them standing for the submitting of themselves to the dominion of the *Assyrian* King, and others opposing this with all their power. But indeed, what the cause was of the Civil Wars here threatened, is altogether uncertain..

Ver. 3. *And the spirit of Egypt shall fail in the midst thereof, &c*] That is, say some, the *Egyptians* shall become as dead men, void of life: Or, say others, their strength or courage within them shall fail them. But I rather take the meaning to be, that their understanding and wisdom should fail them, (for the failing of their courage was spoken of before, ver. 1.) and see also the Note, *Prov. 15. 13.* And hereto agrees that which followeth, *And I will destroy the counsel thereof*; that is, I will bereave them of all ability to advise what should be done for the securing of themselves, or their State; they shall be in their astonishment like so many fools or mad-men, not knowing which way to turn themselves. See the Notes, *Job 5. 17, 20, 24.* Or, All their consultations shall come to nothing. And indeed the more observable that is which is here threatened, because the *Egyptians* in those times were highly conceited of themselves for their great Learning and Wisdom, and were indeed for these things mightily admired throughout the world. That which is translated in our Bibles, *And the spirit of Egypt shall fail in the midst thereof*, is in the Hebrew, *And the spirit of Egypt shall be emptied in the midst thereof*; as if the Prophet had said, All their Wit and Understanding shall be drained out. And herein there may be an Allusion to their folly in draining away the waters of the river *Nilus*; whereof some think the Prophet speaks afterward, ver. 5, 6.

And they shall seek to the Idols, &c] To wit, by praying to them: See the Note before, Chap. 15. 2. Or, by asking counsel at the Oracles they had there; according to that which followeth, *And to the Charmers, and to them that have Familiar Spirits, and to the Wizards*; For which see the Note, Chap. 8. 19. And this is added as a clear evidence, how void of wisdom and counsel they should be, in that not knowing what to do, they should thus run from one vain means to another, as men that were indeed at their wits end.

Ver. 4. *And the Egyptians will I give over into the hand of a cruel Lord, &c*] It is in the Hebrew, *Lords*; which therefore many understand of those twelve Lords, that after the death of *Sethon* divided the Kingdom of *Egypt* into twelve petty Kingdoms, and did each of them in their several Dominions by causeless huge Taxes, and their civil Broils amongst themselves, mightily oppress the people. And accordingly the next clause *And a fierce King shall rule over them*, they under-

understand of *Psammichus*, who at last subdued them all, and tyrannized cruelly over the whole Land; of which see the Note before, ver. 2. But now many again understand both the one and the other, of foreign Kings, that often vanquished the *Egyptians*, and made slaves of them, and sometimes subdued the Land. Thus some think the *Affrian* to be the cruel Lord, and the fierce King here intended, according to that which is said in the following Chapter, ver. 4. *So shall the King of Assyria lead away the Egyptians prisoners; and others think it is meant of Nebuchadnezzar, King of Babylon, who, amongst other Nations, did at last subdue and cruelly waste the whole Land of Egypt, according to that which we find often foretold by the Prophets, as in Jer. 46. 26. where God saith, of the Egyptians, I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar, &c. And Ezek. 29. 19. Behold, I will give the Land of Egypt unto Nebuchadnezzar, King of Babylon, &c.* And indeed we may the rather think, that this is here intended, because the expression here used in the Hebrew, seems to imply a total and perfect subduing of *Egypt*, which was effected by *Nebuchadnezzar*. *And the Egyptians will I shut up into the band of a cruel Lord; That is, I will give them up so absolutely into his power, that he shall mightily oppress them, and they shall be no way able to shake off his yoke, or to rescue themselves out of their bondage.* Yea some hold, that all the several evils before-mentioned, that came upon the *Egyptians*, may be here included. For, say they, the drift of this Prophecy being to shew the Folly of the *Jews* in relying so much upon *Egypt*, (which they did even to the reign of the Sons of *Josiah*) the Prophet doth accordingly foretel, what a succession of sad times were coming upon *Egypt*, wherein they should not be able to secure themselves, and much less to help the *Jews*.

Ver. 5. *And the waters shall fail from the Sea, &c.* By the Sea here some understand the River *Nilus*, because the *Hebrews* call all great waters, Seas) and so they make it the same with that which followeth; *And the river*, (that is *Nilus*, see the Note, Chap. 11. 15.) *shall be wasted and dried up.* But others again understand it, as the words do plainly seem to import, the first clause of the sinking or failing of the waters of the Sea, and the second of the drying up of the waters of *Nilus*. But what was the failing of the waters of the Sea and *Nilus*, that is here threatened? I answer, 1. It may be understood to be only Figuratively and Hyperbolically spoken. Because, say some, the *Egyptians* thought the Sea and *Nilus* such a sure defence unto their Country, that there was no fear of their being invaded by foreign Enemies: therefore by the expression here used, the Prophet would imply, that these should be no defence to them, but that the *Affrians* (or *Chaldeans*) should break in upon them, as easily as if the waters of the Sea, and the river *Nilus*, were dried up. Or, say others, because the wealth and plenty of *Egypt* did much depend upon their Traffique by Sea, and upon the overflowings of *Nilus*, which instead of rain, watered their grounds; and by such slimy stuff, as it brought down with it, made the Soyl exceeding fruitful: Therefore by this expression the Prophet intimates, that partly by their Civil Wars, and partly by the invasion of Foreign Enemies, *Egypt* should be brought into as poor, and forlorn, and miserable a condition, as if the waters should fail from the Sea, and the river *Nilus* should

should be waſted and dried up; ſee the Note, 2 King. 19. 24. But 2. it may be underſtood Literally; as namely, either 1. of a great drought that God ſhould bring upon *Egypt*, whereby, and that eſpecially by the low ebb that ſhould be in the river *Nilus*, there ſhould be a fore Dearth and Famine all over the land. Or, 2. of that great check that was given to the overflowing of *Nilus*, and the manifold detriment which thereby redounded to the whole land, when thoſe twelve Kings of *Egypt*, mentioned in the foregoing verſe, drained the river in ſeveral places, and by ſeveral channels, for the more conveniency of their building thoſe two huge Pyramids, and a Labyrinth not far from them, (which were in after-times for their bigneſs and workmanſhip the wonder of the world) and ſome ſay too for the making of that vaſt Lake, called the Lake of *Moeris*, or *Meroe*; all which they did merely to ſatiſfie their own Luſt and Ambition, mightily thereby oppreſſing the people, whom they employed in theſe ſtupendious works, and impoveriſhing the land in many regards; by weakning the river ſo, that it could not overflow the Country, as it had formerly done. And this indeed ſuits well with the deſcription given us in the following verſes, of the manifold miſchiefs which *Egypt* underwent by the failing of their waters.

Ver. 6. *And they ſhall turn the rivers far away, &c.*] That is, The ſeven ſtreams of *Nilus*, ſee the Note, Chap. 11. 15. Or rather, the brooks or water-courſes drawn from thence. It is ſpoken of thoſe that by draining the river had been the cauſe of the failing of the waters, mentioned in the foregoing verſe. And this expreſſion of turning the rivers far away, as if they minded them not, ſeems to imply their ſlighting and diſregarding the common good of the land, in the overflowings of *Nilus*: *And the brooks of defence ſhall be emptied and dried up*; That is, The brooks or rivers drawn out of *Nilus*, which were a great defence to *Egypt*, or which were purpoſely drawn out for the environing and defending many of their Cities and ſtrong Holds; or the brooks which were defended or kept in with ſtrong banks. The meaning is, that the brooks of *Nilus* ſhould be dried up, where they were wideſt and deepeſt, and where the river ran with the ſtrongeſt ſtream. *The reeds and flags ſhall wither*; to wit, for want of moiſture. And theſe are the rather mentioned, becauſe the *Egyptians* did many ways make great uſe of them; for of theſe they made darts, mats for their beds, weeles for their fiſhing, baſkets, and many ſuch things; yea their boats and barks. See the Note before, Chap. 18. 1.

Ver. 7. *The Paper-reeds by the brooks, by the mouth of the brooks, &c.*] By *Paper-reeds* here are meant reeds, of whoſe rind or ſkin they made Paper, which was a great commodity in *Egypt* in thoſe days; and by *the mouth of the brooks* is meant, the bank or brink of the brooks, where theſe canes or reeds uſed to grow. For it ſeems not ſo probable which ſome ſay, that by *the mouth of the brooks* ſhould be meant the Fountain or Spring-head of the river *Nilus*, at which the waters iſſued out as at a mouth (which was not in *Egypt*); or thoſe paſſages, where the water of the river did firſt enter and diſgorge itſelf into thoſe channels and water-courſes that were drawn from thence; and that becauſe the Prophet's aim is to ſhew, that all things ſhould wither all the land over, even in thoſe places which lay cloſe to the banks or brinks of thoſe brooks, that were

were drawn from the river, which used to be the most fruitful places; according to that which follows, *And every thing sown by the brooks shall wither, be driven away, and be no more*; whereby is meant, that as those things that grew of themselves, so those things also that were set or sown, should wither and utterly perish, even in the most fertile places. Yet some, I know, understand this of the Spoil that should be made of those things by the rage of war.

Ver. 8. *The Fishers also shall mourn, &c.*] Because the Egyptians fed much on fish, wherewith that Country abounded, (and the more, by reason they did superstitiously forbear the killing and eating of many sorts of beasts) whence was that of the Israelites, Numb. 11. 5. *We remember the fish we did eat in Egypt freely*; and so many lived on the trade of fishing: Therefore it is said, that they should mourn, to wit, because their Trade would be quite marred, the fish dying for want of water: *And all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish*; to wit, as pining away for grief, when they should see their way of getting a livelihood quite decayed and brought to nothing.

Ver. 9. *Moreover, they that work in fine flax, and they that weave net-works (or, white works) shall be confounded.*] That is, They shall be ashamed and overwhelmed with vexation, to see their Trade quite lost, for want of materials to work upon; fine yarn and fine linnen were of the principal commodities of Egypt, whence is that of the Harlot, Prov. 7. 16. *I have deckt my bed with fine linnen of Egypt*; See also the Note, 1 King. 10. 28. And therefore the better to set forth, how their land should be impoverished by the failing of their waters, this also is added, that they should want materials for the making of these things, which were their chief traffique in foreign parts. Indeed, because in the foregoing verse the Prophet had spoken of the mourning of their fishermen, some hold that by *net-works* here are meant nets for fishing. But because *fine flax* is here forementioned, as the stuff whereof these *net-works* were made, it is more probably thought, that hereby is meant pure white linnen-cloth, or garments woven or wrought net-wise, See the Note, Chap. 3. 18.

Ver. 10. *And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.*] This place is very differently rendered by Interpreters, and thereupon several different Expositions are given of it. The words which we translate, *in the purposes thereof*, are in the Hebrew, *in the foundations thereof*. And so in the latter clause, those words which we translate *ponds for fish*, are in the Original, *ponds of the soul*, or, *of souls*: Whereby some think is meant, not ponds of living things, or *ponds of fish*, (as it is best rendered in our Translation) but ponds made for delight and pleasure. Now they that thus render the words of this verse, do accordingly understand it of the great task imposed upon the Egyptians by those twelve Tyrants, that had divided the land amongst them, in digging and making that huge Lake of Moeris, or Meroe, (mentioned before in the Note, ver. 5.) which was three thousand and six hundred Furlongs in compass, and in making channels and water-courses for the conveying of the waters of Nilus into the said Lake. And the meaning of

of the place they would have to be this, That the poor people of the Land that were employed in making these huge works, meely for the delight and pleasure of their great Lords, should be *broken in the foundations thereof*; that is, multitudes of them should miserably perish, being slain and broken to pieces by the falling down of the foundations of the earth upon them. But now in our translation, that which is in the *Hebrew*, in the *foundations thereof*, is rendered in the *purposes thereof*; because projects or purposes are the foundation of action. And the words being read thus, as they are in our Bibles, *And they shall be broken in the purposes thereof, all that make sluices and ponds for fish*, the meaning must needs be, either 1. That those that lived by the fish of *Nilus*; and to that end made ponds to keep fish in, and sluices to let the waters of *Nilus* into those ponds, should be miserably broken and undone by the purposes and projects of *Egypt*, and the Lords thereof, in draining the River *Nilus*, as is before said; whereupon there should follow such a failing of the waters, to the marring of their Trade of fish: or by their own purposes, in advancing those to be their Kings that should so miserably oppress them: Or else, 2. That they should be broken in their purposes and projects for the great gain they expected to make of the fish they resolved to have always in a readiness in the ponds they digged for that purpose, and that because by the failing of the waters they would be disappointed of their hopes. As before he shewed, *ver. 8.* that there should be no catching of fish; so here, that there should be no keeping of fish in the dams and ponds, which to this end they had prepared.

Ver. 11. Surely, &c.] Here the Prophet doth again return, farther to set forth that which he had said before, *ver. 3.* concerning the Lords insatuating the *Egyptians*; for which see the Note there. *Surely the Princes of Zoan are fools*; and *Zoan* was one of the Royal Cities of the *Egyptians*, see the Note, *Psal. 78.* 12. It is as if he had said, Let them think never so highly of themselves, and let others admire them never so much for their great wisdom, yet surely they are fools. Yea, not only their Princes and Nobles are fools, but even the wisest of their Counsellors also (whereas those that are eminent above others for wisdom, are usually chosen to be of a Kings Privy-Council): And therefore is that added, *the counsel of the wise counsel'ors of Pharaoh is become brutish*: by their sortish doings they carry themselves more like brute beasts than understanding men. And this he chargerh them with, to imply, 1. That their Land was like to be impoverished and destroyed, not so much by the invasion and power of foreign Enemies, as by their own foolish Counsels, and by the silly and unadvised designs which they put their Kings upon, or wherein they flattered them, and soothed them up. 2. That now they were in danger, they were neither able to foresee, nor to prevent the ruin that was coming upon them. And 3. That being unable to do any thing that might procure Gods favour, which only could tend to true happiness, their wisdom in all other regards was no better than folly. *How say ye unto Pharaoh, I am the son of the wise, the son of ancient Kings*? This the Prophet speaks to the Princes and Counsellors of the King of *Egypt*; and some would restrain it to *Sithen*, a foolish King, who they say, was invaded by the *Assyrian* in the days of *Hezekiah*; and others to *Psammetichus*, under whose tyranny much of the calamities here threatned came upon

upon Egypt. But it is better, I think, to understand it of their Kings in general. However, either it may be taken as an expression of the way, how they flattered their King, labouring thereby to puff him up with a vain conceit of his own eminent wisdom, and of the antiquity of his stock, drawn down by a continued line through many generations; *How say ye unto Pharaoh, I am the son of the wise, the son of ancient Kings?* That is, why do ye prefer this form of glorying to him? Why do ye persuade him to say thus of himself, as if because of this he must needs be well instructed; or as if Wisdom, together with his Regal Power, were his by inheritance, and that therefore there was no cause why he should fear any foreign Power? Or else it may be taken, as spoken to their King by way of vaunting of their own great Wisdom, thereby commending themselves to him, that they might procure the greater respect to their counsel; *How say ye unto Pharaoh?* That is, with what face can you that are Pharaoh's Princes and Counsellors, say every one of you to him in a boasting way, *I am the son of the wise, the son of ancient Kings?* That is, I have been the Scholar of wise men (as those that were trained up in the Schools of the Prophets, were called *the sons of the Prophets*; see the Note 1 Kings 20. 35.) or literally, I am descended from wise men and ancient Kings, because the Egyptians boasted much of their great Learning, as if all Nations had received the knowledge they had in all Arts and Sciences from them; and likewise of the antiquity of their Nation and Kingdom, that they were many thousand years before any other People (which they grounded upon this pretence, that Egypt, where there was no rain, was not drowned, as the rest of the world was, in the general deluge); and because the ancient Kings of those Eastern Countries, were men of eminent Wisdom and Learning, and had left many Monuments thereof behind them, and that especially for Magick and Divination; and so others in after-times professed themselves their Scholars, or that they were of their Families; therefore the Prophet derides them for their vain boastings, *How say ye unto Pharaoh, I am the son of the wise?* &c. as if he should have said, Why do ye brag thus, as if you were sure to defend the Kingdom by your Wisdom, whereas the event will indeed be, that you will destroy it by your foolish counsels?

Ver. 12. *Where are they?* &c.] This the Prophet speaks to the King of Egypt, by way of insulting over him. *Where are they?* That is, they that boasted themselves to be the Sons of the wise, and of ancient Kings? Ver. 11. *Where are thy wise men?* That is, thy wise Counsellors, thy Wizzards and Diviners, that pretend to so much skill in foretelling future things? What is become of these men now? Why do they not appear in this time of thy great danger? *And let them tell thee now;* that is, As becomes wise and faithful Counsellors, let them advise thee of the evil that is coming upon thee, and what thou shouldst do to prevent it: *And let them know what the Lord of Hosts hath purposed upon Egypt;* that is, let them see if they can find out, and so tell thee, what God hath determined to do unto Egypt.

Ver. 13. *The Princes of Zoan are become fools, and the Princes of Noph are deceived,* &c.] See the Note before, ver. 11. This Noph was another of Egypt's Chief and Royal Cities, the same that is elsewhere called in the Hebrew *Moph*, Hof. 9. 6. Where by our Translators it is rendered *Memphis*, as it is

commonly called by profane Writers, near unto which the Pyramids were built, according to that of the Poet, *Barbara pyramidum stat miracula Memphis*; And it is thought to be the same, that at this time is called *Grand-Cairo*. Now having said that the Princes of this City were deceived, to wit, by the proud and high conceit which they had of themselves, or by the just Judgment of God upon them, he adds, *They have also seduced Egypt*; that is, the people of Egypt by their Flatteries and foolish Counsels, and false Predictions of peace and prosperity, yea by their not foretelling the calamities that were coming upon them: *Even they that are the stay of the Tribes thereof*; that is, of the several Provinces or Precincts of Egypt; for the Prophet in calling them *Tribes*, speaks only after the language and custom of his own Country. It is in the Hebrew, *Even the corners of the tribes thereof*; that is, say some, all Egypt from one end to the other: Or rather, the Princes thereof. And that which is intended seems to be, that the Princes of *Zaan* and *Noph*, that were by their place to have been the support and glory of Egypt, as the corner-stones are the supports and beauty of a building, were the men that had deceived and destroyed the land. See the Notes, *Psal.* 118. 22. and *Job* 38. 6.

Ver. 14. *The Lord hath mingled a perverse spirit in the midst thereof, &c.* It is in the Hebrew, *a spirit of perversities*; that is, an erring, foolish, giddy mind or spirit, carrying them away into crooked and cross counsels and courses, and putting them upon doing things contrary to all reason, and to what they intended, tending to the ruin of their State, which they thought to advance. In the Phrase here used, *The Lord hath mingled a perverse spirit*; there seems to be an Allusion to the mingling, preparing, or giving to men a cup of Wine or strong Liquor (see the Notes, *Chap.* 5. 22. and *Prov.* 9. 2.) whereinto something is put that makes men giddy-headed, or outrageous and mad. And indeed the Judgments of God upon wicked men are often compared hereto in the Scripture, see the Notes, *Job* 21. 20. *Psal.* 60. 3. and 75. 8. And thence it followeth here, *And they have caused Egypt to err in every work thereof*; That is, to mistake and act foolishly in every thing they do; as a drunken man staggereth in his vomit; that is, as a man that staggereth, that is so extremely drunk, that he goes up and down vomiting as he goeth; or as a man tumbles about in his vomit. As the more such a man rowls himself in his vomit, the more he is defiled; so the more bustling they shall make, the worse and worse their condition should still be. The meaning of all is, That it was no wonder, though the wise men of Egypt should thus play the fools, because the Lord should inebriate them.

Ver. 15. *Neither shall there be any work for Egypt, which the head or tail, branch or rush may do.* That is, Neither the King nor his Wizzards, neither high nor low shall be able to advise or do any thing, or at least to effect any thing intended or desired, that may be any advantage to them, to save or help them. See the Notes, *Chap.* 9. 14. 15.

Ver. 16. *In that day shall Egypt be like unto women, &c.* That is, the Egyptians shall be fearful and faint-hearted; see the Note above, ver. 1. and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it: That is, because the Lord God, whose wrath and power is irre-

irreconcilable, shall by raising up the *Affrians* to invade them, invade *Egypt*, and as it were, takenen made *Prophets*, for the *Lord*, *Exod. 14. 25.* In the execution of the *Lord* shaking his hand over it, there seems to be an allusion to *Moses* stretching out his hand at *God's* command over the Red Sea, for the bringing back of the waters thereof upon the *Egyptians*, whereby they were drowned and destroyed, *Exod. 14. 26, 27.*

Ver. 17. *And the Land of Judah shall be a terror unto Egypt, &c.* As if the Prophet had said, Yea, before the *Affrians* shall invade *Egypt*, when the *Egyptians* shall hear of the *Affrians* prevailing in the Land of *Judah*; and the great havock they had made there, that *Herschab* had sent the Treasures of his Kingdom and of the Temple to him, and had tendered to become his Tributary Vassal, and yet could not by all this purchase Peace from him, (concerning all which see *2 Kings 8. 13, 14.*) this shall exceedingly affright the *Egyptians*; the Land of *Judah* being thus sorely afflicted and endangered shall be a terror unto the Land of *Egypt*. 1. Because *Judea* being such a near neighbouring Country, and standing as a wall between them and the *Affrians*, the Land of *Judah* being subdued, there would be a clear way opened for the *Affrian* to enter *Egypt*, and little hope there would be that they alone should be able to withstand such a potent Enemy. 2. Because of the strict Confederacy that had often been betwixt these two States of *Egypt* and *Judea*, and the readiness of the *Egyptians* upon all occasions to help the *Jews* (see *2 Kings 17. 4.* and *18. 21.*) which might provoke the *Affrian* the more against *Egypt*. And 3. Because if God had not spared his own people, the *Egyptians* might well think that he would much less spare them. This I conceive is the true meaning of this place. And accordingly it followeth, *Every one that maketh mention thereof, shall be afraid in himself*; That is, every *Egyptian* (yea, some extend this to all other Nations) that shall have occasion to speak of the Land of *Judah*, to wit, of the miseries that are befallen that Country, shall be struck with terror; the very thinking of the place shall make them tremble; *Because of the counsel of the Lord of Hosts, which he hath determined against it*; that is, because of *God's* determinate Counsel for the destruction of the Land of *Judah*, which they shall see executed upon it: Or, because by the ruin brought upon the Land of *Judah*, they shall see that he hath determined also to destroy *Egypt*. Some I know understand this whole verse of the fear wherewith the *Egyptians* should be surprized, when they should hear how wonderfully God had destroyed the *Affrian* Army, that under *Sennacherib* had invaded *Judea*; to wit, that finding hereby what a mighty God the *Jews* had to defend them, they should not only fear the Lord; but also the people of the Lord, according to that which the *Egyptians* said of old, *Exod. 14. 25. Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians*; and that, *Deut. 28. 10. And all people of the earth shall see that thou art called by the Name of the Lord, and they shall be afraid of thee.* See also *2 Chron. 32. 23.* But the former Exposition I judge the more genuine. Yet some that understand it so, hold it is meant of the destruction brought upon the Land of *Judah* by the *Chaldeans*, not of the waste that was made therein by the *Affrians*.

Ver. 18. *In that day, &c.* That is, after these judgments have been fully executed upon Egypt, see the Note, Chap. 4. 2. *shall five cities in the land of Egypt speak the language of Canaan;* that is, the Hebrew tongue, the language which the people of God spake, that were planted by God in the Land of Canaan; which is therefore also called *the Jews language*; *Neb. 13. 24.* See the Note also, *Gen. 11. 1.* But the meaning is, that the inhabitants of certain Cities in Egypt (such as God had ordained unto life eternal) should embrace the Religion of the Jews, and become one people with them, professing the same Faith, and conversing together with them, as if they had been the same people, and spake all the same tongue (notwithstanding the deadly enmity that had formerly been between the Egyptians and the children of Israel; of which see *Gen. 43. 32.*) Yea, and that they should by their praying to God, and praising of God, and by the holiness of their speech in every regard, manifest themselves to be the people of the Holy God of Israel; according to that; *Zeph. 3. 9.* *Then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent.* As for the number of five cities here mentioned, *In that day shall five cities in the land of Egypt speak the language of Canaan;* I do not think that this is spoken with reference to the five Principalities that were formerly in the Land of Egypt; *1 Sam. 6. 4.* (for in the times the Prophet was immediately before speaking of, Egypt was divided into Twelve Kingdoms). Nor that the Prophets intent was hereby to imply, that a fifth part in five of the Cities of Egypt should embrace the Faith (which some hold), because of the following clause, *one shall be called the City of destruction.* It is only, I conceive, a certain number put for an uncertain; and that which is only intended is, that a considerable number of the Cities of Egypt should embrace the Religion of Gods people. And because he speaks of the conversion of Cities in general, this must needs be meant of their conversion to the Faith in the days of the Gospel; not of some few that might be won to embrace the Jewish Religion in the days before Christ, by those Jews that should fly into Egypt for shelter, upon occasion of any troubles that should be in the Land of Judah. And so likewise we must understand those following words, *and swear to the Lord of hosts;* to wit, that the Egyptians should, by being baptized, renounce all idolatries, and give up themselves to the service of the true God, even as Subjects are wont to take an Oath of Fealty and Allegiance to their earthly Princes, as owning the Lord to be only Omniscient God, and the Judge of the world, that will be avenged on all perjured persons, see the Note, *Psal. 63. 11.* And then for the last clause, some read it as it is in the Margin, *one shall be called the city of the sun:* and so they take the meaning to be, that the city of the sun, where there was a Temple built to the Sun, one of the chief Idols of the Heathens (which they take to be the same that is by the Greeks called *Heliopolis*), should be one of those Cities that should speak the Language of Canaan; and that the Prophet's intent is hereby to signify, that even those that were most addicted to Idolatry, should embrace the Christian Faith. But if we read it as it is in our Bibles, *One shall be called the city of destruction,* the meaning must needs be, either 1. That some few of the Cities of Egypt should refuse to embrace the Christian Faith, as many other of their Neighbour-Cities had done, and so should be esteemed by the faith-

faithful Cities, destined to eternal destruction: Or else, 1. That amongst those Cities that should *speake the language of Canaan*, there should be some few, or one particularly, that for its former horrid idolatry, or for its standing out long obdutely against the Doctrine of the Gospel, should be deemed a City near to destruction, or appointed to destruction, that should yet afterwards embrace the Truth, and become, together with the rest, the people of God:

Ver. 19. *In that day shall there be an altar to the Lord, in the midst of the land of Egypt, &c.*] That is, in the very inmost parts of the land: but see the Note, Chap. 10. 2. The meaning is, that even in Egypt they should worship the God of Israel in the spiritual Gospel-way, whereof the Altars and Sacrifices amongst the Israelites, in the time of the Law, were types and shadows; For thus it is usual in the Old Testament to speak of the worship of God in Gospel-times, under those expressions of the Rites and Ceremonies that were then in use amongst the people, as in Mal. 1. 11. *My name shall be great among the Gentiles, and in every place incense shall be offered to my name, and a pure offering.* See also Chap. 56. 7. and Joel 2. 28. And hereto agrees that which followeth, *and a pillar in the border thereof to the Lord:* That is, a pillar erected to the honour of the true God, or whereon there should be engraven, *To the Lord Jehovah;* even as it was a custom to set up pillars, as marks of the bounds of Countries and Kingdoms, whereon there used to be the Arms, or some other memorial of the Prince to whom the Country belonged. But there is doubtless an allusion in these words to the pillars which the people of God were wont to set up, as monuments and memorials of some special mercies they had there received from God, or of their worshipping of God there: See the Notes, Gen. 28. 14. Exod. 24. 4. and Josh. 24. 26, 27. So that the meaning of that which is here said, is only this, That all Egypt over; yea, in the very border and out-skirts of the Country, in the pure exercises of Gods worship, and other monuments and tokens of Christian piety, there should be such evident signs of the true Religion being settled there, that as soon as any man should enter into the land of Egypt, he should presently see, that they owned the God of Israel to be their God, and that the true Religion was professed there.

Ver. 20. *And it, &c.*] That is, That Altar (and consequently also that Pillar), set up in the land of Egypt, mentioned in the foregoing verse, *shall be for a sign and for a witness unto the Lord of hosts in the Land of Egypt:* That is, they shall be a sign, that the Egyptians do own themselves to be his peculiar people, and that he is worshipped there. And what is meant by the Altar and Pillar, is shown in the foregoing Note; to wit, the open profession they should make of their Faith, and their thankful acknowledgment of the free Grace of God, in bringing them into a state of Salvation, together with the service which they should constantly and openly yield unto God in praying to him, and praising his Name.

For they shall cry unto the Lord because of the oppressors, &c.] This is added, say some, to shew how the Egyptians came to be converted, and to own and serve the true God: and accordingly some understand this, of those spiritual oppressors, Satan, Sin and Death; to wit, that being brought to be sensible of this spiritual bondage, under which they were held, they cried unto the

Lord for deliverance; which may seem the more probable, because of that which follows, *and he shall send them a Saviour*; to wit, Jesus Christ. And again, others understand it of Tyrants that oppressed them in their outward estate; but withal hold, that this is mentioned as the occasion of their turning to the true God; to wit, that being sorely afflicted hereby, and finding no help in their Idol-Gods, they should hereby be the better fitted and prepared to turn unto the true God, when, in the Ministry of the Gospel, Grace came to be tendered unto them; whereupon that followeth, *and he shall send them a Saviour, and a great one* (that is, a great Saviour, the great God and our Saviour Jesus Christ, as the Apostle speaks, *Tit. 2. 13.*) *and he shall deliver them.* But I rather think, that this is spoken of the Egyptians after their conversion, and that this is added, to shew how those signs of their worshipping the true God should come to be every where seen amongst them (*the Altar and the Pillar* intended in the foregoing Verse); namely, because under all their oppressors they should cry unto the Lord; and their Saviour, the Lord Christ, should surely deliver them.

Ver. 21. *And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, &c.*] The same thing seems to be said here two several ways, and that because this of their being brought to the true knowledge of God, was a mercy of so great importance, even the foundation of all their bliss and happiness; yet two distinct things may be implied hereby, as 1. That God should reveal himself to the Egyptians by the preaching of the Gospel. And 2. That hereby, through the enlightning of Gods Spirit, they should effectually be brought to know the Lord; and so God that was before known only in Judea, should be now known in Egypt too. Or by the first clause may be meant, that the Egyptians should be brought to the knowledge of God; and by the second, that they should make acknowledgment of that God whom they now knew, by serving him in a Gospel-way, which is expressed figuratively in those following words, *and shall do sacrifice and oblation, &c.* for which see the foregoing Note; ver. 19.

Ver. 22. *And the Lord shall smite Egypt, he shall smite and heal it, &c.*] That is, His strokes shall not be mortal and destructive, because after he hath smitten them, he shall heal them again: Or rather, he shall smite them so, that by smiting them, he shall heal them; to wit, spiritually, by working a saving work of grace in them. And this may be meant, either of the evils above mentioned, which should be an occasion of their conversion, or of those afflictions, whereby after their conversion God should seek to reclaim them, when they went astray. And to both these may that also be referred which followeth, *and they shall return even to the Lord, and he shall be intreated of them, and shall heal them*; to wit, by delivering them out of their troubles.

Ver. 23. *In that day shall there be a high-way out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, &c.*] That is, These two Nations that had formerly been in continual hostility one against the other, shall both embrace the Christian Faith; and so then they shall be at peace, and there shall be free commerce between them, and loving communion, especially in matters of Religion. See the Notes, Chap. 11. 13, 16. *and the Egyptian*

tians shall serve with the Assyrians: that is, They shall both serve one and the same God joyntly together, with one and the same worship, after one and the same way. Yet there are some that would have this understood also of their being ready to serve one another in love, as the Apostle speaks, Gal. 5. 13.

Ver. 24. *In that day shall Israel be the third with Egypt and with Assyria, &c.* That is, A third with those, amongst whom this mutual Concord and Amity should be. The meaning is, that whereas hitherto the *Israelites* had been disjoyned from all other Nations, as being God's only peculiar people, now there should be no distinction betwix Jew and Gentile; the believing Jew should now own the *Egyptian* and *Assyrian*, (and under these all other Nations are comprehended) as the *Israel* of God, no less than themselves, and converse with them in all brotherly Love, as such. Yet I know some conceive that there is more than this intended in these words, that *Israel* shall be the third with *Egypt* and with *Assyria*; namely, That *Israel*, whose land lay between *Egypt* and *Assyria*, should come in, as it were, as a third person, to make peace between the *Egyptian* and the *Assyrian*, to wit, by bringing them to be joyned together in the profession of the same Faith under Christ their Head, as one Church and one People; so that whereas formerly *Israel* had wont to be the occasion of war between *Egypt* and *Assyria*, by imploring sometimes the aid of the *Assyrians* against the *Egyptians*, and sometimes the aid of the *Egyptians* against the *Assyrians*, now he should be a means of uniting them together in holy Love and Communion; as with themselves, so also one with another. And this indeed seems to be the more probable, because of the following words, *even a blessing in the midst of the land*. For this seems to have special respect to *Israel*, to wit, that the *Israelites* should be a blessing, that is, a means of conveying a blessing to all the Nations in the world round about them: both in regard of the *Messiah*, that was to spring from them, and because by their means the Nations should be converted and brought in to be God's people: Or, that they should be a form and pattern of blessing. For all which see the Notes, *Gen. 12. 2, 3.* and *Psal. 72. 17.* Yet I confess this last clause may be extended to all the three before-mentioned; to wit, that *Israel*, *Assyria* and *Egypt* should be a blessing in the midst of the land: That is, that they should be Nations blessed of God through Christ, whereto agrees that which followeth in the next verse.

Ver. 25. *Whom the Lord of Hosts shall bless, &c.* To wit, effectually, saying, Blessed be *Egypt*, my people, to wit, no less than *Israel* had formerly been; and *Assyria* the work of mine hands, to wit, in regard of Regeneration, God's workmanship, as such are called, *Ephes. 2. 10.* See the Note also, *Deut. 32. 6.* And *Israel* mine inheritance, that is, my chosen people, most dear to me, see the Note, *Deut. 32. 10.* But indeed some special Prerogative, belonging peculiarly to *Israel*, seems to be hereby implied; as namely, that *Israel* had been his people of old for many generations, and therefore called God's *First-born*. See the Note, *Exod. 4. 22.*

CHAP. XX.

VERSE 1.

I*N the year, &c.]* The Prophet having before denounced the Judgments that were to come upon the *Ethiopians*, Chap. 18. and the Judgments that were to come upon the *Egyptians*, Chap. 19. doth in this Chapter again joyntly together foretel the calamities that were coming upon both these Nations, and withal expresseth the time when he foretold this ; *In the year that Tartan came unto Ashdod, (when Sargon the King of Assyria sent him) and fought against Ashdod and took it.* Some think that it is *Salmanser*, who carried away the ten Tribes of *Israel* captive into *Assyria*, that is here called *Sargon*, and that he sent *Tartan* against *Ashdod*, who accordingly subdued and took it, about the fourth or fifth year of *Hezekiah*, 2 *Kin.* 18. 9, 10. And others conceive, that this *Sargon* was the Son of *Salmanser*, and Father of *Sennacherib*, and that he desiring to prosecute his Fathers designs, and to enlarge his Dominions, did invade the land of the *Philistins*, that bordered on the West upon the land of *Israel*, and beginning with *Ashdod*, besieged that (the siege whereof might last three years, as *Samaria* did, 1 *Kin.* 17. 5.) and that when the *Egyptians* and *Ethiopians* came in with great Forces to the relief of this City, they were by the *Assyrians* vanquished and carried away captives in that shameful manner, as is here afterward related. But because, 2 *Kin.* 18. 17. *Tartan* is mentioned to have been one of those three Captains, or Colonels, that were sent by *Sennacherib* to summon *Hezekiah* to render up *Jerusalem* to him ; therefore it is more generally held, that this *Sargon* was *Sennacherib*, (it being usual in those times for men to have two several names) and when he first invaded *Judea*, in the fourteenth year of *Hezekiah*, 2 *Kin.* 18. 13. he had amongst other the strong Cities of *Judah*, taken *Ashdod*, by some forces sent against it under the command of *Tartan*, (which they conceive was one of the Cities that *Hezekiah* had lately recovered out of the hands of the *Philistines*, 2 *Kin.* 18. 8.) and that in this year it was that *Isajah* was appointed to foretel the destruction of the *Egyptians* and *Ethiopians* ; which they conceive came to pass three years after (see the Note here, ver. 3.) when *Tirhakah* the *Ethiopian* came out against *Sennacherib*, being then wasting the Land of *Judea*, and was vanquished by him, 2 *Kin.* 19. 9. Thus, I say, many Expositors do judge of the time of this Prophecy. But however clear it is, that the drift of this Prophecy was more fully still to convince the *Jews*, what a folly it would be in them to rely upon the *Egyptians* and *Ethiopians* for help, that could not defend themselves from the *Assyrians*. And indeed considering how in that Invasion of *Sennacherib* the land of *Judea* was in a manner wholly subdued, (excepting only *Jerusalem*) it is most probable that the *Jews*, according to their avowed manner, began then to look after the *Egyptians*, and their Confederates the *Ethiopians*, for aid, (and there-

therefore we see that *Sennacherib* did upbraid them herewith, 2 *King* 18. 11.) and that they were much encouraged herein, when they heard that *Tiribakab* was indeed come out against the *Assyrian*, and that *Sennacherib* was already forced to send forth part of his Army out of *Judea*, to stop him in his way. So that upon this account it was necessary to convince the Jews, at this time, of their Sin and Folly, in resting with so much confidence upon these Nations.

Ver. 2. *At the same time spake the Lord by Isaiah the Son of Amoz, saying, &c.* The meaning is, That when God commanded *Isaiab* that which followeth, he did wical charge him to acquaint the people, that it was by the Lords special command that he did so. It is in the Hebrew, *The Lord spake by the hand of Isaiab*, that is, by the Ministry of *Isaiab*, as it is said, *Levit.* 8. 36. That Aaron and his Sons did, all things which the Lord commanded by the hand of Moses. Yet some think that this expression might be used with respect to the custom of the Prophets writing their Prophecies, Go and loose thy sackcloth from off thy loins; that is, The sackcloth, say some, wherewith the Prophet was clothed at that time, purposely as a token of his bewailing the Captivity of the Ten Tribes, and the dreadful calamities that he foresaw were coming upon the whole land of *Judea*, for the wickedness and stubbornness of the people left therein. And to the same purpose might that also be enjoyed which follows, and put off thy shoe from thy foot, see 2 *Sam.* 2. 30. But rather the sackcloth here mentioned was that rough hairy garment, which was the usual attire of the Prophets, See the Note 2 *Kin.* 1. 8. And why he was enjoined to put this off, is set forth in the two following verses.

And he did so, walking naked and bare-foot. That this was not done in a Vision only, as some think, is evident; because in doing this, he was to be a sign to the people, to represent in their sight the misery that was coming upon the *Egyptians* and *Ethiopians*, in whom they trusted. And that he went not up and down stark naked, the immodesty and impudency of such an act may easily convince us; but besides, had he been stark naked, what need would there have been of adding that of his going bare-foot, *Walking naked and bare-foot*? The meaning therefore must be, either that he did only put off, according to God's appointment, his Prophetical outward Garment or Mantle, which covered all his body, and went up and down only in some short close Coat, that he used to wear under that, for which see the Note, 1 *Sam.* 19. 24. Or else, that having put off his Sackcloth, he walked up and down, not only bare-footed and bare-legged, but also in such poor, ragged, torn and tattered garments, that in many places did not cover his naked body, just as Slaves and Captives used to go; thereby to represent in what a pitiful manner the *Egyptians* and *Ethiopians* should be carried away into Captivity. And though this were done only, as some think, when the Prophet went forth to foretel the miseries that were coming upon these Nations; yet we may be sure that such a spectacle, in so grave and holy a Prophet, and one that was also of Noble Descent, must needs mightily affect the people, and make them eager to enquire what the meaning thereof should be.

Ver. 3. *And the Lord said, &c.* To wit, by *Isaiab*, who by God's appointment informed the people what God intended to signify to them by that

his strange attire, *Like as my servant Isaiah hath walked naked and bare-foot three years for a sign and wonder upon Egypt and Ethiopia*; That is, say many Expositors, for a three years sign, a sign that three years after that, the *Egyptians* and *Ethiopians* should just in that manner be carried away captives; Or, that their Countries should be wasted, and they carried into Captivity for three years together. And the more clearly to express this, some think that he went out in this manner prophesying three several times, or three several days. But of this supposition there is no necessity: For as *Jeremiah's* putting a yoke upon his neck but for one day, signified a Captivity of seventy years continuance, *Jer. 27. 2.* so might *Isaiah's* going naked and bare-foot signify the Captivity of the *Egyptians* and *Ethiopians* three years after, or for three years together, though he should have done it but once. However, as the words are rendered in our Bibles, they clearly hold forth, that *Isaiah* went naked and bare-foot three years together, as is said in the foregoing Note. And indeed it is probable enough that he did so, the more to affect the people with that dreadful misery that was coming upon these Nations, upon whom they relied for help.

Ver. 4. *So shall the King of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, &c.*] To wit, *Sargon* or *Sennacherib*, see the Note before, *vers. 1.* And if this were done when he vanquished *Tirhakab* the *Ethiopian*, (which some think, as is there noted;) this sheweth that the *Egyptians* did then joyn with *Tirhakab* in that Expedition: *Young and old, naked and bare-foot, even with their buttocks uncovered to the shame of Egypt*, and so likewise of *Ethiopia*. And this is meant of their being ashamed, not only of their nakedness, but also of their former Pride and Self-confidence.

Ver. 5. *And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.*] That is, The *Jews*, or whoever else they were that had relied on these Nations for aid, shall be stricken with terror, when they shall see these their Confederates cut off, and so might expect that the *Assyrians* would now use them as they had done the other; see the Note, Chap. 19. 17. and withal they shall be ashamed of their folly in their former hope and confidence in them. And thus these Nations, that had been before the cause of their vain confidence and pride, should now become the cause of their fear and shame.

Ver. 6. *And the inhabitant of this Isle shall say in that day, &c.*] That is, The Inhabitants of *Judea*, and the Land of the *Philistines* may also be included, as being a part of the Land of *Canaan*. Several Reasons are, I know, given by Expositors, why this land should be called an *Isle*, which seem not to me to have the least probability in them; as, because *Judea* was the Lord's peculiar Inheritance, separated from the rest of the world, as an Island from the Mainland; or because it had the *Mediterranean-Sea* on the West, the *Red-Sea*, *Jordan*, the *Sea of Genesareth*, and the *Dead-Sea* on other sides of it. But indeed the most that can be probably said for this is, that it is called an *Isle*, because it bordered upon the Sea-coasts. And considering that the word here used in the Original is in several other places of Scripture used, even concerning Inland Countries; I conceive it is better rendered here, as it is in the Margin of

our Bibles, *And the inhabitants of this Country shall say in that day.* However those words, *this Isle or this Country*, seem clearly to import, that the Prophet speaks here of his own Country-men, that they should say, *Behold such is our expectation, whither we flee for help to be delivered from the King of Assyria.* As if they should have said, You see what is become of those Nations by whom we expected to be aided against the *Assyrians*; and how shall we escape? That is, If the *Assyrians* have destroyed these mighty Nations, on whom we relied; how shall we escape their fury? They that were not able to secure themselves, are no way likely to defend us. And indeed when *Sennacherib* had vanquished these their confederates, and over-run *Judea*, and was set down with a mighty Army before *Jerusalem*, the condition of the *Jews*, was desperate enough in the eye of Reason, had not God miraculously delivered them.

CHAP. XXI.

VERSE 1.

THE burden, &c.] See the Notes, Chap. 13. 1. and 2 Kings 9. 25. of *the desert of the sea*: that is, of *Chaldea* or *Babylon*, as is evident, both by the express mention that is made of *Babylon*, ver. 9. *Babylon is fallen, is fallen*; and by the naming of the Nations by whom *Babylon* was destroyed; to wit, the *Medes* and *Persians*, ver. 2. Several reasons are given by Expositors, why it is here called *the desert of the sea*; as 1. That it is called a *desert*, either 1. Because there was a great desert betwixt *Judea* and *Babylon*; and so the Prophet speaks here of *Babylon*, as with respect to the *desert*, beyond which it lay: Or 2. Because though *Babylon* was a very rich and fruitful Country, yet there was a great and a vast desert that lay between *Chaldea* and the land of *Media* and *Persia*, the inhabitants whereof were the Enemy that was to break into *Chaldea*, and to destroy *Babylon*. Or 3. rather, Because by this invasion of the *Medes* and *Persians*, which the Prophet here foretells, it was to be laid waste and desolate, and turned into a very desert: see Chap. 13. 19. 22. and so the land which had made *the world a wilderness*, was to be made a wilderness it self. And 2. That it is called *the desert of the sea*, either, 1. Figuratively, because *Babylon* was like a huge sea for the multitude of the people, and riches that were therein; a sea of wealth, all the Nations and Kingdoms under that vast Monarchy bringing in their treasures to *Babylon*, as the Rivers do all pour their waters into the Sea; as likewise with respect to the turbulent temper of that State, that was never quiet, but continually breaking forth with great rage against other Nations: and to her insatiable covetousness and ambition, being herein like the Sea, which is never full, though all the Rivers run into it, *Eccles. 1. 7.* Or else, 2. Literally; and that either with respect to the situation of *Babylon*, near to the Banks of that greater River *Euphrates*, or to the huge fens and lakes which that River

made in the land of *Chaldea* in several places, (whence is that exprellion concerning *Babylon*, Jer. 51. 13. *O thou that dwellest upon many waters*) especially after *Nitocris*, a Queen of *Chaldea*, had by diverting the river of *Euphrates*, in deep Channels digged for that purpose, winding it up and down in several places, turned a great part of the Country into a very Fen, to stop the violence of that river, when it ran right forward; or as others say, purposely to prevent the breaking in of the *Medes* and *Persians* upon *Babylon* on that side of the Country.

As whirlwinds in the South pass through, &c.] That is, As Whirlwinds, that do, usually arise suddenly in the South (called therefore *Whirlwinds of the South*, Zech. 9. 14. according to that, Job 37. 9. *Out of the South cometh the whirlwind*) do pass on with mighty violence, so that nothing can stand before them; So it cometh from the desert, from a terrible land; that is, so this burden I am now to foretel, this heavy calamity that will light upon *Babylon*, cometh from the desert, from a terrible land; which may be meant, either of that part of *Chaldea* about *Babylon*, which *Nitocris* had turned into a very Fen and desert place, by drawing *Euphrates* into it; or of that *Desert* which lay on the South, between *Chaldea*, and *Media*, and *Persia*, (through which indeed *Cyrus* was to pass with his Army.) Or else of the land it self of *Media* and *Persia*, the Northerly parts whereof were waste and mountainous, and might well be called a terrible land; because these Nations were indeed a very fierce and savage people, See Chap. 13. 17, 18. and the State of *Babylon* was very much afraid of them. That therefore, which is intended by this clause is, that as formerly the *Babylonians* had broke in like a violent Tempest upon *Judea*, so now the *Medes* and *Persians* should on a sudden from the South break in like a violent Tempest upon *Babylon*.

Ver. 2. *A grievous Vision is declared unto me, &c.*] To wit, that which he had before called *The burden of the desert of the Sea*: And this begins in the following words, wherein the Prophet relates what the Lord had said to him in the Vision, *The treacherous dealer dealeth treacherously, and the spoiler spoileth*. Now some conceive that the first branch of this, *The treacherous dealer dealeth treacherously*, is meant of the *Babylonians*; and that the next, *and the spoiler spoileth*, is meant of the *Medes* and *Persians*, who should thereby punish the treachery of the *Babylonians*. And others understand both the one and the other, of the *Medes* and *Persians*; and to shew how they dealt treacherously with the *Babylonians*, they tell us how some of the *Babylonian* Captains revolted to them, of which *Gadatas* and *Gobrias* are named, and did much help forward the taking of *Babylon*; Yea, some say, what can hardly be made good out of any History, to wit, that the *Medes* and *Persians* were not only in League with the *Babylonians* at that time when they invaded *Chaldea*, but also that they were upon a treaty of Peace with them when they took *Babylon*, and were invited by *Belshazzar* to a great Feast; and taking advantage of this, slew him, and surprized the City. But with most Expositors I rather think that this is meant of the *Babylonian*, and that it is prefixed as the cause, why those grievous things that are here foretold, were certainly to come upon him; namely, because the *Babylonian* had dealt so treacherously with God's people, and had so sorely spoiled them,

them, and so continued still to do, having the poor *Jews* in bondage amongst them; and so God would now bring other Nations upon *Babylon*, that should deal as treacherously and cruelly with them. And hereupon (as before, Chap. 13. 2. &c.) the Lord doth as it were summon the *Medes* and *Persians* to go up and besiege *Babylon*. Go up, O *Elam*; that is, O *Persian*, the inhabitants of *Elam*, which was a Province in *Persia*, of which *Sushan* was one of the Royal Cities, see *Dan*. 8. 2. (And some think the *Persian* is named first, because *Cyrus* the King of *Persia* was Commander in chief.) Besiege, O *Medes*; the expression here used seems to imply, how easily it should be done; it was but going up against them, and laying siege to the City, and it should be presently taken. And observable it is, that though it were about an hundred and seventy years ere this came to pass, yet the Prophet speaks of it, as if it were then doing, yea as if it were already done. *All the sighing thereof have I made to cease*; that is, the great sighing which *Babylon* hath caused amongst many Nations for many years together, but especially amongst mine own People, by her Oppressions and Cruelties, shall now come to an end, because *Babylon* shall now be destroyed. And thus the cause of her destruction is also implied, to wit, because she had been so savage and cruel to others, the poor captive *Jews* especially.

Ver. 3. *Therefore are my loins filled with pain, &c.*] I cannot conceive that this should be, as some think, the words of the Church, expressing her sighing, mentioned in the foregoing Verse, for the miseries she endur'd by the treachery and cruelty of the *Babylonians*. It is far more probable, which others say, That the Prophet doth here in his own person bewail the destruction, which by the Vision he had seen, he perceived was coming upon the *Babylonians*, see the Notes, Chap. 15. 5. and 16. 9. But because of those words in the following Verse, *the night of my pleasure hath been turned into fear*; I judge it far most probable, that it is *Babylon* herself that is here brought in, bewailing the sad miseries they endured when the *Medes* and *Persians* surprised that City; *pangs have taken hold upon me, as the pangs of a woman that travaileth*; see the Note, Chap. 13. 8. *I was bowed down at the hearing of it*: that is, when the tidings were brought of their marching towards us; *I was dismayed at the seeing of it*: that is, when we saw them besieging the City, or breaking in with all possible rage and cruelty upon us. And observable it is, that the Prophet useth the same expression here that is ordinarily used concerning women in travail, as when it is said of *Phinehas* his Wife, 1 *Sam*. 4. 19. that *she bowed her self, and bewailed*. See also the Note, *Job* 39. 3. And indeed of this terror of the *Babylonians* we have a notable instance in *Belshazzar's* affrightment, *Dan*. 5. 6. where it is said, that *his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another*; insomuch, that some Expositors hold, that this is spoken in the person of *Belshazzar* particularly; and that the words of *bearing* and *seeing* here mentioned, are meant of the hand-writing which he saw on the wall, and the interpretation which he heard given of it.

Ver. 4. *My heart panted, fearfulness affrighted me, &c.*] The first words, *My heart panted*, may be rendered as they are in the Margin of our Bibles, *My mind wandered*: that is, it could not rest in its place and posture: my thoughts were disturbed, and rou'd up and down, as it is usual with men under terrors, when

when they know not which way to turn themselves: *the night of my pleasure hath he turned into fear unto me*: that is, God, or the Enemy, hath turned the night which I used to long for, and delight in, because of the pleasing rest I took therein, into a time of extream fear and terror. And under this all other things may be comprehended, that used to be pleasant to them, but were now embittered by their affrightment. But most clearly was this verified in the *Babylonians*, in that fatal night wherein *Belshazzar*, being securely feasting with his Princes and Concubines, and blaspheming the God of *Israel*, the City was suddenly surpris'd, and he and his people were miserably slain, and so that night of their great Jollity was turned into a night of extreme terrour to them. And herein they were justly repaid, that suffered not the poor captive *Jews* to rest from their hard bondage, no not in the night season.

Ver. 5. *Prepare the Table, &c.*] Some Expositors would have these first words to be the words of *Belshazzar*, enjoyning his Servants to provide the Banquet, (which is meant of the Feast, *Dan. 5. 1.*) and the Watchmen in the mean season to observe from their Watch-towers what the enemy did, and heartening his Guests to eat, and drink, and be merry, without any fear of the enemy that had besieged the City. *Prepare the Table, watch in the Watch-tower, eat, drink*: and then the following words, *Arise ye Princes, and anoint the shield*, they would have to be the words of the Prophet, encouraging the *Medes* to take the advantage of this their feasting securely together, to betake themselves suddenly to their arms, and to surprize the City. But I conceive it far more probable, that all the way the Prophet relates the hard Vision he had seen; and so in these first words speaks to the *Babylonians*, *Belshazzar* and his Nobles, in an *Ironical* way deriding their stupid security, *Prepare the table, watch in the watch-tower, eat, drink*; as if he should have said, *Ay, do, make all things ready for your sumptuous Feast*; so that the Watchmen do but look out the whilst from their Watch-towers; that will be enough, do you in the mean time eat and drink freely, and be merry; and then in the next words he tells them what would be the sad conclusion of this their Jollity, *Arise ye Princes, and anoint the shield*; for this is all one as if he had said, that they would quickly hear a cry, to wit, either from the watchmen, or from the people, upon the enemies invading the City. *Arise ye Princes, and anoint the shield*; that is, *Arm, arm, ye Princes*; this is no time for feasting, the enemy is upon you; and therefore away with your cups, make ready your weapons, and stand to your arms. For by anointing the Shield, I conceive is clearly meant, the making ready of their Arms, that they might go out to battel; and that the ground of this expression is, that in those times they used to anoint their shields with Oil, when they went out to war, not only thereby to make them bright and glittering, but also that their smoothness might cause the weapons that lighted upon them to glide away, and not so easily to enter them. Yet some I know hold, that in these words the *Babylonian* Princes are advised *Ironically* to arise and make them another King, that might be a shield to them instead of *Belshazzar* that was slain; or to submit to their King *Darius*, *Dan. 5. 30, 31.* For which see the Note, *Psal. 47. 9.*

Ver.

Ver. 6. *For thus hath the Lord said unto me, &c.*] Here the Prophet proceeds farther to relate the burdensome vision, which God had revealed unto him concerning the Destruction of *Babylon*; and that to assure those to whom he spake, that what he had foretold, would certainly be (neither is there indeed any reason why we should say with some others, that this was another Vision; and so multiply Visions needlessly, when all may as well be understood of the same Vision.) *Go, set a Watchman, let him declare what he seeth.* Because when *Isaiah* foretold this Ruine of *Babylon*, there was no appearance of the least likelihood of any such thing; therefore in the Vision that he saw he was appointed to set a Watch-man upon a high Watch-Tower, that should faithfully declare what from thence he descried. And this I conceive was to imply, that though at present there was no appearance of that which he foretold, yet he had said nothing, but what as Gods Watchman, by the revelation of Gods Spirit, he had, as it were, from Heaven fore-seen coming upon the *Babylonians*; and therefore though it were seen, as that which was afar off, yet assuredly it would come to pass. And indeed upon this account, Prophets are often called Watchmen in the Scripture, as in *Ezek. 3. 17.* *Son of man, I have made thee a Watchman unto the house of Israel.* There is much arguing amongst Expositors concerning this Watchman, which *Isaiah* should set. Some think that all intended hereby, was, that he himself should, as a Watchman from his Watch-Tower descry what God would reveal to him; and this they would make good from that which followeth, ver. 10. *That which I have heard of the Lord of Hosts, the God of Israel, have I declared unto you.* Again others say, that *Isaiah* is here commanded to appoint some other Prophet, or some Son of the Prophets, as a Watchman to expect what God by Vision would reveal to him concerning this business, and faithfully to relate what he had seen. But methinks it is clear, that all this is only a relation of what *Isaiah* had seen in his Prophetical Vision, namely, that God had him set a Watchman in a Watch-Tower, that should faithfully make known what he should see. And accordingly in the following Verses, he tells us what this his Watchman did, in this his prophetical Vision, both seen and say.

Ver. 7. *And he saw a Chariot, with a couple of horsemen, a Chariot of Asses, and a Chariot of Camels, &c.*] That is, The Watchman, whom in his Vision at Gods Command he had set in a Watch-Tower. Now the sight here related, which this Watchman saw, some understand thus; that there was but one Chariot drawn by an Ass and a Camel, and therefore called a Chariot of Asses, and a Chariot of Camels, and two horsemen riding thereon; which they say, represented *Cyrus* and *Darius*. But in our Translation it seems to be clearly said, That he saw three Chariots, one drawn by Horses, whereon two horsemen rode, (besides those that were in the Chariot) or which was guided, or accompanied with a couple of horsemen; and the other two were drawn, the one by Asses, the other by Camels. And some add too, That by the couple of horsemen that accompanied the first Chariot, is meant two troops of horsemen. However, this which he saw was doubtless the Armies of the *Medes* and *Persians*, that were under the Command of *Cyrus* and *Darius*, to invade *Babylon*; and wherein there were a multitude of Horses, and Chariots, and Asses, and Camels, partly for military

tary service, and partly for the carriage of their baggage, and all manner of Provisions for their Army, which must needs be exceeding great, both in regard of the many desert places they were to march through, and the uncertain length of the siege of *Babylon*, which was so strong a City, the main thing they had in design.

And he hearkned diligently with much heed.] That is, The Watchman before mentioned, Ver. 6. proceeded to look about, and to hearken with all possible diligence, to see if he could discover any thing more, and that he might fully inform himself concerning that which he saw, as which way they bent their course, and what they intended to do. And considering that this Watchman did represent Gods Prophet, in his making known the destruction that was to come upon *Babylon*; hereby is implied, how solicitously careful he was, fully to inform the people of all that God was pleased to reveal to him.

Ver. 8. *And he cried, A Lion, &c.*] That is, The Watchman before mentioned, perceiving the military forces approaching to *Babylon*, cried out, Behold it is a Lion; And this is commonly thought to be meant of *Cyrus*, or *Darius*, who for his fierceness is compared to a Lion; as also *Ier. 50. 44.* *Behold, he shall come up like a lion.* But now the best of our Interpreters do read these words as it is in the margin of our Bibles; *And he cried as a Lion*: and the meaning they say is, That being frighted with the sight of such a potent enemy, ready to break in upon *Babylon*, he cried out with an exceeding loud voice, like the roaring of a Lion; thereby as it were to waken the sleepy *Babylonians*, and to make them sensible of the danger they were in; that so they might presently betake themselves to their Arms. Now the words that he spake with such a loud voice, are those that follow; *My Lord, I stand continually upon the Watch-Tower in the day time, and I am set in my ward whole nights.* And he began with making this profession of his constant vigilancy and faithful discharge of his trust, either to the Prophet that had set him in his Watch-Tower, or else to the Lord, who had appointed *Isaiab* to do so (See the Note before, ver. 6.) that he might the better clear himself from being any way guilty of neglect, if there came any danger to the place where he was set to watch. And how this also did imply the diligence and faithfulness of the Prophet, see in the foregoing Note.

Ver. 9. *And behold here cometh a Chariot of men, &c.*] That is, a Chariot or Chariots (taking the word collectively.) wherein men use to ride; not a Chariot or Waggon used only for carriage. Here the Watchman before mentioned, proceeds further to tell what he had discovered, (ver. 6.) concerning forces that were marching against *Babylon*. Only some conceive that he speaks here, as if he desired to make known (the more fully to set forth the certainty of *Babylens* ruine) that the forces which he had before descried a far off, were, even whilst he was speaking those few foregoing words to the Lord, drawn so nigh, that they were now, as it were breaking in upon *Babylon*. *And behold, here cometh a Chariot of men, with a couple of horsemen,* see the Note before, ver. 7. Some indeed there are that do understand these Chariots and Horsemen, seen by the Watchman, of the people of God, flying out of *Babylon* with bag and baggage. But it is far more probable, that the Prophet doth all along foretel the Destruction of *Babylon*.

And

And be answered and said, Babylon is fallen, is fallen, &c.] Some think that this is spoken by the Watchman, as giving *Babylon* for lost, upon the sight which he had seen. But because of this word (*answered*) I do rather think, that it was the man which the Watchman had seen in the Chariot, that spake this, as triumphing in the taking of *Babylon*: or, that it was the Prophet that had by Gods appointment in his Vision, set this Watchman to watch upon his Watch-Tower. But that which seems most probable, is, That it was the Lord himself that answered this; thereby making known to the Prophet what the meaning was of all this Vision which he had seen. *Babylon is fallen, is fallen*: The redoubling of the word, seems to imply, both that it should be certainly and suddenly done; as likewise what a matter of wonder and joy it would be to those that heard of it, and with what attention it was fit to be hearkened to; and all the graven Images of her gods, even those which *Belshazzar* had praised, *Dan. 5. 4. be both broken unto the ground*; to wit, God, or the Enemy which God had brought upon them, the *Mede* and *Persian*; and that either by way of making a prey of the Gold and Silver whereof they were made, or wherewith they were adorned; or by way of triumphing over them, as desiring hereby to shew, that they had vanquished, not only the people of *Babylon*, but their Gods too. Now this is added, not only to imply what was one great cause of *Babylons* downfall, to wit, her horrid Idolatry, and why her ruine was proclaimed with so much joy; but also as hinting to Gods people, that they should beware that they did not ruine themselves by the same sin.

Ver. 10: *O my threshing, and the Corn of my Floor, &c.*] Some take this as spoken in the name of God to *Babylon*; and that she is called his *threshing*, that is, that which was to be threshed by him, even as corn is threshed in the Floor (as appears by the second clause, *and the corn of my floor*; or as it is in the Hebrew, *the Son of my floor*, that which comes out of the floor, which is added to explain the foregoing words) by way of foretelling how she was to be beaten and bruised by the *Medes* and *Persians*, according to those like Expressions, *Chap. 41. 14, 15. Fear not, saith the Lord to the men of Israel, Behold, I will make thee a new sharp threshing Instrument, having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as Chaff.* And *Mic. 4. 13. Arise and thresh, O Daughter of Zion.* Because the ruine of that mighty Monarchy of *Babylon* might seem impossible in the Eye of Reason; therefore the Lord speaks thus to her, *O my threshing, &c.* to imply, that if God undertook to do it, (who is with respect hereto in the following words called, *the Lord of Hosts, and the God of Israel*) it should soon be done; as if he had said, *O Babylon*, as thou hast threshed my people, and many other Nations, so thou shalt be now threshed thy self; Or, *O Babylon*, I will trample thee under my feet, as the Corn is trodden on in the floor: for in those parts they used to tread out the Corn by the treading of men and oxen, and the drawing of Carts over it. And indeed in *Jer. 51. 33.* we find the Destruction of the *Babylonians* threatned under the very same figurative Expression, *The Daughter of Babylon is like a threshing floor; it is time to thresh her; yet a little while and the time of her harvest shall come.* But yet I conceive it is the *Jews* to whom this is here spoken, *O my threshing, and the Corn of my floor.* And because the fol-

lowing words are clearly the words of the Prophet, *That which I have heard from the Lord of hosts, the God of Israel, have I declared unto you*: therefore I conceive this must be taken, as spoken by the Prophet too; and that in a way of pitying them for the sad Condition wherein they would be, when they were Captives in *Babylon*; and yet withal, to cheer them up against that time of their fore Calamity. *O my threshing, and the Corn of my floor*; as if he should have said, *O my much pitied Countrymen and Brethren, that have been so often threshed, as Corn in the floor*; and so are like to be again when you are Captives in *Babylon*; know for your Comfort that this which I have said concerning the Destruction of *Babylon*, shall certainly come to pass; *that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you*. And therefore you may be fully assured of it. Though God may thresh you for a time by wicked men that shall tyrannize over you, purposely to purge you from your straw and chaff, to cut off the wicked from amongst you, and to cleanse you from your sins; yet the time shall come, when *Babylon* shall be utterly destroyed, as it hath been foretold. And it is a clear discovery of Gods Love, that he is pleased thus beforehand to reveal this to you. Some, I know, would have it, that the Prophet calls the *Jews* his threshing, only because he had foretold how sorely they should be afflicted in *Babylon*; according to that, *Jer. 1. 10. See, I have this day set thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy, &c.* But I think that which is before said, is sufficient for the satisfying of that Scruple.

Ver. 11. *The burden, &c.*] See the Notes Chap. 13. 1. and 2 Kings 9. 25. of *Dumab*, that is, the Inhabitants of *Dumab*. But now what place this *Dumab* was, against which this burdensom prophecy was denounced, it is hard to determine. Many hold that by *Dumab* here, is meant *Idumea*: As, say they, *Aram*, in a shorter way of speech, is called *Ram*, 1 Chron. 2. 9. and so likewise *Abram*, See the Note, *Job 32. 2.* so here *Idumea* is called *Dumab*; which may seem the more probable, because in the following words wherein the Prophet begins to relate the burdensom Vision which he had seen concerning *Dumab*, there is mention made of *Seir*, which was in the Country of the *Edomites*, see the Notes, *Gen. 32. 3.* and *Deut. 2. 4.* But now because in *Gen. 25. 14.* we find, that one of the Sons of *Ishmael* was called *Dumab*; and it is well known, that *Ishmaels* posterity seated themselves in *Arabia*; therefore many of our best Expositors are of opinion, that there was some part of *Arabia* that was called *Dumab*, after the name of the Son of *Ishmael*; and that it was these *Arabians*, the posterity of *Ishmael* inhabiting this Country of *Dumab*, against whom *Isaiab* did here prophecy. And whereas it may be objected against this, with great shew of Reason, That *2. 13.* there followeth another Prophecy particularly directed against *Arabia*. To this they answer, That that might be against the *Arabians* inhabiting about *Kedar*; and this against those that dwelt about *Dumab*. But whether it were the *Ishmaelites* of *Arabia*, or the *Edomites*, that are here meant (which last seems to me most probable, because of the mention that is here made of *Seir*) the reason why God was pleased by the Prophet to foretel the *Jews* these judgments that were to come upon these foreign Nations, may seem to be, That they might hereby be assured beforehand, that those great changes, and

over-

overturnings that were shortly to come upon all the Countries about them, were ordered and appointed by Divine Providence; and perhaps also that when troubles came upon themselves, they might not think, as they were apt to do, of flying to *Dumab*, or elsewhere, to secure themselves.

He calleth, &c.] Here begins the Prophet's burdensome Vision against *Dumab*, *He calleth to me out of Seir*; as if he should have said, I hear the voice of one calling to me out of *Seir*. And the most Expositors take these to be the words of the Prophet, relating what he had heard in his Vision concerning *Dumab*, as before he had related what had been revealed to him concerning *Babylon*. But because these two short Prophecies concerning *Dumab* and *Ara-bia* might well be revealed to him at the same time with that which he hath before related concerning *Babylon*, I see not why this may not be added, as in relation to that which went before, ver. 16. namely, as the words of that Watchman, whom in his Vision God had appointed the Prophet to set in a Watch-tower, who having related before what he had seen concerning *Babylon*, doth now also tell, that he also heard one call to him out of *Seir*, *Watchman, what of the night?* *Watchman, what of the night?* Only indeed what is meant hereby (whether we take them as spoken to the Prophet, or as spoken to that Watchman, or to any other) is very questionable. The opinions of Expositors herein are very different and many; I will only mention those that seem most probable. They that hold the *Ishmaelites*, the inhabitants of *Dumab*, to be the persons against whom the judgment here threatned is denounced, can give no other reason why the Prophet, or the Watchman (in the Prophets Vision) should say, That one called to him *out of Seir*, but only this, that the *Edomites* are mentioned as making this enquiry, either as a people ready armed and prepared to go out upon a design of invading or surprizing *Dumab*, and therefore longing for break of day, that they might be upon their march; or else, because being near neighbours to these *Ishmaelites* of *Dumab*, they were afraid of being involved in the same misery together with them, and so were eagerly inquisitive to know what the Watchman had in the night descried. But now if by the inhabitants of *Dumab*, the *Edomites* be meant, then there can be no question made, why their miseries should be foretold by the Prophet's or Watchman's relating what one said that called to him out of *Seir*, and what he answered him. And indeed this makes me the more inclinable to think, that it is the *Idumeans* that are here meant by the inhabitants of *Dumab*. Only still it is questionable what was intended by these words he heard, *Watchman, what of the night?* *Watchman, what of the night?* Some hold, that this was spoken to the Prophet himself, as one of the Jews Spiritual Watchmen, and that Ironically, the words being redoubled to imply the greater derision, *Watchman, what of the night?* *Watchman, what of the Night?* As if they should have said, Thou that professest thy self to be a Watchman, appointed by God to look out from thy Watch-tower, and foresee the evils that are to come upon us and other Nations, what saist thou of that night of great tribulation and distress which thou, and other thy Fellow-Prophets, have often told us was coming upon us? You have often threatned us with a dismal night of darkness and calamity that should befall us, and yet we on the contrary do still enjoy a

fair Sun-shining day of Peace and Prosperity, and so have done ever since we cast off the yoke of your King *Jorim*, and have had a King of our own; (See the Note, 2 *Kin.* 8. 20.) And therefore what saist thou now? Hast thou any farther tidings of this night that is to come upon us? Again others hold, that this is that which the *Edomites* said to the Watchman, whom the Prophet in his Vision had set upon a Watch-tower; and that hereby is represented in what continual perplexity and fear they were, by reason of the enemies that were wasting their Country, or were ready to break in upon them; for this which this Watchman relates as spoken to him, is to set forth how the *Edomites* were continually calling and crying thus to their Watchmen, *Watchman, what of the night? Watchman, what of the night?* That is, What have you seen concerning this Night? Hath the enemy attempted any thing against us? Or are they ready to assault us? Are we in a better or a worse condition than we were? Or, What time of the night is it? Or, as if they had said, fearing the enemy would by night break in upon them, When will it be morning? Or, When will the morning of our deliverance come? Shall the Enemy always thus make havock in our land? Yea, some understand it, as the cry of the *Edomites* being now carried away Captives by the *Assyrians*: *Watchman, what of the night?* That is, When will our Captivity come to an end? Is there no Day-light appearing? no hope of comfort? As for this redoubling of these words, *Watchman, what of the night? Watchman, what of the night?* I conceive that this is done, Either, 1. after the custom of those that call to them that stand on some high place far above, who are wont to repeat the questions they propound to them, for fear at first they were not heard. Or, 2. to imply, That the Inhabitants of *Dumab*, by reason of their great anxiety and terrors, should be continually wearying the Watchmen with this question, sometimes one of them, sometimes another; or that they should run up and down to make this enquiry of them. Or, 3. the better to express their exceeding great fear and desire to be satisfied of that, concerning which they enquired. And indeed this last Exposition, that makes this enquiry of the Inhabitants of *Dumab*, to be an expression of the great terror and fear they were in because of the enemy, I judge most probable.

Ver. 12. *The Watchman said, &c.* That is, The Prophet himself, or the Watchman that in his Vision he had set in a Watch-tower: See the Note above, ver. 16. as likewise the foregoing Note; for upon the understanding of the Question there propounded, *Watchman, What of the Night? Watchman, What of the Night?* doth the understanding of the Answer here returned much depend, *The watchman said, The morning cometh, and also the Night, &c.* They that understand that as a scoffing Question propounded by the *Edomites* to the Prophet, by way of deriding him, because he, and the other Prophets of *Israel* had often foretold that there was a night of great tribulation and distress coming upon the *Edomites*; whereas on the contrary they had enjoyed a fair Sun-shining day of Peace and Prosperity, ever since they had cast off the yoke of *Judab*; as was foretold, *Gen.* 27. 40. do accordingly understand this as the Prophet's answer to them, *The morning cometh, and also the night*; as if he should have said, Look! as there is a succession of night after day, first the Morning cometh, and

and then after that the Night cometh also; so it will be with you. It is true indeed that you have had a fair day of peace and prosperity; but know withal, that now there is a dismal night of darkness and misery, which as surely as the Night succeeds the Morning, shall shortly come upon you, to wit, by the *Assyrians* that shall under the conduct of *Sennacherib* invade your land; (for this was prophesied, say they, before that King brake into *Judea*, at which time he also invaded the other neighbouring Countries.) *If ye will enquire, enquire ye: return, come.* That is, If ye will enquire of me concerning the purpose of God towards you, do it seriously, and not in a flouting way: *Return* from your evil ways, *come* and joyn your selves to us, God's peculiar people. But now they that take the Question in the foregoing verse, *Watchman, what of the night? Watchman, what of the night?* to be spoken to the Watchman whom the Prophet in his Vision had set in his Watch-tower, and that as a representation of such-like questions often propounded by the *Ishmaelites* or *Edomites*, by reason of their continual fear of their enemies, do accordingly thus understand the answer here returned by the Watchman, *The morning cometh, and also the night*; as if he had said, The morning indeed begins to dawn; but what advantage will this be to you? Together with the morning, there will be still a dark night of fear, and sorrow, and misery upon you: Or, you are still wishing, Oh, that it were morning, hoping then to be rid of your fears: But alas, you deceive your selves in this; your miseries are not like to be for a day, but of long continuance. After the break of day hath put an end to this night, another night will come, and so it will be successively; and if you be not undone this night, it may be you will the next; both by night and by day you will still be in danger. *If ye will enquire, enquire ye*; that is, if you will come to enquire of me day after day, and night after night, you may; but I shall give you still the same answer: The same fears that do now perplex you, will still be upon you. *Return, come*; that is, Go away, and come again to me as oft as you will, you will but lose your labour, I shall still say the same thing, and shall be able to give you no comfort at all. Yet these last words may be understood, as is before said, as an exhortation to Repentance, *If ye will enquire, enquire ye*, that is, enquire of that which may be for your good; as if he should have said, These fears and questions of yours are vain and to no purpose; If you will enquire, let it be how you may pacifie God's displeasure against you: *Return, come*; That is, return to God by Repentance, and joyn your selves to his people.

Ver. 13. *The burden upon Arabia.*] That is, The burdensome Vision which *Isaiah* saw concerning the heavy destruction that was to come upon the *Arabians*. See the Notes, Chap. 13. 1. and 2 *Kin.* 9. 25. And it may be meant either of *Arabia* in general, whereof some think *Dumab* was a part; see the Note before, ver. 11. Or else of that part of it which was possessed by the *Kedarans*, mentioned after ver. 16. and that seem to have inhabited *Arabia* the desert or the rocky. See chap. 12. 11.

In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.] It is most probable that these *Dedanim* were a people descended from *Dedan*, a Grandchild of *Abrahams* by *Keturah*, Gen. 25. 3. And that he speaks of the travelling

selling companies of *Dedanims*, because these *Arabians* used to travel in a way of merchandizing or otherwise, in great companies together; see *Gen.* 37. 25. and *Job* 6. 19. However the meaning is, that for fear of the *Assyrians* breaking in upon their Country, these *Arabians* should be glad to flee into woods and forests, there to hide and secure themselves.

Ver. 14. *The inhabitants of the land of Tema, &c.*] A place in *Arabia*, so called, as is generally thought, from *Tema*, one of the Princes of the *Ishmaelites*, *Gen.* 25. 15. brought water to him that was thirsty; that is, to the *Dedanims* that inhabited some other part of *Arabia*, and that fled at that time from the *Assyrians*; and therefore it follows, *They prevented with their bread him that fled*; that is, of their own accord, without being sent to, they brought them provision for their support; for by *their bread* may be meant, either the bread of the Inhabitants of *Tema*, which they brought out of their store for the relief of these their distressed Neighbours and Countrymen; or such bread, such provision, as was necessary for such poor creatures, and was indeed due to them in their distress. This may be read indeed, as it is in the Margin of our Bibles, *O ye inhabitants of Tema, bring ye water to him that is thirsty, prevent with your bread him that fleeth*; and so it may be taken, either as spoken by God, exhorting the Inhabitants of *Tema* to relieve their poor brethren; or as the words of the *Arabians*, that were fled from the *Assyrians*, begging relief of those that dwelt thereabouts. But however, the drift of the Prophet here is to foretel, into what extreme poverty the *Arabians* should be brought by the invasion of the *Assyrians*; to wit, that having neither bread nor water, either because they were forced to flee in such a fright, that they could not stay to take any provision along with them, or because of the desert places whereinto they fled, they must needs have perished with hunger and thirst, (which was most like to afflict them in those hot and dry deserts) had they not been relieved by their brethren. And if it were *Arabia Petraea*, as is most commonly thought, that was invaded by the *Assyrians*, and that the people that were driven from thence, did flee into *Arabia the Desert*, even this circumstance is observable, that they were put upon being relieved by the Inhabitants of that barren Country, that were themselves very poor and beggarly.

Ver. 15. *For they fled from the swords, &c.*] That is, For fear of the Swords of the *Assyrians*.

Ver. 16. *For thus hath the Lord said unto me, &c.*] Lest that which the Prophet had foretold concerning the destruction of the *Arabians* should be questioned, because they were such a numerous, strong and warlike people, therefore is this added, that he spake nothing but what God had revealed to him. *Within a year*, to wit, after the imparting of this Prophecy to you, according to the years of an hireling; See the Note before, Chap. 16. 14. *And all the glory of Kedar shall fail*, that is, of the *Kedarens*, a people descended from *Kedar*, *Ishmael's* Son, that had seated themselves in some part of *Arabia Petraea*, as that place seems to imply, Chap. 42. 11. *Let the wilderness and the Cities thereof, the Villages that Kedar doth inhabit; let the inhabitants of the rock sing*: But see also the Notes, *Psal.* 120. 5. and *Cant.* 1. 5. And by the failing of their glory is meant, that destruction of the flower of their Nation, and the impairing of their

their huge multitudes by the slaughter which the *Affrians* should make amongst them. And indeed by the express mention that is here made of the time when these calamities should come upon them, to wit, *within a year*, it is most clear, that it must be understood of their being destroyed by *Sennacherib*, at the same time when he invaded *Judea*, about the twelfth or thirteenth year of *Hezekiah*. For the destruction that was brought upon them by the *Babylonians*, whereof *Jeremy* speaks, *Jer.* 48. 28. was above an hundred years after the time of the Prophet *Isaiah*.

Ver. 17. *And the residue of the number of Archers, the mighty men of the children of Kedar, shall be diminished.* Archers are only mentioned; because the *Kedarens* used and excelled most in this kind of Arms, being trained up it seems from the first original of their Nation, in this way of fighting; because it is expressly noted of *Ishmael*, their Progenitor, that *He became an Archer*, *Gen.* 21. 20. But the meaning of the place is, That the remainder of their men of war, even all that were any way fit for any Military Service, should be very small; there should be but a few left of them. Yet some think that this exprellion, *The residue shall be diminished*, doth import somewhat more, to wit, that those few of their men of War that should be left after their first overthrow, should be diminished more and more under the Tyranny of the *Affrians*, and other Calamities that should befall them.

CHAP. XXII.

VERSE 1.

THE Burden, &c.] See the Notes, Chap. 13. 1. and 2 *Kim.* 9. 25. Of the valley of Vision; that is, of the Land of *Judea*, say some, or of the City *Jerusalem*, say others. I think both are intended. For though the miseries here foretold seem chiefly to be directed against *Jerusalem*; yet the threatening of any calamity, that was coming upon *Jerusalem*, must needs be a burden to the whole land, because they so much relied upon this, That God's Sanctuary there; would be a Sanctuary to them all; and so by foretelling her misery, the confidence of the whole Land herein must needs be sorely shaken. *Judea* might be called a Valley, because it was compassed about with high Mountains; and so might *Jerusalem* too. For though the Temple, and a chief part of the City, stood on a Hill, see the Note, *Psal.* 78. 1. yet the City it self stood on a Plain, and was compassed about with high Hills, *Psal.* 125. 2. As the mountains are round about *Jerusalem*, so the Lord is round about his people: and is therefore expressly called a Valley, *Jer.* 21. 13. Behold, I am against thee, O inhabitant of the Valley, and rock of the Plain. And a valley of Vision, both of them might be called, *Jerusalem* especially, because God did; as it were, visibly manifest himself to his people in his Temple there; and because of the many and frequent Revelations and Visions, whereby God did there make known

known his Will to his Prophets, who were thence called *Seers*, 1 Sam. 9. 9. And some think likewise, that there might be some allusion herein to the name of that City *Jerusalem*, as signifying a place where God seeth, or for which God will provide, see the Note, Gen. 22. 14. I know some add to this, that *Judea* or *Jerusalem* is called a *Valley*, because this State was to be brought down from a great height of prosperity into a very poor and low condition. But whether this was intended or no, is very questionable. Rather it may be thought, that in this title, *The valley of Vision*, there is covertly hinted a strange contrariety betwixt this and other Valleys, in that other Valleys are the darker, at least not so lightsome, because overshadowed by the Mountains about them; whereas there was more light in this Valley than in other places, because of the light of God's word, that shined there so brightly amongst the people. And withal hereby might be implied, That this great priviledg wherein they were wont to glory, of having so many Prophets, and so much light of God's Word, would not secure them from the judgments of God, but rather hasten them; because they made no better use of this mercy, but stumbled so basely, even in this *Valley of Vision*. But now whether this following burdensome Prophecy be to be understood of the taking and sacking of *Jerusalem* by *Nebuchadnezzar*, or of the distress it was brought into by *Sennacherib* the *Assyrian*, in the days of *Hezekiah*, it is very hard to determine. The most Expositors by far do understand it of the destruction of *Jerusalem* by the *Babylonians*. And indeed, that which is here foretold from ver. 2. to ver. 8. doth import far more dreadful miseries that should befall *Judea* and *Jerusalem* too, than what they endured by the invasion of *Sennacherib*; as we may see by that which is said ver. 2. of her slain mens. not being slain with the Sword in battel; and ver. 3. of the flight of her Princes, and the captivity of all her people; and ver. 4. of the desperateness of her condition, incapable of any comfort; and ver. 5. of the breaking down of her walls, &c. all which was punctually fulfilled when *Jerusalem* was laid in the dust by the *Babylonians*, and not when *Jerusalem* was besieged by the *Assyrians*. But now on the other side, many of our best Expositors do judge it most likely, that it is the distress and destruction that befel the *Jewish* State and *Jerusalem* in particular, by the Invasion of *Sennacherib* in the days of *Hezekiah*, that is here intended. And true it is, that what is added from the 8th verse, and so forward, doth so fully agree with that which was done by *Hezekiah*, his Princes and people, for the defence of *Jerusalem* against *Sennacherib's* Army, 2 Chron. 32. 1, 2, 3, &c. that it cannot well be questioned, but that our Prophet speaks there of that very time. The conclusion therefore is, that I judge it most probable, that in this burdensome Prophecy concerning *The Valley of Vision*, the Prophet doth joyntly speak both of the sad condition *Judea* and *Jerusalem* were brought into by the invasion of *Sennacherib*, and also of that utter ruin and desolation that was at last brought upon them by *Nebuchadnezzar*. But now whether this was prophesied before *Sennacherib* invaded *Judea*, and so that which is said ver. 9, 10, &c. concerning the preparations made for the defence of *Jerusalem*, is spoken of as done already, only to imply how certainly it should be done: Or whether it was prophesied after the invasion of the *Assyrians*, and so it be mentioned

tioned here, as some think, only to shew how just it would be with God merely to destroy them by the *Babylonians*, because the calamities they had formerly undergone by the *Assyrians*, had done so little good amongst them. This I confess is still very questionable.

What aileth thee more, that thou art wholly gone up to the house-tops?] To wit, To see the Enemy lying in siege about *Jerusalem*; or rather, as flying thither in a great fright to save or hide your selves from the enemy? But for this flying to the house tops, see further in the Note before, Chap. 15. 3. It is clearly a Prophetical representation of some great distress the Inhabitants of *Jerusalem* should be brought into; as if it had been said, What is the matter, that instead of standing upon your guards to resist your enemies, you are all fled to the house-tops? What is become of your former security and confidence, when you made so light of all the threatnings of God's Prophets? But what the distress is that is here intended, see the foregoing Note.

Ver. 2. Thou that art full of stir, a tumultuous City, a joyous City, &c.] This may be referred to the foregoing verse, and so may be understood as if it had been said, Thou that art a City so full of people, and by reason hereof so full of noise and tumult, stirring, and bustling, and running up and down about your several businesses and occasions; and withal a joyous City, secure and fearless, and therefore full of Mirth and Jollity: How comes it to pass, that having such multitudes to resist an enemy, yet ye are now fled all to the house-tops, as it was there said, ver. 1? Doth not this clearly shew, that God hath taken away all courage from you? Or it may be referred to that which followeth, *Thou that art full of stir, a tumultuous City, a joyous City*; That is, Thou that wert so, thou that wert so fearless and full of all kind of rejoicing, behold how thy condition is suddenly changed, *Thy slain men are not slain with the sword, nor dead in battel*; to wit, as valiant men should be. And they that conceive, that it is the besieging of *Jerusalem* by *Sennacherib*, that is here intended, do accordingly understand this of the peoples being slain and struck dead, as it were, with very affrightment and fear. But they that think it is meant of the taking and sacking of *Jerusalem* (which seems most probable) by the *Chaldeans*, do understand it thus, That being shut up within the walls, and not daring to go forth against the enemy, they died there with Famine and Pestilence; See the Note, 2 *Kin.* 25. 3. Or else that, as is expressed in the following verse, they fled basely out of the City, and so were taken and slain, 2 *Kin.* 25. 4, 5, 6.

Ver. 3. All thy Rulers are fled together, &c.] As if he had said, Even thy Princes, that should have hazarded themselves for the defence of thy people, are fled for fear. And those that think the Prophet is speaking here of the *Assyrians* invading the Land in the days of *Hezekiah*, do understand this of the Captains and Rulers fleeing from all parts of the land, into other neighbouring Countries, or else to *Jerusalem*, there to shelter themselves. And accordingly they also expound that which followeth, *They are bound by the Archers*, that is, They are surprized by the Archers, and bound and carried away prisoners; Or they are so bound up with terror and fear of the Archers, that they dare not stand to defend themselves: *All that are found in thee are bound together*, That is, All thy Inhabitants, Princes as well as the ordinary people, are fet-

tered with fear, see the Note, *Psal. 76. 5.* Or they are here and there surprized and imprisoned together: *Which have fled from far.* That is, which are fled from the remotest parts of the Country to shelter themselves in *Jerusalem*, or elsewhere. But now those that conceive the Prophet speaks here of the calamities that were to be brought upon *Jerusalem* by the *Babylonians*, do accordingly hold, that this, *All thy Rulers are fled together*, is meant, either of that expedition of *Nebuchadnezzar* against *Jerusalem*, when *Jehoiachim*, and his Princes and people were in great numbers carried away captive into *Babylon*, *2 Kin. 24. 12, &c.* Or else of that which is expressly recorded concerning that last Siege, when *Jerusalem* was taken and destroyed by him, to wit, that *Zadachab* with many of his Princes and men of war did flee secretly out of the City, even as far as the Plains of *Jericho*, see the Note, *2 Kin. 25. 4, &c.* and were there taken, and either slain or carried into captivity; and therefore it follows, *They are bound by the Archers*, that is, the *Babylonian* Soldiers, that pursued and surprized them. And then the last words, *I conceive*, are meant of the Inhabitants of *Jerusalem*, and those that were fled thither for refuge, *All that are found in thee are bound together, which have fled from far.* And indeed I see not how the miseries here foretold can suit solely with that which *Jerusalem* endured, when it was only strained and affrighted by *Sennacherib's Army*, as will be more evident in that which follows.

Ver. 4. *Therefore said I, &c.* Some think this is spoken as in the person of the land of *Judea*. But it is rather the Prophet that speaks of himself; and that not only the better hereby to set forth the extreme miseries that were coming upon *Judea* and *Jerusalem*, (as before in the case of the *Moabites*; see the Notes, Chap. 15. 5. and 16. 11.) but also because he was indeed exceedingly grieved for the doleful condition whereinto he foresaw the Church and People of God would be brought; and that he might the more effectually move the *Jews* to repent of their wickedness, which otherwise would bring such dreadful judgments upon them. *Look away from me*; as if he had said, *Be gone, let me alone, I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people*; that is, my poor Countrymen, that are as dear to me, or as dear to God, as a Daughter to her Father. See the Note also Chap. 1. 8. It is all one in effect, as if he had said, The condition of my people is desperate, there is no place for comfort. Now all this seems still to import a more desperate and comfortless condition, than that whereinto God's people were brought by *Sennacherib's Army*, in the days of *Hezekiah*.

Ver. 5. *For it is a day of trouble, and of treading down, and of perplexity, &c.* See the Notes *2 Kin. 19. 3.* By the Lord God of Hosts, see the Notes, Chap. 10. 5, 6. In the valley of Vision, see the Note above, ver. 1. *Breaking down the walls*, that is, the enemies breaking down the walls of Cities and houses. (And they that understand this of the havock made by *Sennacherib's Army* in the days of *Hezekiah*, do apply it to the fenced Cities, which he took in the land of *Judea*, before he came to *Jerusalem*, *2 Kin. 18. 13.* But others hold, that it is chiefly meant of *Nebuchadnezzar's* storming *Jerusalem*.) And of crying to the mountains, that

that is, the shouting of enemies storming and sacking the City, that shall ring even to the Mountains; or the shrieking of the poor Jews, as they ran with great outcries to hide themselves in the Mountains; or that shall be so loud, that they shall be heard even to the neighbour Mountains. Yea, some understand this of men, who being in a desperate condition, shall cry to the Mountains to fall on them, and to cover them, as it is expressed by our Saviour, *Luk. 23. 30.*

Ver. 6. *And Elam bare the quiver, &c.*] Here some of the Nations are mentioned, that should be employed either by the *Assyrians* or *Babylonians*, in their Expedition against *Judea* or *Jerusalem*. *Elam bare the quiver*; That is, the *Persians* were there, (see the Note, Chap. 21. 2.) who were especially famous in those times for Archery; whence is that, *Jer. 49. 33. Behold, I will break the bow of Elam, the chief of their might*; (And observable it is, that this people that did now serve, perhaps, the *Babylonians* against the *Jews*; were afterwards employed by *Cyrus* to destroy *Babylon*, Chap. 21. 2.) As for that which is added, *With chariots of men, and horsemen*; see the Notes, Chap. 21. 7, 9. *And Kir uncovered the shield*; That is, The men of *Kir*, the *Medes*, were also there with their glittering shields: For *Kir* was a City situate in *Media*, see 2 *Kin. 16. 9. Amos 1. 5.* and the Notes before, Chap. 15. 1. These it seems were as much renowned for fighting with Sword and Target, as the *Persians* were for Archery. And because they were wont to wrap up their Shields, when they used them not, in cases or coverings, to keep them from dust and rust, which they pulled off when they were to go forth to War, thence is this expression of the men of *Kir*'s uncovering their shields.

Ver. 7. *And it shall come to pass, that thy choicest valleys, &c.*] As it had been said, O thou Valley of vision, thy richest and pleasauntest Valleys, even those wherein happily thou hadst thy Gardens and Orchards, thine Oliveyards and Vineyards, shall be full of chariots, lying in Siege about thee; And the horsemen shall set themselves in array at the gates, to wit, by way of blocking up the City, or laying Siege about it, or making ready for an Assault.

Ver. 8. *And he discovered the covering of Judah, &c.*] As this passage is rendered in our Translation, it must needs be meant either of God, or of the Enemy that invaded *Judea*, of whom it is here said, That he discovered the covering of *Judah*. And because of that which follows in the sequel of this Chapter, ver. 15. concerning *Shebna*, who is commonly thought to have been a chief Officer in *Hezekiah*'s Court, see the Note 2 *Kin. 18. 18.* it is most probable that *Sennacherib* the *Assyrian*, who besieged *Jerusalem* in his days, is the enemy here intended. If we take it as spoken of God, then by his discovering the covering of *Judah*, may be meant, either 1. that he would take away their covering from them, and leave them naked, exposed to utter destruction, (for Prophetically he speaks of that which was to be, as if it were done already;) and by their covering may be meant, either that which might well have been a covering to them, to wit, his own protection, had they not forced him by their wickedness to withdraw it from them; or else that which they hoped would be a covering and safeguard to them, as the City *Jerusalem*, (to which they fled from all parts of the land to shelter themselves.)

selves.) Or the Temple, (which they looked upon as an invincible Sanctuary to them :) Or their Riches, or strong Fortifications, &c. all which God threatens to strip them of. Or, 2. that he would discover their covering, that is, he would cause them to discover it, and bring it forth to light : to wit, by bringing an enemy upon them, that should cause them in all haste to run to their Armory and Magazine, that had been long shut up, to open it, and bring forth their Arms and Ammunition, wherein they hoped to secure themselves from the attempts of their enemies against them. And thus understanding the words, the following clause may seem to be added, the better to explain this; *And thou didst look in that day to the Armour of the house of the forest.* Or, 3. that he had discovered and found out (wherein God may speak of himself after the manner of men) what the covering of Judah was; that is, what it was wherein they trusted, and wherewith they hoped to cover themselves from this storm that was coming upon them, namely, their own strength, and the outward means they would with all diligence use to oppose their enemies : And this indeed we see is largely set forth in this and the following verses. But now if we understand these words as spoken of the enemy, that he discovered the covering of Judah; then the meaning must needs be, that he had taken away their covering from them, to wit, by surprizing and beating down, either their strong holds, in the borders of their land; or the walls and gates, the rampirs and other outworks, with which they sought to cover and shelter the City Jerusalem. And then for the next clause, *And thou didst look in that day to the armour of the house of the forest*, the drift of that I conceive is clear, to wit, that when the enemy was marching against Jerusalem, their eye was presently upon the Armory and Magazine which they had in that City; instead of looking to the Lord, they looked to that as their main help and refuge. And that this was the house of the forest, which Solomon built, is most probable, see the Note 1 Kin. 7. 2. yet see the Note also Cant. 4. 4. And however we must still remember, that it is not the using of outward means for their defence, that is here condemned; but their relying principally upon this, with neglect of God. But the great question still is, What that day was, which the Prophet here intended, *And thou didst look in that day to the armour of the house of the forest?* To which I answer, that most Expositors hold, that both here and all along in the following verses, the Prophet speaks as of things done already; but only intends thereby how certainly they would thus do, when the day of trouble and treading down, threatened before, ver. 5. should by their enemies be brought upon them. And those that understand hereby that woful day, when Jerusalem should be taken and sacked by the Babylonians, do add further, that the Prophet doth purposely express the busie busting they should then make for the defence of their City, after the same way that was taken in the days of Hezekiah to defend it against Sennacherib's Army; purposely to intimate, that though they would seem herein to imitate that which Hezekiah had done, 2 Chron. 32. 2, 3, &c. yet there would be in them nothing of that Faith and Piety, which was found in Hezekiah, when he did so. But for the fuller resolving of this Question, see the Note before, ver. 1.

Ver. 9. *Ye have seen also the breaches of the City of David, that they are many, &c.* That

That is, Hearing of your enemies marching against you, ye took a view of your walls, and so took notice of the many breaches therein, which had not been minded in times of Peace, that ye might repair them: yea, and that too in the walls of the inner City, (as fearing the enemy might break in thither) which because it was long since taken by David from the Jebusites, was therefore more peculiarly called the City of David, see the Note, 2 Sam. 5. 7. And indeed of Hezekiah it is said, that when he feared, that Sennacherib would come and besiege Jerusalem, he built up all the wall that was broken, 2 Chron. 32. 5. And that he gathered together the waters of the lower pool; so wit, both that the enemies Army might be distressed for want of water; and that they in the City might all the time of the Siege be furnished with water for all occasions, see the Notes, Chap. 7. 3. 2 Kin. 20. 20. 3 Chron. 32. 3. 4. and Neh. 3. 16. But see the foregoing Note, ver. 8.

Ver. 10. *And ye have numbred the houses of Jerusalem, &c.*] That is, say some, the men, or the inhabitants of the houses, to wit, that they might by an equal proportion appoint a set number of those that were fit to bear Arms, for the several services of the Siege, for watching and warding, and for being upon the Guards, and such like: Or that they might know what quantity of bread and other provisions would be requisite against the Siege, in case they should be brought to give out allowances to the several Families therein. But rather it is meant of the houses themselves, that they took a strict account of the houses in the Suburbs, upon and about the walls, that there might be none left standing that might be advantageous to the Enemy to shelter themselves in, nor any way out of which the Inhabitants might have any secret correspondence with them, or that might be any way a hinderance to their repairing of the Walls, or to the defence of the City; which the following words seem to imply, *And the houses have ye broken down to fortifie the wall*; That is, such houses as were not fit to stand, ye pulled down, that there might be room for such companies of Soldiers, as were to be in a readiness for the defence of the walls; and that with the Stone and Timber of those they pulled down, the City-walls might be repaired.

Ver. 11. *Ye made also a ditch between the two walls, for the water of the old pool, &c.*] We read of two walls which Jerusalem had, Jer. 39. 4. and which were fortified by Hezekiah, for the better defence of that City against Sennacherib, 2 Chron. 32. 5. Now between these two walls it is said they made a ditch, or a pond, as a receptacle for the water of the old pool, called elsewhere the upper pool, see the Note, Chap. 7. 3. as likewise the foregoing Notes, ver. 8, 9. But ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago; That is, whilst ye were thus eagerly intent upon the using of all outward means for the securing of your City, ye never minded nor looked after God, who had long ago made it an holy City, an habitation for himself to dwell in, and who had by his Providence raised it to that glorious condition, wherein then it stood; ye took no care by calling upon him, and by turning from your evil ways, to engage him to protect and defend your City, who being the Maker thereof, would certainly have preserved the work of his own hands, if ye had sought to him in a right manner. See the Note,

2 Kin. 19. 25. Some, I know, by the *Maker thereof*, &c. understand the *Maker of the Pools and Water-works before mentioned*, which God had provided for them: And others understand it of the Lord, as the Author of those judgments, which according to what he had determined long ago, were now to come upon them. But the former Exposition I conceive is the best. Only, if we refer this to the times when they made such preparations to defend *Jerusalem* against *Sennacherib's Army*, it must be understood of the generality of the Princes and people, who might be regardless enough of God, and rely wholly upon outward defences, though *Hezekiah* and other the faithful Servants of God, did chiefly look to God, as their only sure refuge. And yet even of *Hezekiah* himself it might be truly said, that his Faith was exceedingly shaken, when by his Ambassadors he begged peace of *Sennacherib* upon such base terms, and pillaged the House of God, that he might pacifie him, 2 Kin. 18. 14, 16.

Ver. 12. *And in that day, &c.* See the foregoing Notes, ver. 1. and ver. 8, 9. *did the Lord God of Hosts call to weeping and to mourning*: to wit, by his Prophet, who gave them warning of the judgments that were coming upon them, and invited them to Repentance, for the prevention of those evils; and likewise by the judgments themselves which God had brought upon them, and upon their Brethren of the ten Tribes. And because the Jews were won by publick Proclamation to invite the People to Fasting and Mourning, as it is said of *Jehoshaphat*, that he proclaimed a Fast throughout all Judah, 2 Chron. 20. 3. it may well be that there is an Allusion thereto in this expression of the Lord's calling them to weeping and to mourning. As for the following words, *And to baldness, and to girding with sackcloth*, we must know, 1. That by *baldness* is Hyperbolically meant bitter and passionate mourning, as when men did in that case shave their heads, see the Note, Job 1. 20. or tear off the hair of their heads and beards, as it is said *Ezra* did, *Ezr.* 9. 3. which though it were forbidden God's people in their mourning for the dead, see the Note, *Thou.* 19. 27. yet in case of publick Calamities and Repentance, so that it proceeded not from Despair and Impatience of Spirit, but from a vehement indignation against sin, and contrition for sin, it seems to be approved and commanded, *Mic.* 1. 16. *Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle, for they are gone into captivity from thee.*

Ver. 13. *And behold, joy and gladness, slaying Oxen, and killing Sheep, eating flesh, and drinking wine, &c.* That is, instead of fasting and mourning, they give up themselves wholly to jollity and feasting; *Let us eat and drink, for to morrow we shall die*: as if they had said, The life of man is short, and is many times gone on a sudden; we may perhaps die to morrow; and therefore let us be merry, and take comfort in what we have whilst we may: Or, rather thus, The Prophet tells us, that we have not long to live; an enemy will suddenly break in upon us, that will destroy us all; let us therefore be jovial whilst we may; and while we are yet alive, let us make a merry day of it. Thus they scoffed at the threatnings of Gods Prophets. And because the not believing of that which God hath revealed to us concerning the Resurrection of the Dead, doth work in men the same prophane security, the Apostle applieth these words to them, 1 Cor. 15. 32.

Ver. 14.

Ver. 14. *and it was revealed in mine ears by the Lord of hosts, &c.*] See the Note, Chap. 5. 9. *Shortly thy iniquity shall not be purged from you till ye die,* &c. as if he had said, God hath in my hearing pronounced this doom against you, that his judgments shall follow you all your days, till at last you are cut off by Death. But see also the Note 1 Sam. 3. 14. in these words, *Surely thy iniquity shall not be purged from you till ye die.* The Prophet seems to upbraid them with that scornful speech of theirs, *Let us eat and drink, for to morrow we shall die.*

Ver. 15. *Thus saith the Lord God of hosts, Go, get thee unto the Treasurer, even unto Shebna, which is over the house.*] This is a Prophecy against a particular person, delivered, as it seems, at the same time with that which went before, concerning the state of Judea or Jerusalem in general. And because amongst the Nobles that were sent out by Hezekiah to treat with Sennacherib's Captains, 2 Kin. 18. 18. we find one Shebna mentioned, and likewise Eliakim the Son of Hilkiah, (of one the Prophet speaks afterward, ver. 20.) therefore most Expositors do hold, that these were that Shebna and Eliakim, that were Hezekiah's great Officers, and that accordingly the foregoing Prophecy (some part of it, at least, if not all) must be understood of the havoc made in Judea, and the straits whereunto Jerusalem was brought by Sennacherib's Army. And indeed they that understand the foregoing Prophecy of the taking and sacking Jerusalem by the Chaldeans, have nothing to answer to this Objection, but that, either 1. to gain the greater credit to that which the Prophet had foretold, that was so long after to come to pass, here he foretells that which within a few years after should be accomplished; Or else, 2ly. That this Shebna and Eliakim, of whom the Prophet here speaks, were two other of the same name, that lived in Jerusalem a little before the time of the Babylonians invading Judea, which is altogether improbable. But if the Prophet speaks here, may some say, of a Shebna and Eliakim, that were in Hezekiah's Court, why is it said here, that Shebna was Treasurer, and over the house, that is, Comptroller, or Lord High Steward of the King's house; whereas in that, 2 Kin. 18. 18. it is said, That Eliakim the Son of Hilkiah was over the household, and Shebna is only called the Scribe or Secretary? To which may be answered, either that this Shebna, against whom the Prophet here prophesieth, was not the same Shebna that is mentioned 2 King. 18. 18. (as is there noted) Or else rather, that though Shebna was Treasurer, and over the house, when Isaiah was appointed to denounce the following Judgment against him, yet before that time that Sennacherib's Army came against Jerusalem, he had been by Hezekiah, upon some fair pretence, removed from the place of being over the house, and put into a place of less Dignity; to wit, that of being the Scribe or Secretary, and Eliakim advanced to that place of being Lord Steward of the King's house; and that this was the beginning of Shebna's fall. However evident it is, that he was a rotten-hearted man, altogether unworthy of that great place he held, advanced perhaps thereto by Abaz; and not therefore at first to be removed by Hezekiah: for that which is mentioned in the following verse of his proud providing such a stately Sepulcher for himself after he was dead, shewed him to be one of those that minded not the threatnings of Gods Prophets, but went on in his ways securely,

securely, when the Land, the City and the whole people, were like to be brought into a very sad Condition. And therefore I conceive these words, *Go, get thee unto this Treasurer*, were spoken in a way of contempt and indignation; as if the Lord had said, *Go, get thee to this wicked wretch, this Treasurer, &c.*

Ver. 16. *What hast thou here, &c.?* That is, as some would have it, *What hast thou to do here?* This place of Honour is no way fit for such a one as thou art. Or, *What hast thou here? and whom hast thou here?* That is, What possession of Inheritance, or what Kindred, or Allies, hast thou here in the Land of Israel, *that thou hast bewed thee out a Sepulcher here; to wit, in Jerusalem, or in the Land of Judea, as he that beweth him out a Sepulcher on high; that is, a lofty Sepulcher, or a Sepulcher in some conspicuous and eminent place; and that graveth an habitation for himself in a rock; that is, That buildeth himself some strong and stately Palace that shall abide for many Generations, as being built upon a rock; or, that heweth him out a gallant Tomb in a rock, the house or habitation wherein he must dwell when he is dead, that it may remain as a Monument of his Greatness amongst his Posterity for many Ages.* He was, it seems a Foreigner, at least a man of mean and obscure parentage, come up of nothing; (which may seem the more probable, because in that, 2 Km. 18. 18. where the three Princes are named, whom Hezekiah sent out to parley with the Assyrian Captains; the other two have their parentage mentioned, but of Shebna it is only said, that he was the Scribe) and so by this sharp expostulation, he is taxed, 1. for his exceeding pride and arrogance, not in that he provided a Sepulcher for his dead body before-hand, See *Matth. 27. 60.* but in that being such a one as he was, he should provide such a Magnificent and Princely Monument for his dead Corps; as if he had been of great birth and ancient descent. And 2ly. for his fond and presumptuous confidence, that he should certainly live and die in *Jerusalem*, whereas it should be nothing so; God having determined, that he should be deposed from his place of Honour, and be carried into a far Country; where he should die, and be laid up in the earth, far enough from that glorious Tomb which he had erected for himself, as is more largely set forth in the following verses.

Ver. 17. *Behold, the Lord will carry thee away, &c.* Some would have this rendred, as it is in the Margin, *Behold, the Lord who covered thee with an excellent covering, and clothed thee gorgeously* (which must be understood of the Robes he wore proper to that place of Honour whereunto God had advanced him) *shall surely turn and toss thee*; as it followeth in the next verse. But questionless the Translation in our Bibles is the best, *Behold, the Lord will carry thee away with a mighty Captivity.* It is in the Hebrew, *with the Captivity of a man*, but thereby is meant a mighty Captivity; and that, say many Expositors, because men-Captives are commonly used more hardly, and carried farther away, than those of the weaker Sex are. It is, as if he had said, *Thou makest full account to live and die in Jerusalem, but God will certainly send thee packing into a far Country, and there thou shalt end thy days; he will make thee famous in another manner, than that which thou affectest; and thou shalt not be buried in an ordinary way, but with contempt and disgrace; and will surely*

cover thee; that is, he will even overwhelm thee with shame and confusion. And herein there may be an Allusion to the Custom of Covering the faces of those that were condemned to die. See the Note *Esb.* 7. 8. And this, no doubt, with all that which followeth in this Prophecy, was in due time accomplished; but how and when it came to pass, the Scripture doth no where express. Some think that he went out secretly and perfidiously to Sennacherib upon a design of betraying Jerusalem to him; at which time the Assyrian Army being miraculously destroyed, Sennacherib in a great rage carried him away with him. Others conceive that he was carried away by the Babylonians together with Manasseb. And others say, that he was banished by Hezekiah, or that he went away of his own accord into Foreign parts, being displaced and cast out of the Court, and there lived and died miserably. But all these are but Conjectures.

Ver. 18. *He will surely violently turn and toss thee like a ball into a large Country, &c.*] That is, as a ball being thrown with great strength in a large plain, where there is nothing to stop it, will fly and run very far way; or may be tossed up and down from one place to another, because the place is very spacious every way; so the Lord will be sure to send thee far away from the place of thy present abode, into the Territories of some great King, that hath large Dominions; and there thou shalt be driven up and down from place to place in an afflicted and restless Condition; *there shalt thou die in a strange land, not in Jerusalem*, where thou hast provided thy self such a stately Sepulcher; *And there the Chariots of thy Glory shall be the shame of thy Lords house*; that is, say some, Thy former Glory shall be turned into extream contempt, which shall redound much to the shame of thy Lord, whilst it shall be said of him in his poor and wretched estate, That once he lived as a Prince in Hezekiah's Court; Or rather, thy rich and glorious Chariots wherein thou now ridest up and down in great pomp and state, shall then tend to the dishonour of thy Lord, and of his house too, over which thou art set; in that it shall be spoken of to his disgrace, that such a vile wretch as he should be so highly advanced, and live in so great Grandeur in Hezekiah's Court.

Ver. 19. *And I will drive thee from thy station, &c.*] This is spoken in the person of God. Though thou thinkest thy self firmly settled in Jerusalem, I, saith the Lord, will drive thee from thence, and from thy State; that is, thy Office, and place of Dignity, shall be pulled thee down, that is the King; yet it may well be, as many others think, that even this also is meant of God, the Prophets speaking here of God in the third person. And for the place from which Shebna was to be removed, See the Note above, ver. 15.

Ver. 20. *And it shall come to pass in that day, &c.*] To wit, when thou O Shebna, shalt be removed from thy place in the Court of Judah, that I will call my servant Eliakim; that is, I will cause Hezekiah to advance him, that he may in thy place serve me faithfully: and this was done before Rabshakeb summoned Hezekiah to deliver up Jerusalem to him. See the Note, 2 Kin. 18. 18. and the Note above, ver. 15.

Ver. 21. *And I will clothe him with thy robe, and strengthen him with thy girdle, &c.*] To wit, the robe and girdle which belonged to thee, as Lord High Stew-

ard of the Kings house. See the Notes Chap. 11. 5. and Job 12. 18, 21. he shall be advanced to the place of Honour, which now thou enjoyest; for so this Expression is explained in the following words, *and I will commit thy Government into his hand.* All which was now made known to *Shebna*, the more deeply to wound his heart; for though it must needs be sad tidings to such an ambitious wretch, to hear of his being deposed from so high a dignity, yet it is like enough, that it added to his vexation, to be told of the man that should be honoured with his place. And it may well be so, as some conceive, That this Prophecy of *Isaiah* might hasten both the downfall of the one, and the advancement of the other, *and he shall be a Father to the inhabitants of Jerusalem, and to the house of Judah*; That is, he shall with much Fatherly Affection and Care govern the people of the land, to wit, as a prime Counsellor under the King, and they shall love and honour him as a Father.

Ver. 22. *And the key of the house of David will I lay upon his shoulder, &c.* By the house of David is meant the King's Court or Household; see the Note, Chap. 7. 2. And it was commonly so called, because God had so often promised that the Sovereignty and Kingly Power in that Nation should be settled in the Family of David; and accordingly, by laying the key of the house of David upon the shoulder of *Eliakim* is meant, that he should be made Lord High-Steward, or Comptroller of the King's Court, and should have the Supreme Power, under the King, of ordering and disposing all things in his house, and in governing his Family. Because he that hath the just command of the keys in a house, hath power to dispose of all things therein at his pleasure, and no man can come into the house, or go out, but by his leave, (whence it is that the possession of houses and the supreme command over Towns and Cities, is usually given unto men, by the delivering up the keys to them;) therefore even in these times, they that have chief Charge and Government in the Courts and Houses of Kings, have usually a Golden-Key, as the sign and badge of their Office. And some think that it was so with *Eliakim*, at least that he wore the figure of a key made with embroidered work upon his cloak, and that thence it is said, that the Key of the house of David should be laid upon his shoulder: But these are mere conjectures. The true reason why it is said, that this Key of Government should be laid upon his shoulder, was to signify the great weightiness and burden of that charge, which was hereby imposed upon him; see the Notes, Chap. 9. 6. And to hint, it may be, the abilities wherewith God had furnished him for so great a service, that God had given him shoulders fit to bear such a burden. *So he shall open, and none shall shut; and he shall shut, and none shall open*; that is, he shall have absolute Power for the governing of the Royal Family, and for the ordering of all things therein: Nothing shall be done without him, nor shall any man have power to cross or hinder him, in what he will have done. And herein was *Eliakim* a type of Christ; whence it is that St. *John*, clearly in reference to this place, doth set forth the Supreme Power of Christ in and over the Church in these very terms, Rev. 3. 7. *He that hath the key of David, he that openeth, and no man shutteth; and he that shutteth, and no man openeth.*

Ver. 23. *And I will fasten him as a nail in a sure place, &c.* To wit, As a nail,

nail, which men use to fasten surely in some wall or post, that they may thereon hang their household utensils; see the Note, *Exo* 9.8. The meaning is, that God would so settle him in that Office, whereto he was to be advanced, that he should never be removed from thence, as *Shebna* should be: As he would make him constantly just and faithful in his place, that he should no way deserve to be removed, so he would also secure him from being injuriously or causelessly thrust out: *And he shall be for a glorious Throne to his Fathers house*; That is, he shall be an exceeding great honour to the Tribe of *Judah*, of which he is, say some; or rather to all his Kindred and Family; and by his means they shall live in very great splendor and glory, as great in a manner, as if they were of the Blood Royal. And this is opposed to that which was before said of *Shebna*, ver. 18. that he should be the shame of his Lords house.

Ver. 24. *And they shall hang upon him all the glory of his fathers house, the offspring and the issue, &c.* That is, All his Kindred and Allies, even they and their Posterity, together with all the Honour and places of Dignity they enjoy, shall wholly depend upon *Eliakim*, that nail in a sure place, (as he was called in the foregoing verse) and they shall willingly acknowledg that all their glory was derived to them from him. And then the more fully yet to express how they should all, even to the meanest of them, receive some benefit by his greatness in the Kings Court, following still the same metaphor, he adds, *all vessels of small quantity: from the vessels of Cups, even to all the vessels of flagons*; (or, as it is in the margin) *instruments of viols*, that is, both Cups and Pots of several weights and sizes; and likewise all kind of musical instruments. And the meaning is, that not only the greater ones in his Family, that were of most note, and fittest for honourable Employments, should be preferred and upheld by him; but that all of what rank and condition soever they were, even to the very Servants of their Families, should receive some advantage, either in some employment assigned, or some respect given to them, by reason of their Relation to him, and dependance upon him. Those I know, that by *his Fathers house*, do understand more generally the whole Tribe of *Levi*, do accordingly expound these words in a larger extent; to wit, That all the people, rich and poor, should depend upon *Eliakim*, and willingly submit to him; and that he should uphold and defend, not the Nobles and Rich, and Great Ones only, but even the poorest and meanest amongst them, and all that belonged to them; and that the benefit that should redound to the people by his wise ordering the Affairs of the Realm, should continue from one Generation to another; *the offspring and the issue*. Again others would have the meaning to be, That all the Officers at Court, even to the meanest of them, should depend upon him, and be at his disposing, and be under his power and government. But the former Exposition is clearly the most genuine.

Ver. 25. *In that day, saith the Lord of Hosts, shall the nail that is fastened in the sure place, be removed, and be cut down, and fall, &c.* That is, *Shebna*, that seems now to all men to be so surely settled in his place, that there is no likelihood of removing him, even as a nail is nailed and fastened in a sure place, and is himself most confident of it, as appears by the stately Sepulchre he hath in *Jerusalem* built for his dead body, ver. 16. even he shall be thrust

out of his Office, that *Eliakim* may succeed in his place; and the burden that was upon it shall be cut off, that is, All that had their dependance upon him, shall sink with him; and all the hopes of his wicked faction, that rested and relied on him, shall together with him fall to the ground.

CHAP. XXIII.

VERSE 1.

THE Burden of Tyre, &c.] See the Notes Chap. 13. 1. and 2 King. 9. 25. Tyre was a City in *Phanicia*, lying upon the midland Sea, yea, in a manner encompassed with the Sea, as *Venice* is; and so was a Port and Mart-Town of greatest note in those times, *Ezek.* 27. 3, 4. Say unto Tyrus, O thou that art situate at the entry of the Sea, which art a Merchant for the people of many Isles—Thy borders are in the midst of the Seas. See also the Note *Psal.* 45. 12. when *Canaan* was divided by *Joshua*, this City fell to the lot of *Asbur*, *Josh.* 19. 29. and that it was not far from *Galilee*, is evident, because it is said, *Matth.* 15. 21. That *Jesus* went thence into the Coasts of Tyre and Sidon. But it seems, being a place of exceeding great strength, (and therefore called in that, *Josh.* 19. 29. the Strong City Tyre. And in 2 *Sam.* 24. 7. The Strong hold of Tyre) The *Israelites* were afraid to attempt it, and so it continued still in the possession of the old inhabitants. But now what the Judgment was, wherewith this great City Tyre is here-threatned in this burdensom Prophecy, is very questionable. Some hold it is meant of the great streights whereinto this City was brought within a short time after, by *Salmanasser* and *Sennacherib* the Kings of *Assyria*; which seems not to me so probable, at least that this was not all that was here intended, because the Prophet speaks here expressly of this City's being laid waste; whereas the utmost that any History reports concerning the *Assyrians* attempts against Tyre is, That they blocked it up for five years: and some add too, That the *Assyrians* were at last overcome in a Sea-fight, wherewith the *Tyrians* were exceedingly puffed up. Again others under the calamity wherewith Tyre is here threatned, do comprehend the taking, sacking and destroying of Tyre by *Alexander* the great; of whom indeed it is reported by several Historians, that after a long and hard siege, he at length filled up that branch of the Sea, that was betwixt the continent and Tyre, that so his Army might approach her walls, and by this means took it and utterly ruined it. But it is not, I conceive, very probable that this is intended neither; and that because *ver.* 15. of this Chapter there followeth a promise, That seventy years after the ruine here threatned, the *Tyrians* should recover their liberty again, which we do not find was ever done after *Alexander* had destroyed it. And therefore in the last place, the most of Expositors do understand it of the desolation that was brought upon this City by *Nabuchadnezzar*, which indeed seems most probable. 1. Because in *Ezekiel's* Pro-

phesy

phesy against *Tyre*, which agreeth in many passages with this, it is expressly said, *Behold I will bring upon Tyre Nebuchadnezzar King of Babylon*, &c. Because the seventy years of the *Syrians* Captivity do suite so well with the seventy years of the *Jews* Captivity in *Babylon*. And observable it is, that elsewhere two sins are particularly mentioned, as the principal cause of the ruine that God here threatens to bring upon this City, to wit, her excessive Pride in her riches and great strength. And 2ly. her insulting over *Jerusalem*, when she was before destroyed by the same King, see *Ezek.* 26. 2. and 28. 2. and *Joel* 3. 4. &c.

Howl ye ships of Tarshish, &c.] Figuratively this may be spoken to the ships themselves; but rather it is meant of those in the ships, *Howl ye ships of Tarshish*, that is, mourn and lament bitterly, O ye Seamen and Merchants, that are still passing in your ships, by way of trading between *Tyre* and *Tarshish*, and other foreign parts; and indeed *Tarshish* is expressly mentioned amongst those that traded with *Tyre*, *Ezek.* 27. 12. but for the ships of *Tarshish*, see the Notes 1 *King.* 10. 22. and *Psal.* 48. 7. for it is laid waste; to wit, *Tyre* and the Island wherein it stood; and therefore all the Merchandise you left therein is utterly lost, and the rich trading you had wont to have with that famous City, is now at an end; so that there is no house, no entering in, that is, No house to entertain you; no going in, or coming out by way of trading; from the land of *Chittim* it is revealed to them, that is, They of the land of *Chittim*, who being nearer to *Tyrrus*, did first hear of it, revealed it to those of *Tarshish*. And who are meant by those of the land of *Chittim*, See *Numb.* 24. 24. Other Expositions I know are given of that last clause; but according to our Translation, that which I have given, seems the clearest.

Ver. 2. Be still ye inhabitants of the Isle, &c.] Some hold, that *Isle* is here collectively put for Islands, and accordingly that it is the inhabitants of the Islands of the Midland-Sea that are here advised to be still, that is, to rest quietly in their several places, and not to think of making any more voyages to *Tyre*, that was utterly destroyed, or to sit down silent mourning with her, and for her. But they are rather the Inhabitants of *Tyre*, that are here spoken to, which was an Isle, till *Alexander the Great* (as Histories report) joyned it to the continent, see the foregoing Notes. *Be still ye inhabitants of the Isle*, that is, Boast not so proudly, O ye *Tyrians*, as you had wont to do in your great riches, and the invincible strength of your City, make not your City to ring with your revelling and rioting, as you have used to do; but rather let the astonishment, horror, and grief that is befallen you, stop your mouths, and make you sit down in silence, as mourners use to do, See the Note *Job* 2. 13. Or thou, *Be still ye inhabitants of the Isle*; as if he had said, There shall not be that tumult and noise amongst you, which there hath been, by reason of the multitude of shipping and trading you had formerly there, because your City being laid desolate, there will be nothing but still silence there; thou whom the Merchants of *Zidon*, that pass over the Seas, have replenished, that is, Who art filled with Merchants and all kind of Merchandise from beyond the Sea. And *Zidon* is particularly named, because being a haven-Town, and near to *Tyre*, and joyned in strict League and Confederacy with *Tyre* (whence it is that in the Scripture they are still joyned together, as if they had been but one) it is

though they had indeed several Kings, *Jer. 27. 2.*) the *Zidonian* Merchants were still in greatest number there. The drift of these last words is to imply, that notwithstanding her great state and riches, she should be laid waste and desolate. But observable withal it is, that *Ezek. 26. 2.* *Tyre* is brought in insulting over *Jerusalem*, when she was destroyed; with these very words, *I shall be replenished now she is laid waste.*

Ver. 3. *And by great waters the seed of Sibor, the harvest of the river is her revenue, &c.*] *Sibor* is usually taken to be a small river that divided *Egypt* from *Palestina*, *Numb. 34. 5.* and *Josh. 13. 3.* And accordingly some hold, that by the seed of *Sibor* here, is meant the seed of *Egypt*, which is here called *Sibor*; because this river *Sibor* was its utmost bounds. But now because it seems no way probable, that *Egypt* should be called *Sibor*, only because of a small brook of that name, that went through the skirts of that Country, and for several other reasons that they give for it; many learned men do with much confidence affirm, that it is *Nilus* that is here called *Sibor* (it may be with respect to a small branch of it that ran out to the borders of *Canaan*, that was there called *Sibor*) and that by the seed of *Sibor* here, is meant the several fruits, which the seed sown in *Egypt* by the river *Nilus*, yieldeth to them; as all kind of Corn, Flax, and such like. And so the meaning of the words seems to be plainly this, That the Wheat and other grain and fruit that either grew abundantly in *Egypt* by the great waters of *Nilus*, the water-courses that were drawn from thence (called therefore the harvest of the river) Or, that were transported by the great waters of the Ocean-Sea, was the Revenue of *Tyre*, wherewith her own Inhabitants were maintained, and wherewith she traded into other Countries. Though she had no grounds (comparatively) of her own, yet *Nilus* in *Egypt* afforded her yearly a plentiful Crop and Harvest; and she is a mart of Nations, that is, That great Mart-Town, whither all Nations, in a manner, far and near, do daily resort for trading; as is largely set forth, *Ezek. 27.* All which is here inserted to imply, That notwithstanding she was so rich, and abundantly supplied with all kind of Provision, yet this should not save her from ruine.

Ver. 4. *Be thou ashamed, O Zidon, &c.*] To wit, either 1. because, as some say, *Zidon*, who was the mother of *Tyre*, had not defended that her daughter, but was forced to sit still and look on, whilst she was laid waste by her enemies. And indeed we find in some Historians, that the *Zidonians* being vanquished by the King of *Ascalon*, did transport themselves by shipping to the Island of *Tyre*, and there seated themselves, and built that City. Or, 2ly. because the same Desolation and Destruction that was fallen upon *Tyre*, was fallen upon them; the enemy was not like to spare such a considerable neighbour City and Port-Town; nor were they likely to stand out against an enemy, that had subdued the stronger City of *Tyre*; and the same wickedness that had provoked God against *Tyre*, was also rise amongst them. And 3ly. because *Zidon* that had gloried so much in *Tyre*, as a Colony that of old had issued forth from her, and that had rested so much upon her aid and defence, and had promised her self such great matters by her trading with her, was now bereaved of all Glory, and disappointed of all her hopes by that utter ruine that was come upon

upon *Tyre*. And that this was intended, appears by the reason subjoyned, *for the Sea hath spoken, that is, Tyre that lay in the midst of the Sea, Ezek. 26. 2.* and as a Queen had the rule and command of the Sea, *even the strength of the Sea, that is, the strongest of all Sea-Towns, as being built on a rock, and environed with the Sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up Virgins: that is, I am as if I had never brought forth Sons and Daughters, being left desolate and waste, and all my Inhabitants being cut off and destroyed, or carried away captives: I am never like to send forth great Colonies into other Countreys, as I have formerly done: Or, it is all one with me, as if I had never brought forth Sons and Daughters, there being none of them that have appeared in my defence.*

Ver. 5. As at the report concerning Egypt, so shall they be shortly pained at the report of Tyre.] That is, As the neighbour Nations were of old sorely troubled and affrighted at the report of Gods destroying *Egypt* in *Moses's* time (for which see *Exod. 15. 14, 15, 16.*) so shall all the great Cities and Kingdoms near to *Tyre*, be perplexed and terrified when they hear of the Destruction of *Tyre*. This is, I conceive the plain meaning of this place; yet some rather think, that the Prophet speaks of a later Destruction of *Egypt* by the *Chaldeans*, and so would have the words to be understood thus, That the neighbour Cities and Countries should be as much disquieted and scared with the report of *Nebuchadnezzar's* taking *Tyre*, as they would be afterward at the report of his subduing *Egypt*; and that because thy esteemed it such an invincible place, that they would be ready to conclude, that having taken that, no other place could stand before him; but he would deal with them all, as he had done with *Tyre*. And indeed if it be *Nebuchadnezzar's* prevailing against *Egypt* that is here intended, the words must be understood thus; for to be sure *Tyre* was subdued by him before *Egypt*, as is evident, *Ezek. 29. 18, 19, 20.* where *Egypt* is promised him as his wages for his great service against *Tyre*.

Ver. 6. Pass ye over to Tarshish, &c.] This may be spoken to the several Nations that used to come to *Tyrus* for Traffick, to wit, That *Tyrus* being destroyed, they should now betake themselves to *Tarshish*, or some other Mart-Town, to set up a way of trading there; or else to the Inhabitants of *Tyre* themselves, that as many of them as could, should flee away to *Tarshish*; and see the Notes above, *ver. 1.* yea, why may not both of them be here intended? And as for the following clause, *How! ye inhabitants of the Isle, See the Note above, ver. 2.*

Ver. 7. Is this your joyous City, whose antiquity is of ancient days? &c.] As if he had said, Is all your jollity, and all your glorying in the Antiquity of your City come to this at last? Thus doth the Prophet upbraid the *Tyrrians* for their Pride and vain confidence in the antiquity of their City, as if there could be no fear of any change, because she had continued so long in such a prosperous Condition. And indeed we find, that *Tyre* was of great Antiquity: In *Joshua's* time it was called the *Strong City Tyre*, *Josh. 19. 29.* But this was no ground of security, when God would contend with her; and therefore is that added, *her own feet shall carry her afar off to sojourn*, that is, Her proud inhabitants that had wont to pass the Seas in their stately ships, and at other times

to be carried up and down in great pomp from place to place, shall be glad to trot a foot, as poor slaves and beggars are wont to do, into some remote Country; which may be meant, either of those that should flee away from the enemy into Foreign parts, and there wander up and down in a forlorn Condition whithersoever their feet would carry them; or of those that should be carried away Captives, either into *Babylon*, or some of her Provinces, and there be sold and driven away, it may be, further off, not being long suffered to rest in any place.

Ver. 8. *Who hath taken this counsel against Tyre, &c.*] That is, who is of that power and confidence, as to dare to undertake the subduing of such a gallant, invincible City as *Tyre* seemed to be, and that hath continued so long in such strength and glory; as if the Prophet had said, Who would ever have thought, that this would have been done to this mighty City? *the crowning City*, that is, say some Expositors, That by her wealth is grown up to be a Royal City, *Jer. 25. 22.* or that carrieth her self as a Princess or Queen over all the Cities and Sea-ports round about her; or that hath enriched other Cities so, as to make them Royal Cities. But rather she is called the crowning City, because the crowned her Merchants and Inhabitants, and those likewise that traded with her, with exceeding wealth and magnificence, so that they lived more like Princes, than men of ordinary rank; for so the following words seem to explain this, *whose Merchants are Princes, whose Traffickers are the honourable of the earth*, that is, whose Merchants lived in as great state, as Nobles and Princes elsewhere used to do; yet some I know, would have this also included herein, that even the Princes and great honourable men of other Nations used to traffick with her.

Ver. 9. *The Lord of hosts hath purposed it, &c.*] This is the answer returned to the foregoing question, *ver. 8.* and it is all one in effect, as if the Prophet had said, Wonder not that this should befall *Tyre*; it is the Lord of hosts that hath undertaken it and done it, before whom no strength of the Creature can stand. And withal he adds the reason why the Lord had done it, *to stain the Pride of all glory, and to bring into contempt all the Honourable of the earth*, that is, To punish and abase the Pride of all the great and honourable ones that do arrogantly exalt themselves, by pulling them down as unworthy to be in such a lofty estate, and laying their Glory in the dust, by bringing them into a base and contemptible condition. And this is expressed in these general terms, *to stain the Pride of all Glory, and to bring into contempt all the Honourable of the earth*; not only to set forth, that all the proud ones in *Tyre*, and in other Countrys that were advanced by trading with her, should be brought down by this Judgment of God; but also to imply, 1. That God did no more in the ruine of *Tyre*, than what he had determined to do to all the great ones of the World, that should proudly exalt themselves because of their greatness. And 2ly. that by this Destruction of *Tyre*, it would clearly be discovered what poor and contemptible things all the great ones of the World are, when the great God of Heaven comes to contend with them.

Ver. 10. *Pass through the land as a river, O daughter of Tarshish, &c.* See the Notes above, ver. 1. By the Daughter of Tarshish, I conceive is meant those Mariners or Merchants of Tarshish, or other foreign parts, that were in Tyre, upon the account of trading there; and that with respect to the Judgment and Ruine that was to come upon Tyre, these men are here advised to pass through the land, where at present they had their abode, and to pack away home to their own Countrys; *as a river*, that is, Speedily and without any delay, even as the waters of a river, that falling down from higher grounds do pass away with a swift Current, and run on without any intermission, any stop or stay, till they come into the Sea. And some think too, That by this similitude of their passing away *as a river*, there is implied also the thronging and breaking away of these strangers that were in Tyre, in great multitudes, like the huge heaps of waters that run crowding away in some great flood. They indeed that hold it is Tyre, that is here called the *Daughter of Tarshish* (as conceiving that by *Tarshish* is meant the great Ocean Sea, and that Tyre is therefore so called, because she lay in the Sea, and had all her dealing in the Sea, and all her Store and Riches brought in by the Sea, as being the chief of all the Sea ports in those parts) must needs accordingly hold, either that the Inhabitants of Tyre are here advised to flee speedily away *as a river*, somewhere else to seek a shelter for themselves; or else that hereby it is foretold how they should be violently hurried away out of their own land into Captivity, and so should be scattered abroad like the waters of a river that overflow the banks. But the former Exposition is far the clearest. As for the following clause, *there is no more strength*, that is added as a reason why the Foreigners that were in Tyre, are called upon to pack away, and not to stay there, in hope that Tyre would be able to stand it out against her enemies; to wit, because Tyre was certainly lost, and would be no way able to defend her self; because in the Hebrew the words are, *there is no more strength*; therefore some would have the meaning to be, That Tyre was so rifled and plundered of all her rich Merchandise, that there was not so much as a Girdle left in her, which was indeed a Commodity wherewith the Merchants traded much in those times; See the Note, Prov. 31. 24. But questionless the intent of the words are, that there was no more strength left in Tyre, see the Note Job 12. 21. only in the word *Girdle* there seems to be an Allusion to her being bereft of all those defences wherewith formerly she had been begirt, her Walls, Bulwarks, Ditches and shipping; yea, the Sea it self which did wholly encompass her, till the Enemy did by strange devices, and incredible labour, joyn this Island to the Continent. And this agrees with that which is elsewhere said of the taking and sacking of Tyre, Ezek. 26. 4. *They shall destroy the walls of Tyre, and break down her towers, &c.*

Ver. 11. *He stretched out his hand over the Sea, he shook the Kingdoms, &c.* That is, The Lord of Hosts, mentioned before, ver. 9. And again in the following words in this verse, *the Lord hath given a Commandment against this Merchant-City*. And indeed because these last words, *against the Merchant-City*, are in the Hebrew, *and in Canaan*, therefore some think that the Prophet in the foregoing words also speaks here of the great things that God did at the Red Sea, and against the Kingdoms of the Canaanites, when he carried Israel out of

Egypt, to plant them in that land which he had promised them; and that the reason why those things are mentioned here, is only to shew, That the great God, who then did such mighty things, would not find the ruining of Tyre a work too hard for him. But certainly the Prophet speaks here still expressly of the Destruction of Tyre it self; *He stretched out his hand over the Sea, to wit, to smite and destroy Tyre* that is encompassed with the Sea; (see the Note ver. 4. or more generally the Islands and Provinces that lay on the Sea-coasts; *be shook the Kingdoms*, that is, He shook and shattered the Kingdoms of Tyre and Zidon, and others thereabout, by the enemies he brought upon them; Or he disturbed and terrified the neighbour-Kingdoms by the Destruction which he brought upon Tyre, partly through the grief that surprized them for the loss of their gainful Trade with that City; and partly as being terrified, lest the same ruine would come upon them, that was already come upon Tyre; *The Lord hath given a Commandment against the Merchant-City*: It is in the Original, *against Canaan*; but generally Expositors hold, that hereby is meant the Inhabitants of Tyre, which they say, is here termed *Canaan*, because it lay in the land of *Canaan*, as is evident, *Josh. 19. 28. 30.* where both Tyre and Zidon are reckoned amongst the Cities of *Canaan*; and likewise *Matth. 15. 21. 22.* where the Woman that came out of the coasts of Tyre and Zidon, is called a *Woman of Canaan*. And indeed considering the word *Canaan* is sometimes used for a Merchant (as we find it translated, *Hos. 12. 7.* where it is said, of Ephraim, *He is a Merchant, the hallances of deceit are in his hand*) and that Tyre was the chief Mart-Town for Merchandizing in those parts; I conceive it is best rendered in our Bibles, *The Lord hath given a Commandment against the Merchant-City*. And the meaning however is, That God had given a Commillion to her Enemies the *Affyrians* or *Babylonians*, to pull her down, and therefore it was in vain to think, that her great strength should secure her; *to destroy the strong holds thereof*, or, *the strengths thereof*, as it is in the Margin, that is, whatever she had, which she might hope would be a means to defend her.

Ver. 12. *And he said, Thou shalt no more rejoyce, O thou oppressed Virgin Daughter of Zidon, &c.* By the *Daughter of Zidon* here, most Expositors hold, that Tyre is meant, and that she is so called, because she was a Colony of Zidons; see above, ver. 4. But according to the usual Language of the Scripture, it is rather *Zidon* her self, or the Inhabitants thereof, that is here called the *Daughter of Zidon*; a *Virgin-Daughter* she is termed, not only with respect to the beauty of the City, and the delicacy of the inhabitants, living at ease and pleasure; but also especially because she had never been hitherto subdued and brought under by any hostile power; but withal an *oppressed Virgin*, because now even *Zidon* was to be destroyed as well as Tyre. And this I conceive is that which is intended by this Expression, *Thou shalt no more rejoyce, O thou oppressed Virgin Daughter of Zidon*; not that *Zidon* should never after this, be in a flourishing and rejoycing Condition (for it is most probable, that when Tyre was restored again, as is here afterward foretold, ver. 17. *Zidon* also, together with Tyre, did also recover her former state) nor that *Zidon* should no more rejoyce in hope of her enriching and advancing her self still more by her trading with Tyre, because Tyre was to be destroyed; but that she should

not any longer triumph and be in such posſity, as ſhe had hitherto been; and that becauſe together with Tyre even ſhe ſhould be alſo deſtroyed. And thereupon to aſſure them of the certainty of this, he adviſeth the *Zidonians* to flee away, and to ſeek ſome place of ſhelter elſewhere, ſee the Note above, ver. 10. or elſe ſeretels; that they alſo ſhould be carried away captives into Foreign parts; *Arife, paſſover to Chirens*, ſee the Notes before, ver. 1. *there alſo ſhall thou have no reſt*, ſo wit, becauſe even thence they ſhould be carried away as Slaves into remoter parts; Or, becauſe even thoſe parts alſo ſhould be invaded by the proud Conqueror.

Ver. 13. *Behold, the land of the Chaldeans, &c.*] Expositors differ very much concerning the meaning of this verſe. That which ſeems moſt probable is, That to prevent any thought of the impoſſibility of Tyre being deſtroyed, becauſe it was a place of ſuch exceeding ſtrength, impregnable and invincible in the eye of reaſon, and becauſe it was a City of ſo great Antiquity, that had ſtood unſubdued, and flouriſhed proſperouſly for ſo many Ages, the Prophet doth here propound as conſiderable, that the *Aſſyrian*, a Nation far more ancient, and more potent than the *Tyrians*, was at laſt ſubdued and ruined by the *Chaldeans*, whom the *Aſſyrian* had raiſed to all their greatneſs; inferring from hence, that therefore it was no wonder at all, though the *Chaldean* and *Aſſyrian* now joyned together, ſhould deſtroy Tyre. This I conceive is moſt probably the ſcope of this place; and accordingly I underſtand the words thus, *Behold, the land of the Chaldeans*, that is, Behold the people that now poſſeſs the land of *Chaldea*; (that very people by whom God means now to deſtroy Tyre) *this people was not*, that is, They had not the name of a people, no body made any reckoning of them, till the *Aſſyrian* founded it for them that dwell in the wilderneſs, that is, Till the *Aſſyrian* gathered them together that after the Flood, or after the Diſperſion occaſioned by the Division of Tongues, Gen. 11. 11. were ſcattered abroad here and there, and lived in the wilderneſs in waſte and deſolate places, as a wild, rude people, not having any ſetled places of habitation, but dwelling in Tents; and ſetled them to live together as one aſſociated people in the land of *Chaldea*; they ſet up the towers thereof, they raiſed up the palaces thereof, that is, The *Aſſyrians* brought them to live together in Townſhips and Commonalties; which by degrees came to be ſtately Cities, and places of great ſtrength; and he brought it to ruine; that is, God ruined the *Aſſyrian*, this ancient people that were the firſt Founders of that great Empire of *Chaldea*; or rather the *Chaldean*, that was at firſt brought to be a people, and raiſed to ſuch a flouriſhing Condition by the *Aſſyrian*, did at length by degrees ſubdue and ruine all the power of the *Aſſyrians*; and taking *Nimrod*, the chief ſear of their Empire, did tranſlate the Empire from the *Aſſyrians* to themſelves. Some I know do hold, That it is the *Babylonian* or *Chaldean* that is here inſtanced in, as the people, that being of greater ſtrength and antiquity than Tyre, was yet at laſt ſubdued by the *Aſſyrian* that had raiſed them to their greatneſs. And indeed we find that *Babylon* is mentioned 2 Kin. 17. 24. amongſt thoſe Kingdoms that had been ſubdued by the *Aſſyrian*; yea, and there are that take the laſt claule as ſpoken prophetically with reſpect to the *Persians*, ſubduing *Chaldea*; and he brought it to ruine; that is, God, by the *Persian* will bring

bring it to ruine. And lastly some say, that the drift of these words is to shew, that though Tyre did boast so much of her invincible strength and antiquity, yet she should be ruined by a State more ancient and mighty than she was, to wit, the Chaldeans; Behold, the land of the Chaldeans; this people was not; that is, This people had not any form of a State or Common wealth, till the Assyrian founded it for them that dwell in the wilderness; that is, till the Assyrian founded it as a fit harbour for his shipping, and so brought in Colonies of people that had formerly dwelt in wild and waste places; they set up the towers thereof, they raised up the palaces thereof; that is, the Assyrians or Chaldeans were they that brought Tyre to be such a strong and stately City; and he brought it to ruine; as if the Prophet had said, And thus Tyre is now like to be destroyed by them that at first founded her. But the first Exposition seems to me the best.

Ver. 14. *Howl ye ships of Tarshish, &c.* See the Notes above, ver. 1. for your strength is laid waste; that is, Tyre, that was your strong harbour for your shipping, and by trading with whom, you became so exceedingly enriched, and made powerful and mighty, is ruined and destroyed.

Ver. 17. *And it shall come to pass in that day, &c.* That is, At that time, when this Prophecy against Tyre shall be accomplished, that Tyre shall be forgotten seventy years; that is, just for so many years she shall lie in her ruins desolate and forsaken, not minded nor regarded, either by God or man; see the Note Psal. 137. 1. Because in the following verse Tyre is compared to a harlot forgotten of her Lovers; it may well be that in Allusion thereto it is here said, That Tyre shall be forgotten, that is, That her Merchants should no more come at her for traffick. But yet the Expression may well be understood more generally, as including also Gods disregarding of her, of whom it is therefore said afterward, ver. 17. that he would visit her, as it were remembring her again in mercy. As for the seventy years, the time here prefixed for Tyres lying desolate; I question not, but that they must be counted from the time that Tyre should be taken by Nebuchadnezzar, unto the ruine of the Chaldean Empire; and consequently that they are in a manner just the same with the seventy years of the Jews captivity in Babylon; and that because we find the Prophets foretold, that at the same time when Nebuchadnezzar should destroy Judea and Jerusalem, he should also subdue the other neighbouring Nations round about, and particularly Tyre; See Jer. 25. 15. — 22. and 27. 2, 3. and Ezek. 26. 7. And it is most probable, that as the Jews were restored to their liberty, upon the breaking of the Babylonian yoke by the Persians, so it might be with other Nations too, that were under the same bondage. And this being so, observable it is, that Tyre, who was punished for rejoicing at Jerusalem's Destruction, Ezek. 26. 2. lay just as many years desolate as Jerusalem did. As concerning those words that are added, that for seventy years Tyre should be forgotten, according to the days of one King. Some would have the ground of this Expression to be, That threescore and ten years are commonly accounted the time of a mans life that lives long; See Psal. 90. 10. and consequently also of the life of one King; and so they would have the words to be the same in effect, as if it had been said, according to the days of one man. But because there is little or no strength in the Reasons they give, why it is said, according

to the days of one King, and not of one man, I cannot approve of this Exposition. The true meaning of the words is, That Tyre should lie desolate and forgotten seventy years, according to the days of one King; that is, of one Kingdom - (so Dan. 7. 12. by four Kings is meant four Kingdoms, or four different successions of Kings; and Dan. 8. 21. by the King of Grecia is meant a Succession of the several Kings of Greece) and so that which is intended, is, That Tyre should lye waste so long as the Babylonian Empire should continue.

After the end of seventy years shall Tyre sing as an harlot.] It is in the Hebrew, It shall be unto Tyre as the song of an harlot. But the meaning is rather, 1. That Tyre, being rebuilt and become a famous Mart again, should be as joyous and jolly, as ever formerly she had been, and as Harlots use to be when they are singing and sporting themselves amongst their Lovers: Or, 2ly, That she should by all the art and skill she could use, and by all the fair and pleasing Invitations and Promises she could make, seek to win the Nations far and near, to return to their old way of trading with her again, even as an Harlot that having been forsaken of her Companions, by reason of some foul Disease she lay under, or some such other occasion, doth upon her recovery, by singing and all kind of flatteries and wantonness, labour to entice and assure her youngsters to return to her again: Or, 3ly. the meaning may be only, That she should eagerly buckle her self again to her old way of Traffick; wherein she is compared to a singing Harlot, not only, as I conceive, to imply her eager intending her gain and profit, which is the only thing the Harlot minds; but also the fair and flattering Speeches, the Frauds and Deceits wherewith Traders are wont too often to put off their Wares, even as Harlots are wont to entice men to be dealing with them.

Ver. 16. Take an harp, go about the City, thou harlot, that hast been forgotten, &c.] Persisting in the Metaphor began in the last words of the foregoing verse, the Prophet speaks here to Tyre, as to some forsaken Harlot, because it was, it seems, usual with such Strumpets, thus to go playing and singing up and down the Cities, thereby to entice their former Customers to look after them again. Make sweet melody, sing many songs, that thou mayest be remembred; that is, That they may know thou art still living, and where thou art to be had. But that which is intended hereby, is to foretel, that Tyre being raised again out of her Ruines, should, like such an Harlot, return again to her old Trade, and use all the Devices she could, to bring in the Nations to traffick with her again, as formerly, &c. See the foregoing Note. And it may well be also, that the Prophet doth the rather use these Expressions, Take an harp, make sweet melody, and in Allusion to this City's being formerly much addicted to such kind of Musick; whence is that of the Prophet Ezekiel concerning Tyre, Chap. 26. 13. I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. See also Chap. 28. 13.

Ver. 17. And it shall come to pass after the end of seventy years, &c.] See the Note above, ver. 15. that the Lord will visit Tyre, to wit, in mercy, raising her up to a prosperous estate again, and she shall turn to her bire; that is, She shall return to her old gainful Trade of Merchandizing, and shall commit For-

nication with all the Kingdoms of the World, &c. that is, as a Strumpet entertains all comers, so shall she have Commerce with all Nations throughout the World, and shall as greedily pursue her old filthy Gain by unjust and fraudulent Courses, as ever she did.

Ver 18. *And her Merchandise and her hire shall be Holiness to the Lord, &c.*] This is by the consent of almost all Expositors, spoken of the times when the Inhabitants of Tyre should embrace the Christian Faith, to wit, That in those times they should consecrate their Merchandise, and the Gain they got thereby, to the service of God. In those words, *Holiness to the Lord*, there seems to be an Allusion to that *Motto* that was engraven on the High Priests golden Frontlet, *Exod. 28, 36.* as there is also in *Zach. 14, 20.* *In that day shall there be upon the Bells of the Horses, HOLINESS UNTO THE LORD;* but the meaning is, That the Tyrians should then bestow a great part of their Wealth for pious uses, as might be most for Gods Glory, and for the good of his Church and people. And indeed we find in the first spreading of the Gospel, the Apostle Paul found some at Tyre that had already embraced the Christian Faith, *Act. 21, 3, 4.* See also the Note, *Psal. 87, 4.* *It shall not be treasured nor laid up, that is, they shall not covetously hoard up all they get, merely for themselves, as formerly they have done; for her Merchandise shall be for them that dwell before the Lord,* that is, They shall lay out very much of their Wealth for the relief and support of the Ministers of the Gospel, and others the poor members of Christ: for though the Prophet expresseth this according to the Language of the Old Testament, *for them that dwell before the Lord*, as if he had been speaking of the Priests and Levites, that did continually wait upon the Lord in the Temple; yet his meaning is, That when the Tyrians were once come into the Church, though they should not heap up Wealth by unjust ways as formerly, yet what they got in an honest way, they should willingly expend it for the support of the Lords special Servants, the Ministers that attend upon him in his House, and others of his Household of Faith, who are indeed a holy Priesthood to the Lord, and do continually endeavour to walk with him, and to approve themselves to him in all their ways; yea, and this the Prophet saith they should do so freely and bountifully, that both the one and the other should be comfortably and sufficiently supplied with Means and Maintenance both for Food and good Raiment; for that is intended in those last words, *to eat sufficiently, and for durable clothing.*

CHAP. XXIV.

VERSE 1.

Behold, the Lord maketh the earth empty, &c.] This following Prophecy some would have restrained to the Kingdom of the Ten Tribes, and the Desolation which *Salmanassar* was shortly to bring upon it; and others, to the
Land

Land both of *Judah* and *Israel*, with respect to the Destruction thereof, first by the *Affrians*, and afterwards by the *Babylonians*. But that this Prophecy is more comprehensive than so, is evident by those Expressions, *v. 4. The World languisheth and fadeth away*; and verse 21. *The Lord shall punish — the Kings of the earth upon the earth*. Nor yet can it be meant (as some others would have it) of Gods destroying the whole World at the day of Judgment, because *ver. 13.* the Prophet addeth a passage concerning a remnant that should be delivered from this common Destruction. It is therefore far more probably held by the most of Expositors, that the Prophet having in the foregoing Chapters (from Chap. 12. hitherto) denounced many sore judgments against *Judah* and *Israel*, and the neighbour Nations round about them severally, as the *Moabites*, the *Syrians*, the *Egyptians*, &c. doth here now denounce Desolation and Destruction against them all jointly together. *Behold, the Lord maketh the earth empty, and maketh it waste* &c. as if he should have said, What should I speak any longer of the Destruction of particular Cities and Countries? The Lord hath purposed to bring Ruine and Devastation upon the whole earth in a manner. It is true indeed, that because the Prophet in foretelling this to the *Jews*, did more especially aim at the awakening of them, and the calling of them to Repentance; therefore in this general denunciation, he inserts many passages with respect to them particularly (who were included amongst the rest) as appears *ver. 2.* and 5. Where there is mention of their Priests, and Laws, and Covenant. But yet unquestionably the Prophecy is intended concerning that havock that was to be made amongst the Nations before severally threatened; and it may be others also; even all that were feared in those parts of the World, first by the *Affrians*, and then by the *Chaldeans*, and then after that by the *Medes* and *Persians*. There is a Prophecy much like to this, *Jer. 25. 9. Behold, the Lord maketh the earth empty, and maketh it waste*, that is, He will empty the earth of the Inhabitants thereof, and of all wherewith it is replenished and adorned; and leave it quite desolate, See the Note Chap. 3. 26. It is as if he had said, That the earth was even over-burthened with an innumerable company of wicked wretches; and therefore God would ease her of her burden, and *turneth it upside down*; which is in the Hebrew, and *perverteth the face thereof*; that is, It shall be so ruined, that it shall not have the face that formerly it had; and scattereth abroad the inhabitants thereof; that is, some fleeing, and some being carried away Captives, they shall be dispersed abroad amongst several Nations.

Ver. 2. And it shall be as with the people, so with the Priest; as with the servant, so with his master, &c.] That is, The Judgments threatened shall fall upon all sorts and Conditions; none shall be spared in regard of any [re]verence they have above others.

Ver. 3. The land shall be utterly emptied, &c.] See the Note before, *ver. 1.*

Ver. 4. The earth mourneth, &c.] That is, The Inhabitants of the earth; See the Note above, *ver. 1.* Or, the earth it self, by reason of the sad plight wherinto it is brought; See the Note Chap. 3. 26. *And fadeth away*, to wit, as plants that wither away; See the Note Chap. 1. 30. *The World lan-*
guisheth

gushes and fades away, that is, All the Nations round about *Judea* against whom the foregoing Prophecies were denounced, *I*ye desolate and forsaken; See the Note upon the like Expression, Chap. 13. 11. and see also Chap. 16. 8. *The haughty people of the earth do languish*, that is, The great and lofty ones amongst the people, see the Notes Chap. 2. 11, 12. yet because it is in the Hebrew, *the height of the people doth languish*; therefore some do understand hereby the *Jews*, whom God had advanced by spiritual privileges above all other people.

Ver. 5. *The earth also is defiled under the inhabitants thereof, &c.*] To wit, by the Blood and Carcases of men slain; Or rather by the abominable wickednesses that were committed by the inhabitants, as it is said of the Land of *Canaan*, Levit. 18. 25. that it was defiled by the horrid sins that were committed therein by the *Canaanites*. In the Exposition there seems to be an Allusion to those things that by the Law of God were to be looked upon as polluted; because they had touched any persons or things legally unclean. By *the earth*; some understand the Land of *Israel* and *Judah* particularly, placing the Emphasis of the words in this, That this land had not been kept pure, as a land so peculiarly consecrated to God ought to have been. But I see not why it may not still be understood, as in the foregoing verses, of the whole earth generally; yet indeed it is very clear, that though the Prophet doth here foretell Judgments that were coming upon all the Nations round about; yet all along he doth still turn his speech more especially to the *Jews* to whom he directed his Prophecy. And so he seems to do in the words immediately following, *because they have transgressed the Law, changed the Ordinance, broken the everlasting Covenant*, that is, They have wittingly and willingly run on in a way of doing whatever they listed themselves, without ever taking any care to obey the Commandments of God; for though some would extend this to the Heathens sinning against the Laws of Nature, which God had written in their hearts; yet methinks this is clearly added with reference to Gods people in particular. And though some by *the Law* would have the negative Precept within the bounds whereof they would not be kept; and by *the Ordinance*, the affirmative Commandments, which they minded not to obey; yet more commonly by *the Law*, Expositors understand the moral Laws; and by *the Ordinance*, the Ceremonial Statutes, which they are said to have changed, either because they kept not to the rule therein prescribed, but changed and altered things as they pleased themselves. However by *the everlasting Covenant* which they had broken, is certainly meant that Covenant of Grace, which God had made with *Abraham* and his Seed, and was to have been by them inviolably observed for ever.

Ver. 6. *Therefore hath the curse devoured the earth, &c.*] That is, The Curse and Wrath which God denounced against all that rebel against him, and which the *Israelites* had imprecated upon themselves in case of disobedience, *Deut.* 27. 26. shall utterly consume both the Inhabitants of the earth, and all besides that is thereon. Yet because in the following verses the Prophet speaks of the miseries which the barrenness of the earth should bring upon them; therefore some Expositors do understand this of the particular curse, *Deut.* 28. 16, 17, 18. and they that dwell therein are desolate, that is, They are left in a desolate Condition, stripped of all their former Comforts and Enjoyments; therefore the inhabitants;

inhabitants of the earth are burned, that is, Destroyed with fire and sword by hostile Invasions; or rather, consumed and destroyed by the flaming fire of Gods wrath; See the Notes Chap. 9. 18. and 10. 16. yet some understand it of their being burnt up with that heat and drought, which should be the cause of the burning up of the fruits of the earth, whereof afterward the Prophet speaks; and *few men are left,* the generality of the people being cut off by Gods Judgments, or carried away into Captivity.

Ver. 7. *The new wine mourneth, &c.*] This Expression is used to imply, either 1. That they should have a mournful Vintage, their Vineyard yielding them so little Wine; or, 2ly. That their Wine should be wastfully spilt or swilled down by the Enemy: And so the next, *the vine languisheth,* implies, either 1. That their Vines should fade away, and yield little fruit; or, 2ly. That they should be cut or mowed down by their enemies; See the Note, Chap. 16. 8. *All the merry-hearted do sigh,* that is, all that having abundance, lived plentifully and merrily, or all that used to be jovial and merry with drinking Wine, instead of singing shall now sigh and mourn. And in all this now the Prophet doth covertly say their former intemperance and excessive jollity; as if he should have said, You that have spent your days in such immoderate pleasures and jollity, shall shortly find, that the case will be sadly alter'd with you.

Ver. 9. *They shall not drink wine with a song, &c.*] That is, Their drunken feasting and revelling shall cease; *strong drink shall be bitter to them that drink it;* that is, Though they should have strong drink, they shall take no delight in it for very anguish and sorrow of heart; their miseries and Calamities will imbitter all their Comforts.

Ver. 10. *The City of confusion is broken down, &c.*] Some understand this of Jerusalem particularly; because, say they, the Prophet doth still seek to apply the Judgments here denounced particularly to the Jews to whom he prophesied. But it may better be understood collectively of the several Cities in those Countreys, against which the Prophet doth here prophecy. And they may be called *Cities of confusion*, either with respect to the base confusion and disorder that was in them, there being nothing therein well ordered, as it ought to be; or else with respect to that Confusion and Desolation that was coming upon them; *the City of Confusion is broken down,* that is, Every City destined to Confusion and Destruction, shall be broken down by the enemy; *every house is shut up, that no man may come in;* that is, All houses are so blocked up with the ruines of them, that there is no way to enter into them; or, they all lye desolate, the Inhabitants being slain or carried away Captives, so that there is no coming out, or going into them.

Ver. 11. *There is a crying for wine in the streets, &c.*] To wit, of people bewailing the want of it, or the loss or spoiling of it by the Enemy; *all joy is darkened, &c.* that is, Their joy shall be over-clouded with sorrows, or turned into sorrows; See the Note, Chap. 13. 10.

Ver. 12. *In the City is left Desolation, &c.*] That is, not only in the Country, but even in the Cities too, there shall be nothing left but Desolation; all that is therein shall be destroyed: *and the gate is smitten with Destruction,* so that there is no going in, nor coming out there, but even in the gates, where there used to be the greatest concourse of people, there shall be utter Desolation.

Ver. 13. *When thus it shall be in the midst of the land among the people, &c.*] That is, When there shall be such Desolation made, as is aforesaid, among the people, both of *Israel* and the neighbouring Nations round about them, *there shall be as the shaking of an Olive-tree, &c.* See the Notes, Chap. 10. 22. and Chap. 17. 6. where the same is said of the *Jews*, that is here said both of *Jews* and *Gentiles* together. The drift of these words is to shew, either 1. That the Destruction made, amongst these people should be so great, that there should be but a very small remnant left undestroyed. Or, 2ly. That though there should be such Desolation made in those parts of the earth, both *Judea* and the Countrys round about; yet there should not be such an utter riddance made of the people, but that there should be a small remnant left and reserved, out of whose Posterity God meant to gather a Church of his Elect, that should praise his Name.

Ver. 14. *They shall lift up their voice, &c.*] That is, This little remnant before mentioned, both in *Judea* and the Countrys round about, that shall escape that common Destruction and Desolation that is coming upon the whole earth in a manner, in those parts of the World, shall with great joy of heart lift up their voices to shout, and to praise God for their wonderful Deliverance; *they shall sing for the Majesty of the Lord*; that is, They shall with songs of Praise extol God, for the discovery that he hath made of his glorious Majesty, his infinite Power, and Justice, and Goodness, and Mercy, both in punishing those multitudes that shall then be destroyed, and in preserving that small remnant of them that shall escape in that common Destruction; *they shall cry aloud from the Sea*, that is, From the Islands that are in the Sea; or from the Countrys beyond the Sea, even from the uttermost parts of the earth, the shouting and singing shall be heard of those that with such a loud voice shall praise the Lord for their deliverance. But now the great question is, Of whose, and of what Rejoycing this is meant? Many learned Expositors there are, that do understand it merely of those that should escape that general Destruction threatened in this Chapter, both in the land of *Judea*, and all the Countrys about them. And some understand hereby those that were delivered from *Salmanasser*, or *Sennacherib*s invasion in the days of *Hezekiah*; and others, far more probably, of those that escaped when the *Babylonians* made such havock, both in *Judea*, and in all the Countrys round about, that were over-run and subdued by their victorious Armies. But because the Prophet seems here to foretel, that the joy of the remnant that should be reserved, not only amongst the *Jews*, but also amongst the Heathens about them, should be so exceeding great, and (in the following verses, that they should in their joy praise the Lord God of *Israel* which the Heathens never did, till they embraced the Christian Faith;) therefore I conceive he intends here, not only the joy and shouting, and singing of those that should be delivered from the general devastation (whose joy might be said to be heard from the parts beyond the Sea, because thither many of them might be sold for Captives;) but also principally the joy and singing of their Posterity, that should exceedingly triumph and praise God for the wonderful discovery of his Majesty, his incomparable Power and Mercy in the great work of mans Redemption by Christ, and in calling them into the Kingdom of Christ by the preaching of the Gospel; as likewise their lifting up their voice freely, and without fear, in spreading a-
broad

broad the glad tidings of Salvation far and near, wherever they had any opportunity to do it. As for the last clause, *they shall cry aloud from the Sea*; some translate that, *they shall cry aloud from the West*; (because the Mediterranean Sea lay on the West of *Judea*.) And accordingly they understand it, of the rejoicing of those believing *Jews*, that spreading the Gospel in the Western parts of the World (whither they fled upon the last Devastation of *Judea* by the *Romans*) did exceedingly rejoyce, when they saw the *Roman* Empire submit to the Scepter of Christ. But it is hard to say, that this is here particularly intended.

Ver. 15. *Wherefore glorifie ye the Lord in the fires, &c.* These may be the words of the Prophet, stirring up Gods people to go on in praising God; as in the foregoing verse he had foretold they should do; but yet they are commonly taken to be the words of the remnant before spoken of, who escaping that publick Desolation that was coming upon the earth, should not only themselves praise God with a loud voice, as was said in the foregoing verse; but should also, as is here said, stir up others to do the same, even from the experience of their deliverance. Some render the words, as in the Margin of our Bibles, *Glorifie the Lord in the valleys*; and they hold, that the valleys are named, either because the Valleys are usually most inhabited, by reason of the convenience of water and plenteous feeding that is there to be had; or else to imply, that even in the darkest Corners of the earth, in the basest and obscurest Countries of the World, the Praises of the Lord should be heard. But they are best rendered, I conceive, as in our Translation, *Wherefore glorifie ye the Lord in the fires*; that is, Ye that are in the fires of great Tribulations and Troubles, considering of this great work that God hath done upon the earth, and be thereby stirred up to glorifie God, by trusting in him, and rejoycing in hope of being delivered by him; and let all do this all the world over; which is implied in the following words, *even the Lord God of Israel in the Isles of the Sea*. See the foregoing Note.

Ver. 16. *From the uttermost part of the earth have we heard Songs, &c.* As if the Prophet had said, What do I speak of glorifying God in the Valleys, and in the Isles of the Sea? We the people of God have heard Praises sung to our God, even from the uttermost parts of the earth. Only we must know, that though the Prophet speaks of this, as of a thing done already, to imply the unquestionable certainty of it; yet his meaning is, That this should be done hereafter; the time was coming when they should hear Psalms of Praise sung unto God, even from the remotest parts of the earth. And though we may say, that there was an initial accomplishment of this, when the *Jews* were delivered out of *Babylon*, and other Nations were at the same time set free, that had been held in bondage by the *Chaldeans*; yet I conceive, the full performance of this, was not till the Gentiles were brought in to the Church, and so joyned with the *Jews* in singing Psalms of Praise unto God. And accordingly we must understand the following clause, wherein the subject-matter of those their Songs of Praise is set forth, *even glory to the Righteous*, to wit, either 1. That they should glorifie the Righteous God, because he had by his righteous Judgments rescued poor Prisoners and Captives from the bondage of their proud Enemies, that had tyrannized

over them; or, because he had manifested himself to be a righteous God by performing his promises concerning Christ, and the calling of the Gentiles: Or, as some would have it, That they should spread abroad the Glory of Christ their Redeemer, who is indeed often termed *the Righteous* in the Scripture, as 1 *Job. 2. 1. We have an Advocate with the Father, Jesus Christ the Righteous.* See also *Isa. 53. 11.*

But I said, *My leanness, my leanness, &c.*] Some would have this rendered, as it is in the Margin, *My secret to my self, my secret to my self;* and that the meaning should be, That he concluded confidently of that which God had secretly imparted to him; to wit, That the wicked should be destroyed; and the Righteous spared; Or, that the Prophet durst not reveal that which was secretly made known to him, but kept it to himself; namely, that of those that should thus praise God and Christ, there should be so few of his own Countrymen the *Jews*, the Gentiles being for the generality admitted to be Gods peculiar people; which is altogether improbable. That Translation therefore, which we have in our Bibles, is far the better, *But I said, my leanness, my leanness.* And so the words contain a very pathetic Expression of the Prophets grief for the desperate wickedness of his own people, and the wrath and vengeance which it would certainly bring upon them; it is all one in effect, as if he had said, that he did even continually waste and pine away with grief, notwithstanding the great joy which he foresaw would accrue to that escaping remnant, of which he had spoken, when he took notice how great the wickedness of Gods people was, and how dreadful the Judgments were, which this would bring upon them; which is the more evident by the following Complaint, *Wo unto me, the treacherous dealers have dealt treacherously, yea the treacherous dealers have dealt very treacherously:* which seems clearly to be meant of that peoples treacherous dealing with God, to whom they stood obliged for so many singular mercies, and to whom they had so often engaged themselves; yet I cannot but add, that it is not altogether improbable; which some say, that those words, *My leanness, my leanness, &c.* might be spoken, as in the person of the Nation of the *Jews*, to set forth what a thin and small company there should be of them amongst the people of God, when the Church should be mightily enlarged by the flowing in of the Gentiles; Or, that the Prophet might thereby bewail the sad Condition the Church should be in, even in the days of the Gospel, by the base and treacherous dealing of those that lay in her own bosom.

Ver. 17. *Fear, and the pit, and the snare are upon thee, O Inhabitant of the earth.*] See the Note above, ver. 1. There seems to be in the words an Allusion to that which was usually done in the hunting of wild beasts, wherein, first the beasts are roused with a fright and fear, by the out cry and hallowing of the Huntsmen, and the barking of the dogs; and then fleeing away, they fall into some pit that was digged for them; or, if they escape them, they are taken in some toils or snares that were set for them. But the meaning is, that God would follow the Inhabitants of the earth with variety of Judgments (even while he spared that small remnant, to whom, in the foregoing words he had promised to shew mercy) so that the generality of them should be utterly destroyed; if they escaped one Judgment, another should surprize them, as is more fully

express in the following verse, *And it shall come to pass, that he who fleeth from the noise of the Jews, shall fall into the pit, &c.* See the Note, Job 20. 24.

Ver. 18. *For the windows from on high are open, &c.*] To wit, *The windows of Heaven*, as it was in Noah's deluge, Gen. 7. 11. to which the Prophet seems here to allude. The meaning is, That God would pour down his Judgments from heaven upon them, as once upon the old World, or upon *Sodom and Gomorrah*; See the Note Psal. 42. 7. *and the foundations of the earth do shake*, as it were for fear; see the Notes 2 Sam. 22. 8. and Job 9. 6. Both Expressions joyned together, clearly imply, That God would arm both Heaven and Earth against them, so that his Vengeance should break forth upon them, both from above and from beneath; and therefore there would be no escaping for them.

Ver. 19. *The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.*] Having said in the foregoing verse, *the foundations of the earth do shake*; with respect hereto he now addeth, *That the earth and all things thereon should be utterly broken and shattered to pieces.* But the meaning is, That the Kingdoms and States of the earth, against which the Prophecy in this Chapter is directed, should be utterly and irrecoverably destroyed; and left wholly in Confusion and Desolation.

Ver. 20. *The earth shall reel to and fro like a Drunkard, &c.*] That is, It is near to ruine; Or, the Inhabitants thereof are at their wits end, and know not which way to turn themselves; See the Note, Chap. 19. 14. *and shall be removed like a Cottage*, to wit, like some Shed or Tent; which Travellers set up to lodge in by night, and then in the Morning pull it down, and carry it away with them. It may be meant of the Ruine and Overthrow of States, Towns and Cities, of the carrying away of the people into Captivity; *and the Transgression thereof shall be heavy upon it*, that is, Their grievous sins, the cause of all their misery, shall bring heavy Judgments upon them; *and it shall fall, and not rise again*; that is, it shall be utterly ruined, and shall never recover its former Splendor and Glory.

Ver. 21. *And it shall come to pass in that day, that the Lord shall punish the host of the high Ones, that are on high, &c.*] Some by the *host of the high ones*, whom God would punish, do understand the Devils, whom the Apostle terms *spiritual wickedness in high places*. Others understand hereby the darkning of the Sun, and Moon and Stars, the Host of Heaven, or any prodigious signs in them; thereby to strike the inhabitants of the earth with terror, of which the Prophet speaks in the following verse; or Gods destroying the Idol-images of these Heavenly lights, see the Notes Chap. 17. and 19. 1. And again others understand it of the Church and People of God, whom God had advanced on high above all other Nations, and whom God would punish, as well as others. But there is no just ground for any of these Expositions. That which is most probable, and is approved by the best Expositors, is, that by *the host of the high ones, that are on high*, is meant, either the Kings and Princes of the earth in general, together with their forces, that are lifted up high above other men, and that shine gloriously in the world, like the heavenly lights in the Firmament (and then the following words, *and the Kings of the earth, upon the earth*, seem to be added by way of explaining these) or else more particularly, those proud Assyrian and

Babylonian Monarchs and Potentates, such as were *Sennacherib* and *Nebuchadnezzar*, with their mighty Armies, that were Kings of Kings, as one of them is called, *Dan. 2. 37.* And then by the following words, *And the Kings of the earth, upon the earth,* are meant those petty Kings, that were Vassals to the other; of whom the Prophet speaks, as of Princes that had their Thrones on the ground, in comparison of the other, their great Lords, that seemed to have their Thrones above the Clouds and the Stars. And so the drift of the whole verse is to shew, that there was none amongst the wicked so high, but God would pull them down.

Ver. 22. *And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the Prison, &c.]* That is, As Malefactors are brought in from several places, and clapped up together in the Goal; so shall these great ones, mentioned in the foregoing verse, be gathered together, and kept in safe custody. And the meaning of this may be, either 1. That they should be held and bound so fast by the Almighty Power of God, in that low and base estate wherinto they should be brought, that they should be no more able to extricate themselves out of it, than Prisoners are able to make an escape out of some strong Dungeon, where they are laid together. Or, 2. that they should be together carried Captives into *Babylon*; their multitude should no way secure them. Or, 3. that they should be slain and laid up together in the grave, the pit wherinto people are frequently in Scripture said to be gathered. But now if the words should be understood this last way, then the following clause, *and after many days shall they be visited,* must necessarily be meant of a farther Visitation in wrath, to wit of God's delivering them up at the Day of Judgment, when they should be raised out of the pit of the grave, to the eternal Torments of Hell. Or else that clause must be read, as out of *Junius* we have it in the Margin of our Bibles, *And after many days shall they be found wanting;* that is, they shall no more of a long time be found lifting up themselves in a way of enmity against God. All which being not improbable, I doubt not but that this last clause is added as a promise of Grace and Favour, *And after many days shall they be visited,* to wit, in Mercy. And it may be meant, either, 1. Of the deliverance of those before threatned, from the *Babylonian* bondage; to wit, that they or their Posterity should after many years be set at liberty by the *Medes* and *Persians*; See the Note, Chap. 23. 17. Because they had long provoked, by their wickedness, therefore they should be a long time kept there in fore Bondage; but yet at length, *after many days*, deliverance should come. Or 2. of God's visiting their Posterity in wonderful Mercy under the Kingdom of Christ, by sending him into the world, and causing the way of Life through him to be made known to them by the Preaching of the Gospel; for that this is here included, the following verse doth clearly shew.

Ver. 23. *Then the Moon shall be confounded, and the Sun ashamed, &c.]* That is, When after this execution of Divine Vengeance on his enemies, in a manner all the world over, God shall at last visit them in mercy, as was said in the close of the foregoing verse, (which though it may be meant initially of God's delivering his people out of *Babylon*, yet it must needs be principally meant of God's gracious visiting his people under the Kingdom of Christ in
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the days of the Gospel) with such exceeding glory and brightness shall the Greatness and Majesty of God shine forth in this Kingdom of Christ, that the Sun and Moon shall be ashamed to shew their faces; their brightness shall be as no brightness, yea as mere darkness in comparison of that; when the glory of this Sun of Righteousness, and Day-spring from on high shall shine forth in the world, it shall darken all the glory and magnificence of all earthly states and worldly things, even as a greater light doth darken the less; *When the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously*; That is, when God in Christ shall in his Church, gathered out of all Nations, (of which Zion and Jerusalem was a type) reign so gloriously, and discover so much of his excellent glory in their protection, and spiritual Government, the holiness which he shall work in them here, and the glory and happiness which he shall clothe them with in Heaven hereafter; and his Saints taking notice thereof, shall be still admiring it, and praising his name. For though *his ancients* are only here mentioned, his Magistrates and Ministers; yet under these, as their representatives, the whole body of God's people is understood. See the Notes, Chap. 4. 2, 3, 4, 5.

CHAP. XXV.

VERSE 1.

O *Lord, thou art my God, &c.*] Some conceive this to be a Song of Praise, uttered as in the person of God's Church and people; yea of the Church of Believers in the New Testament, God's Elders or *Ancients* mentioned in the close of the foregoing Chapter: But I see not why it may not be as well taken as the Prophets own Doxology. Being deeply affected, and even transported with the consideration of those wonderful works of God, foretold in the former Chapter, concerning the dreadful judgments he would execute upon the wicked, both amongst his own people, and all the Nations about them, in a manner all the world over; concerning his gracious preservation of a remnant, which he would reserve for himself; and especially concerning the excellent discovery he would make of his transcendent Majesty and Glory in the Kingdom of Christ (the last thing mentioned in the foregoing Chapter) here on a sudden he leaves his Prophetical Discourse, and breaks forth abruptly, as it were, into a Psalm of Praise and Thanksgiving, as admiring the counsels and courses of God therein: *O Lord, thou art my God*: as if he should have said, Whatever wicked men may do, my soul shall wholly cleave to thee; *I will exalt thee, I will praise thy Name*, see the Note, *Psal. 52. 9. For thou hast done wonderful things*; he speaks of the wonderful things which he had foretold should be done, as if they had been done already; and see the Notes,

Notes, Chap. 9. 6. *Thy counsels of old are faithfulness and truth*; that is, that which thou didst long since foretel, or thy Promises and Threatnings, wherein thou didst reveal to thy people what from Eternity thou hadst determined to do, thou hast most truly and faithfully performed.

Ver. 2. *For thou hast made of a City, an heap; of a defended City, a ruin, &c.*] There is no just ground why this should be restrained, as some would have it, either to Jerusalem, or Samaria, or Babylon, or Rome, the seat of Antichrist: It is rather meant generally of God's ruining the Cities, threatened in the foregoing Chapter, for which see the Note there, ver. 10. *A palace of strangers to be no City, it shall never be built*; that is, Thou hast utterly ruined the stately Royal Cities of the Heathens, the Seats of their great Kings, and that irrecoverably too; so that they shall never be built again, at least not for many generations, see the Note, Psal. 37. 18. Nor in their former Splendor and Glory.

Ver. 3. *Therefore shall the strong people glorify thee; the City of the terrible Nations shall fear thee.*] The meaning is, that because of these ruins, which God should bring upon Kingdoms and Cities, either 1. the remaining and surviving remnant of those ruined people should be forced to acknowledg God's just hand upon them, and dread his mighty power. Or, 2. the neighbour Nations should tremble and be afraid at the consideration of the Glory and Majesty of the great God of Heaven and Earth, that had done these great things; yea even the mightiest and most terrible of them; as perceiving that no strength of any people could secure them from his wrath; and that this should tend much to the Praise and Glory of God. Or, 3. the fierce and mighty Nations, that had before carried themselves most proudly and rebelliously against God, being humbled by these Judgments, should be converted to the Faith of Christ; and so becoming God's people, should praise God for his mercy to them, and that not with their lips only, but with their lives too, as being such as should unfeignedly fear and serve him.

Ver. 4. *For thou hast been a strength to the poor, a strength to the needy in his distress, &c.*] This is mentioned as another of the wonderful works of God, for which the Prophet undertakes here to praise his Name; namely, that as he had destroyed those mighty ones, ver. 2. so he had also protected and delivered his poor, weak, afflicted people, where by their low condition they were also made low in spirit, humbled, and so fit for mercy; and had been as a strong Fortress to them, to secure them from their enemies. *A refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall*; to wit, that sorely shatters or overturns the wall, or at least beats with such violence upon it, that it is likely to carry all before it. The deliverance of Jerusalem from the siege of Sennacherib, and the Jews from their Captivity in Babylon, were remarkable accomplishments of this Promise. But I see no reason why the place should be restrained to either of these.

Ver. 5. *Thou shalt bring down the noise of strangers, &c.*] That is, Thou shalt abate, or suppress and put an end to, the furious commotions and triumphings of the Heathens, the enemies of thy people: *As the beat in a dry place*; that is, as thou dost

dost many times abate and suppress the heat of the Sun in some dry desert, where otherwise there would be no refreshing for the poor Traveller, neither water to quench his thirst, nor shadowy tree to be a shelter to him: *Even the heat with the shadow of a cloud*; That is, as thou dost allay or suppress the scorching heat of the Sun, by the interposition of some thick Cloud, and sometimes by the cooling showers that fall from thence; so shalt thou abate and cause to cease the burning rage and heat of the enemies of thy people against them; see the Note, *Exod. 13. 21. The branches of the terrible ones shall be brought low*. That is, their Posterity also shall be so ruined and brought down, that they shall not be able to hurt God's people any more. This must needs be the meaning of this last clause, according to our Translation. But indeed many of our best Interpreters hold, that it should rather be rendred, *The Song, or, the triumph of the terrible ones shall be brought low*.

Vet. 6. And in this mountain, &c. The Prophet having ended his Hymn of Thanksgiving in the foregoing verses, wherein he had praised God for those wonderful things which he had foretold should be done by him, doth here return again to his Prophetical discourse, and sheweth what God would farther do in those glorious times, whereof he had spoken, Chap. 24. 13. *And in this Mountain shall the Lord of Hosts make unto all people a Feast of fat things*; that is, Cattel and Fowl fatted, usually esteemed the daintiest food: *A Feast of Wines on the lees*, that is, old and strong Wines, not racked, but remaining still upon the lees: This I conceive our Translation must needs intend. And true it is, that the remaining of Wines upon the lees for some time doth feed and preserve them, and makes them the stronger and the more odoriferous; whence is that, *Jer. 48. 11. Moab hath been at ease from his youth, and he hath feasted on his lees, and hath not been emptied from vessel to vessel*. Therefore his taste remained in him, and his scent is not changed. Yet some I know understand hereby pure refined Wines, drawn off from the dregs and lees, and therefore not muddy, but clear; and so hold that the next words are added to explain these, *Of fat things full of Marrow, of Wines on the lees well refined*. But however all this must be understood Spiritually, to wit, that in the Church of Christ (that Mountain mentioned before, Chap. 24. 13. whereof Zion was a Type; see the Notes, Chap. 2. 2, 3.) God would feast his people of all Nations; not Jews only, but Gentiles too, 1. here in this life with the sweet comforts of Christ, tendered them in the Gospel and Gospel-Ordinances, together with the Gifts and Graces of his Spirit, (for which see the Notes, *Psal. 22. 26. and Prov. 9. 2.*) with respect whereto our Saviour himself doth in like manner compare the preaching of the Gospel to a great Supper, *Luk. 14. 15.* and to a Feast made by a King at the Marriage of his Son, *Mat. 22. 2.* and 2. in Heaven hereafter with the fulness of Happiness and Joy, wherewith they shall be there satisfied unto all Eternity, which *Apoc. 19. 9.* is called the *Lamb's Marriage-Feast*, and the Table in the Kingdom of Heaven, *Luke 27. 30.* and *Mat. 8. 11.* wherewith God shall for ever feast his people. See the Notes, *Psal. 17. 15. and 36. 8.* Some, I know, would have this understood of God's destroying his and his peoples Enemies. But the Context shew plainly, that this cannot be here intended. And though we should yield that which o-

thers indeed more probably say, That the Prophet might have some respect in that which is said here to the occasion which God would give both the Jews and other Nations of exceeding great joy by their deliverance out of the *Babylonian Captivity*, (and that in expressing this, he compares God to some great King, making a Feast to his Nobles and Captains after some great Victory obtained by him.) Yet certainly this was only looked to as a Type of that greater Spiritual Feast, which is here principally intended; namely, the Celestial Joy which he would bestow upon his people of all Nations in and through Christ, first by the glad tydings of the Gospel, and afterward by the enjoyment of himself for ever in his Kingdom of Glory.

Ver. 7. *And he will destroy in this mountain, &c.*] Here the Prophet begins to recite the dainties they should have in the Feast promised in the foregoing verse; that is, the benefits that should redound to them by Christ: And the first he mentions is, that in his Church he will utterly destroy *the face of the covering cast over all people, and the veil that is spread over all Nations*; that is, he will free his people from that blindness and ignorance, that veil of darkness which lies naturally upon the minds of all mankind, so that they cannot find the way unto Life Eternal, and of which the Apostle speaking, as with respect unto the Jews, saith, *Which veil is done away in Christ*, 2 Cor. 3. 14. Some, I know, by this destroying *the face of the covering cast over all people*, do understand Christ's destroying Death; and that in the expression here used, there is an Allusion to the Face-cloth, wherewith the faces of dead men are wont to be covered, *Job. 11. 44.* or to the custom of covering the faces of condemned Malefactors, see the Note *Esth. 7. 8.* But this of Christ's destroying Death, is added in the next verse; and the former therefore is rather here intended; namely, the freeing of his people from that ignorance under which they lay by Nature, by the enlightning of the Gospel, which was signified by the rending of the Veil of the Temple at the Death of Christ. And all this is said should be done *in this mountain*, as before, not only because it should be done in the Church, made up both of Jews and Gentiles; but also because the Gospel, whereby this was to be done, was at first to go out of Mount Zion. See the Notes Chap. 2. 3.

Ver. 8. *He will swallow up death in victory, &c.*] That is, He will destroy Death for ever, (as the word in the Original, here translated *in victory*, doth properly signifie) so that it shall never more prevail over his redeemed ones; but Christ shall reign, this his last Enemy being destroyed for ever and ever. Now though this was done partly by the Death of Christ, whereby he abolished Death, 2 Tim. 1. 10. having by his suffering Death delivered his people from that Death which their sins had deserved, *Heb. 2. 15.* yet it shall chiefly be accomplished at the Resurrection of the just, when they shall pass into Life Eternal, after which there shall be no more death, *Rev. 21. 4.* for so the Apostle saith expressly, 1 Cor. 15. 54. *When this corruptible shall put on incorruption, and the mortal shall have put on immortality; then shall be brought to pass that saying that is written, Death is swallowed up in victory*: And the like may be said of the following words, *And the Lord God will wipe away tears from off all faces*, to wit, of his people; even as a tender Mother wipes away the tears

of her weeping little Child : For though God doth this partly by the comforts of his Word and Spirit here, yet it is not completely done till they be taken up into Heaven ; to which estate therefore this passage is applied by St. John, Revel. 7. 17. and 21. 4. And so likewise in the next clause, *And the rebuke (or reproach) of his people shall be taken away from off all the earth* ; the meaning is, that God would free his people from that extreme scorn and contempt which was cast upon them all the world over ; and from the worlds base and despightful usage of them, in their continual afflicting and persecuting of them, as if they were a people not worthy to live upon the face of the earth. But now the accomplishment of this here principally intended, is the exceeding Glory whereunto God's people shall be advanced in Heaven. For when God shall take them into this blessed and glorious condition, then indeed all the Inhabitants of the earth shall be effectually taken off from that vile and base esteem which they formerly had of them. Many good Expositors do, I know, apply all this to the deliverance of God's people out of *Babylon*. But it is only as looking upon that as a Type of this far greater deliverance, promised to God's redeemed ones in and through the Lord Christ.

Ver. 9. *And it shall be said in that day, &c.* That is, *In that day* when these Promises shall be accomplished, the people of God shall say, to wit, with wonder and exceeding great joy, (for this is, as it were, the language of the Guests at the Feast mentioned before, ver. 6.) *Lo, this is our God, we have waited for him, and he will save us, &c.* Which may be understood, 1. in the Type, of the rejoicing of God's people at the Lord's delivering them out of *Babylon*, which they had long expected, and came at last to pass according to God's Promise and their earnest expectation. And taking it thus, observable it is, that in this expression of their present joy and confidence in God, they do withal covertly judge and condemn themselves ; because before their being carried into *Babylon* by their disobeying God's Laws, and seeking to foreign Princes for help in their dangers, they had not carried themselves towards the Lord, as now they found they should have done. Or, 2. of the people of God's owning Christ at his coming in the flesh, and embracing him by Faith, when tendred to them in the Gospel, as the true God, their Lord and Saviour, long ago promised them, with great joy ; because of the peace made by him between God and them. Or, 3. of the Churches triumphing in Christ, when he shall come to judge the world, and to receive them into his Kingdom of Glory.

Ver. 10. *For in this Mountain shall the band of the Lord rest.* That is, His powerful Providence shall be constantly and continually over his Church to protect and bless them. See the Note, *Psal. 80. 17.* It is the same in effect with that of our Saviour, *Mat. 28. 20.* *And lo, I am with you alway, unto the end of the world.*

And Moab shall be trodden down under him, &c. That is, under his feet, *Psal. 110. 1.* Moab is here particularly mentioned, because none were more constantly and more fiercely bent upon doing mischief to God's people than they were ; but under these by a *Synecdoche* all the wicked enemies of his people are intended. *Even as straw is trodden down for the dunghil*, to wit, the worst

of the straw, not fit to be reserved for any other use. The word which we render *trodden down*, some translate *threshed*, and accordingly they read this verse thus, *And Moab shall be threshed under him, even as straw is threshed in Madmenab*; and then take *Madmenab* to be a City of Moab, called *Madmen*, Jer. 48. 2. and hold, that because this City being situate in a rich Corn-country, where there was abundance of straw, which was the less regarded, thence the Prophet useth this expression here of *straw threshed in Madmenab*.

Ver. 11. *And he shall spread forth his hands in the midst of them, as he that swimmer spreadeth forth his hands to swim, &c.*] Some hold that this is spoken of Moab, with relation to the last words in the foregoing verse, to wit, That as the Swimmer stretcheth forth his hands to swim, so he being trodden down by his enemies, should in the midst of them stretch forth his hands to beg for mercy both of God and his enemies: Or, that he should, though in vain, strive with all possible endeavours to save himself from utter ruin, even as a ship-wrack'd man being fallen into the Sea, laboureth with all his might by swimming to escape drowning. But clearly, as I conceive, this is spoken of God, *That he shall spread forth his hands in the midst of them, as he that swimmer spreadeth forth his hands to swim*: And the meaning of this Similitude seems to be, either that breaking in upon Moab he should with all earnestness, as with both hands, lay on upon them on every side, and that again and again, continually without intermission, not only in the skirts of the Country, but even in the midst and heart of the Land. Yea, not giving over till he had passed thorough it, and had every where executed his judgments upon them, and subdued the whole Land under his power. Or else, that he should easily and without any opposition work his will upon that great and mighty people, even as he that swimmeth doth only stretch himself upon the water, and spreading forth his arms doth gently put away the waters before him, and so cuts his way through the Sea or Rivers. *And he shall bring down their pride*, see the Note Chap. 16. 6. *together with the spoils of their hands*. That is, their wealth, which by rapine and violence they had taken from others.

Ver. 12. *And the fortress of the high fort of thy walls shall be brought down, &c.*] That is, Moab's high and strong walls, which they esteemed such a mighty defence.

CHAP. XXVI.

VERSE I.

IN that day, &c.] To wit, when that shall be done for God's people, which is before promised; that is, when they shall be delivered out of Babylon, and so likewise when their Redemption by Christ from their spiritual Bondage, whereof the deliverance out of Babylon was a type, shall be made known

known to them by the preaching of the Gospel, see the Note, Chap. 24. 9. *shall this Song be sung in the Land of Judah*: to wit, at their return from *Babylon*, and in the Church of Christ, whereof that Land was a Figure, see the Note, *Drus.* 31. 19. The meaning is, that the state of the times he now speaks of, should be such, that they might well sing this Song: yea, and it may well be that this Song was purposely composed, that in the *Babylonian* Captivity the faithful might hereby cheer up themselves with hope of deliverance.

We have a strong City, &c.] This may seem to be spoken as in opposition to that which was said ver. 12. of the foregoing Chapter concerning the Lord's beating down the Cities of *Moab*. Their mightiest Cities shall be laid in the dust; but *we have a strong City*, to wit, *Jerusalem*, or the Church of Christ, whereof *Jerusalem* was a Type, against which the gates of Hell shall not prevail. As this is spoken with respect to the Jews, when they were come back to *Jerusalem* from *Babylon*, it may import as much as if they had said, Though our City may seem weak in comparison of what it was before the *Babylonians* destroyed it; yet blessed be God, we can look upon it as a strong City: *Salvation will God appoint for walls and bulwarks*; that is, God's protection and preservation will be to us instead of the strongest walls and bulwarks. And as it is intended of the Church of Christ, the meaning is, that through God's protection she shall be invincible. And some add too, that the Salvation wrought by Christ shall be the cause and ground of this her safety.

Ver. 2. *Open ye the gates, that the righteous Nation which keepeth the Truth, may enter in.*] 1. As this hath respect to the return of the *Jews* out of *Babylon*, by the gates may be meant, either the gates of *Jerusalem*, (thereby to imply the certainty of their return thither, and the multitude of those that should return;) Or (as some) the gates of the Temple, which should be re-edified by them, that there they might serve and praise the Lord; see the Notes, *Psal.* 24. 7. and 118. 19, 20. And this remnant returning may be called the *righteous Nation, which keepeth the truth*; that is, which faithfully in all things keepeth close to the truth of God's Word; both to imply what God required of them upon their return, to wit, that they should not be a wicked, rebellious people, as they had been, but a righteous holy Nation; and likewise, because they should be at that time, partly through the cutting off of multitudes of the former wicked generation, and partly through the Repentance of great numbers of those that returned, a people very much reformed and purged from their former dross. But, 2. as this hath respect to the days of the Gospel, it is clearly a Prediction of the multitude of the Gentiles that should come thronging into the Church of Christ, together with the believing Jews, and should not only profess the truth of the Gospel, but also be really a righteous people, according to the Rule and Tenor of the Gospel.

Ver. 3. *Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.*] That is, Thou, God, wilt constantly keep that man in all manner of solid Peace and Prosperity, whose heart doth constantly adhere to thee, and rely and rest upon thee in all conditions whatsoever: Either God will outwardly protect and prosper such, or in their troubles he will bear up their hearts with inward comfort and peace. See the Notes, *Psa.* 32. 10. & 119. 165.

Ver.

Ver. 4. *Trust ye in the Lord for ever, &c.*] That is, Constantly unto the end, whatever be the outward Dispensations of God's Providence towards you. Thus from that which is said in the foregoing verse, the faithful do mutually encourage one another, *For in the Lord Jehovah is everlasting strength*, to wit, for the protecting and prospering of those that trust in him. See the Note, *Exod. 6. 3.* That which we render *everlasting strength*, is in the Hebrew, *The rock of ages*, for which see the Note *Deut. 32. 4.*

Ver. 5. *For he bringeth down them that dwell on high, &c.*] That is, The mighty Potentates and Tyrants of the world, that dwell in lofty Palaces and high-walled Cities, or that are in state exalted far above others, see the Note, Chap. 24. 21. And this is added also as a reason, why the righteous that trust in God may expect to be delivered from the Oppression of their greatest enemies. *The lofty City he layeth it low*; that is, He ruins their strongest and best-defenced Cities. *He layeth it low, even to the ground, he bringeth it even to the dust*; see the Note, Chap. 25. 2.

Ver. 6. *The foot shall tread it down, even the feet of the poor, &c.*] That is, Even God's poor afflicted people shall subdue those their high fenced Cities under their power; or by way of contempt shall trample upon them.

Ver. 7. *The way of the just is uprightness, &c.*] That is, The ways and courses of the faithful are in all conditions very just and upright: *Thou, most upright, dost weigh the path of the just*; that is, Thou, O Lord, who art most upright thy self, dost exactly know and consider the ways of just, upright men; whereby, is implied, Either 1. that God being most upright, and therefore approving and liking the just and upright ways of his faithful servants, doth accordingly assist and prosper them in their ways, and make their way plain and even before them, so that they may go on comfortably therein. Or, 2. that comparing together the upright ways of the righteous, with the perverse and false ways of the wicked, he doth prosper the one, and destroy the other. Or, 3. that he doth so afflict them by their enemies when they go astray, that he is very ready to deliver them again from their enemies upon their Repentance. I know many understand this whole verse, of God's making the way of his people by his Providence fair and plain before them; and accordingly that word, which we translate *uprightness*, they render *evenness*, or *straightness*, *The way of the just is evenness*; and suitably they render also the following words, *Thou, most upright, dost level the path of the just*. But according to our Translation, the meaning of the place seems clearly to be that which is before said.

Ver. 8. *Yea, in the way of thy Judgments, O Lord, have we waited for thee.*] Having spoken in the foregoing verse of the tender respect which God hath always to his righteous Servants, here he sheweth what their assured confidence concerning this had wrought in them; to wit, that even in the way of his *Judgments*, that is, under his sore chastisements, they waited upon God in hope, that of his infinite Goodness and Mercy he would at last deliver them, and receive them again into his favour. Now the afflictions which God had brought upon his people he calls *judgments*, because therein God seems to carry himself as a Judge, punishing them for their sins; but yet in dispensing of them he doth all with judgment and moderation, and wholly with a purpose to do them good,

good, according to that of the Apostle, 1 Cor. 11. 32. *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.* And this expression, *In the way of thy judgments,* is because it is God's usual and constant way to afflict his people when they go astray, for their spiritual advantage. I know some understand this thus, That the faithful waited upon God in the way of his judgments; that is, in a way of constant obeying his Commandments, or in a way which he had prescribed them in his word. But the whole Context sheweth it is meant of the chastisements wherewith he had chastised his people. See the Note above, ver. 1.

[The desire of our soul is to thy Name, and to the remembrance of thee.] That is, Even in our greatest troubles our affections were not taken off from thee, (see the Note, *Psal. 44. 17.*) nor did we cast off our confidence in thee; but still our thoughts were upon thee, thy word and promises: We still panted after thy favour, and sought after, and waited for thy help and deliverance, earnestly desiring that the glory of thy Name might thereby be advanced.

Ver. 9. *With my Soul have I desired thee in the night, yea with my spirit within me will I seek thee early.]* That is, I have desired thy favour, thy gracious presence and help at all times, even by night, whilst others slept, and so still will do with all possible diligence. And this is spoken as in the name of every several person amongst the righteous, that in this Song are brought in praising God's Name. *For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.]* This is added to shew how they had been brought so to seek after God; as was said in the foregoing words; namely by the judgments they had lain under, mentioned before ver. 8. *In the way of thy judgments, O Lord, have we waited for thee.* It is as if they had said, And indeed it is usual with men all the world over, to be brought by thy judgments to learn Righteousness. Yet the meaning is not, that all men are by God's judgments won to true Repentance; but that usually when Mercies do no good upon men, yet judgments bring them in, either seriously to repent and amend their lives, or at least to make an outward shew of doing so. See the Note, *Psal. 83. 16.* which is farther set forth in the following verse.

Ver. 10. *Let favour be shewed to the wicked, &c.]* Having said in the foregoing verse what effect the judgments of God do commonly work in men, to wit, that thereby they are brought to learn righteousness, (for which see the foregoing Note) here they add, that indeed some wicked wretches will not be brought to learn Righteousness, neither by Mercies nor judgments. How little Mercies prevail with them, is shown in this verse, *Let favour be shewed to the wicked, yet will he not learn righteousness, in the land of uprightness will he deal unjustly;* whereby may be meant, either Judea, called the Holy-Land, which God had given as an inheritance to his own peculiar people, whom he required to be a righteous, holy people; or the Church of Christ, where uprightness of Life and Conversation is strictly required and practised; but see the Note, *Psal. 143. 10.* And will not behold the Majesty of the Lord; that is, though the Lord doth by never so many wonderful works clearly discover the Glory and Majesty of all his Divine Attributes, yet will they take no notice of it. See the Note, *Psal. 28. 5.* And then how little they were better'd by God's judgments, is shewn in the next verse.

Ver. 11. *Lord, when thy hand is lifted up, they will not see, &c.* That is, Though thou dost punish them never so sorely, with the strokes of a hand lifted up; or rather, though thy Judgments be executed upon them in such a manner, that it is most apparent that thou hast a special hand therein, every one may see that they are the strokes of Divine Vengeance; yet they will not take any notice of it: *But they shall see*, that is, they shall be forced to take notice of it, and be ashamed for their envy at the people, or, towards thy people; that is, their envying the welfare of God's people, and spiteful endeavouring to do them all the mischief they could: *Yea, the fire of thine enemies shall devour them*. That is, the vengeance wherewith, as with fire, thou art wont to destroy thine enemies, shall consume them. See the Notes, *Psal.* 21. 9. and 97. 3.

Ver. 12. *Lord, thou wilt ordain peace for us, &c.* As if they had said, Whilst thou destroyest our enemies, thou wilt order it so, that we thy people shall be in a prosperous and happy condition: As thou hast afflicted us, so thou wilt now also ordain peace for us, see the Note above, ver. 3. and Chap. 9. 6. *For thou also hast wrought all our works in us*; that is, all the good we have done or do, with respect whereto, we hope, thou wilt afford us this peace, thou hast wrought it in us by thy Holy Spirit. But indeed the most and best Expositors would have this read, as it is in the Margin of our Bibles, *For thou also hast wrought all our works for us*; and accordingly they understand it passively of the works that had been done for them; as if they had said, All that hath befallen us, all that hath been done by our selves or others, tending to our peace, all our preservations and wonderful deliverances, have been the work of thy hands: And thus from the experience of what God had hitherto done for them, they encourage themselves to hope in God, that he would yet further do them good.

Ver. 13. *O Lord our God, other lords besides thee have had dominion over us, &c.* That is, Other Lords, besides thee, who art our Sovereign Lord, and besides those whom thou hast appointed to rule over us, have unjustly and tyrannically usurped Dominion over us. And this, as it is spoken with respect to the Jews, is meant of the *Babylonians*, and other foreign Tyrants, that had ruled over them; and as it respects the Church of Christ, it may be meant of all that at any time do tyrannically oppress them. *But by thee only will we make mention of thy Name*. That is, by thy Grace only, as we have hitherto, so we will still own our selves to be thy servants, and make mention of thee as our true Lord and Sovereign, and worship and praise thy Name. Or, by thy Grace supporting us, or by the confidence we have in thee alone, we will still make mention of thy Name, as glorying in thee, as believing that out of respect to thine own Name, thou wilt preserve us that we may honour thee and serve thee, though for the present thou seemest to neglect us, and as esteeming the bare remembrance of thy Name to be sufficient to support our hopes. Or, though our enemies have for a long time tyrannized over us, yet by thy free goodness only, and by thy good hand of Providence over us in preserving and delivering us, without which nothing else could have contributed any thing thereunto, we may now, and will always, as we have just cause, own thee, and cleave to thee, and praise thy Name. Ver.

Ver. 14. *They are dead, they shall not live; they are deceased, they shall not rise, &c.*] As if they had said, Whilst thou hast ordained peace for us, thine own People, those our great Lords that did for a time tyrannize over us, are irrecoverably destroyed; they shall never be able to rise again to their former estate, to trouble and oppress thy People, no more than they that are dead and laid in their graves are able to rise from thence, and to live again in the world, as formerly they did; see the Note, Chap. 24. 26. Or, they are slain and dead, and shall never live upon earth any more. *Therefore hast thou visited and destroyed them, &c.* To wit, That they might be irrecoverably cut off from the earth, and never more flourish in the world, and afflict thy People, as they have done.

Ver. 15. *Thou hast increased the Nation, O Lord, thou hast increased the Nation, &c.*] Some would have this understood of God's encreasing and multiplying the benefits he conferred upon his people. But according to our Translation, it is the encrease of their number that is here intended. And it may be spoken either, 1. with respect to God's exceeding multiplying the Nation of the *Jews* in former ages. Or more particularly of their encrease in *Babylon*, that even there the more they were oppressed, the more they multiplied; as was seen by the multitudes of those that returned from thence to *Jerusalem*, whose inhabitants were by this means mightily encreased. Or, 2. with respect to the great encrease of that his peculiar people, by bringing in multitudes of the Gentiles, who joyned themselves to the Church of the believing Jews, and became one people with them. And as for the following words, *Thou art glorified*; either it is meant of the glory that redounded to God, by the great multitudes that returned to *Jerusalem*, and the destruction of their enemies, which made way to their deliverance: Or by the great accession he made to his Church, by the Conversion of the Gentiles. Or else of God's glorifying himself by his chastisement of his own people, (See the Note, *Levit.* 10. 3.) to wit, in causing them to be carried captives into *Babylon*; of which that is clearly meant, which is added in the last clause of the verse, *Thou hast removed us far unto all the ends of the earth.* See the Note, Chap. 6. 42. The drift of this place therefore seems to be, the setting forth of the Lord's different dealing with his people and with their enemies; these he utterly destroyed; but though he chastised his people sharply, yet the issue of their afflictions was good.

Ver. 16. *Lord, in trouble have they visited thee, &c.*] As if they had said, When thou, Lord, didst visit thy people with the rod of affliction, then did they visit thee, of whom they had been too forgetful, in a way of Repentance and seeking to thee for mercy. *They poured out a prayer, when thy chastening was upon them*, see the Notes 1 *Sam.* 1. 15. and *Psal.* 42. 4. The word in the Hebrew which we translate *a Prayer*, is properly *a Spell*, or *a Charm*, or *a secret Speech*, as it is expressed in the Margin of our Bibles; the intent whereof was to shew, That in their Prayers, by reason of extream shame and grief for their sins, and the terrors of God that lay upon their spirits, they could hardly speak or utter what they would say, as it was with *Hannab* when she prayed, 1 *Sam.* 1. 13. and *Hzekiah*, Chap. 38. 14. they poured out their souls with

tears, sighs and groanings that cannot be expressed, as the Apostle calls them, Rom. 8. 26.

Ver. 17. *Like as a woman with child, that draweth near the time of her delivery, &c.*] When the throws of a travelling woman are indeed sharpest and hardest to be born; is in pain, and crieth out in her pangs, see the Note, Chap. 13. 8. *so have we been in thy sight, O Lord*; that is; So extream have our sorrows and miseries been, as thou, O Lord, hast seen and known. And this may be added, as that which did greatly encrease their sorrow, That God should look on, and see them in such extream misery, and yet afford them no help; even as it must needs be a great grief to a Woman in travel, to see her friends stand by, and never mind to lay hands on her, to afford her any help for the furtherance of her delivery.

Ver. 18. *We have been with child, we have been in pain, we have as it were brought forth wind, &c.*] That is, With strong desires we groaned after deliverance from those Oppressions and Miseries that we lay under; we had many thoughts in our heads, how it might be brought about, and were ready many times to conceive great hopes of what we desired, and laboured what we could to effect it; but all proved vain, and came to nothing: As a Woman that thought her self to be in pains of travel, and finds at last that it was nothing but wind she was tortured with, is no way eased (as they are that are delivered of a true birth.) but continues still in great torment, so hath it been with us; we are quite deceived of the fruit we expected, and so there is no end of our sorrows; but out of one affliction we fall into another. And thus is this explained in the following words, *we have not wrought any deliverance in the earth*: That is, We have not effected any thing for the succour or deliverance of our selves, or of our Country; *neither have the inhabitants of the world fallen*, that is, We have not been able to subdue our enemies the heathen, who in opposition to the *Jews*, Gods peculiar people, are called *the inhabitants of the world*.

Ver. 19. *Thy dead men shall live, &c.*] Frequently in the Scripture men in extremity of misery, and that seem to be in a lost Condition, past all hope of recovery, are spoken of as *dead men*, yea, as men dead and buried, and turned into dust, see the Notes *Psal.* 31. 12. and 22. 15. and 88. 5, 6. and accordingly also the raising up men from such a sad, desperate and hopeless Condition, putting them into a more comfortable Estate, is spoken of as a reviving of such dead men, and a kind of Resurrection; see the Notes *Psal.* 71. 20 and 80. 18. And in this sense I conceive these words are spoken here, of the raising of Gods faithful people out of a forlorn and lost condition (such as was that of their deliverance out of *Babylon*) and bringing them again into a cheerful and comfortable Estate; and that this is added as in opposition to that which was said before of the irrecoverable Destruction of their Enemies, *ver. 14. They are dead, they shall not live; they are deceased, they shall not rise*. I know that very many Expositors of great note, do understand this expressly of the Resurrection of the faithful to life at the last day. And indeed, though it were primarily meant of the deliverance of the *Jews* out of the *Babylonian* Captivity (as was also that Prophecy of *Ezekiels* concerning the Resurrection of dry bones, *Ezek.* 37. 1, &c.) yet by the Expressions here used, it may seem most probable that

that there is at least an Allusion herein to that Resurrection of the faithful at the day of Judgment; yea, if this song were intended to set forth, as most Expositors hold, not only the deliverance of the *Jews* out of *Babylon*, but also that greater deliverance of our Redemption by Christ (whereof that other was a type) as is before noted *ver. 1.* then I see not why under this great work of the deliverance of Gods people by Christ, the raising of them up to life at the last day should not be comprehended; which shall be the full perfecting of that deliverance. The greatest difficulty in the words, is to know by whom, and to whom they are spoken. Now to this I answer, 1. That they may be taken as spoken to the Church and people of God, either in the person of God, or in the person of the prophet, speaking to them from God. And if we understand them thus, then we must suppose, that in the foregoing verse the song is ended that began *ver. 1.* and that here, in answer to that which they had said therein, there is a promise made to them from God in Christ; that he would certainly raise them from that dead and hopeless Condition, wherein they lay; *Thy dead men shall live.* And accordingly also we must then understand the following words (as they are in our translation) *together with my dead body shall they arise*, either of the dead body of Christ; as if it had been said in the person of Christ, As sure as my dead shall arise out of the grave, so surely shall thy dead men arise; or else of the whole body of his Church and people, thereby to imply, that not one of them should fail to have their share in this joyful Resurrection. But 2ly. the words may be taken as the words of Gods people, and so as the close of the foregoing song; wherein they make profession to God of their confident assurance, that he would revive them, and raise them up from that forlorn and hopeless Condition, wherein at present they lay; *Thy dead men shall live*; as if they had said, Thy poor people, that seem to be now as so many men dead and buried, thou wilt revive again, and raise them up out of this their low and seeming desperate Condition, even as at the last day those that dye in thee, being true members of thy mystical body the Church, shall be raised out of their grave: unto life eternal. And taking the words thus, the following words must likewise be understood accordingly, *together with my dead body shall they arise*, either of the City *Jerusalem*, as some would have it, to wit, that as that their City that was at present as a dead carcase, should be raised up out of the dust, so should Gods people also, together with it; or of the whole body of the Church; or as if the Prophet had set forth the unquestionable certainty of this promise, by comparing it with his full assurance concerning the raising again of his dead body, see *Job 19. 25.*

Awake and sing ye that dwell in the dust, &c.] That is, you that are as so many dead carcases that have lain long in the Grave; for *thy dew is as the dew of herbs*; which may be also taken, either as spoken by the Prophet to the people of God, telling them, that their *dew*, that is, the love that God had shewed to them, would be to them as dew to the herbs; or else as the speech of Gods people to God, rendring a reason why they expected such a mighty change in their Estate, to wit, Because his favour would be a sure means to effect this, as the dew is to quicken the dying and withering herbs; See the Note, *Psal. 72. 6.* it being as easie for God to raise up his people from their seeming hopeless Estate

to a comfortable and flourishing Condition, yea, to raise the very dead out of their Graves, as it is by a dew that falls in the night to revive the herbs, that were in a manner withered by the scorching of the sun, and to cause them sweetly to sprout out again; and the earth shall cast out the dead; that is, It shall give up her dead, even as the dew causeth the dead roots of herbs to sprout forth as fresh as formerly.

Ver. 20. *Come my people, &c.*] The foregoing song of Gods people being ended, the Lord doth here by his Prophet advise them to take care to provide for the sheltering of themselves from that general storm that was coming upon the world before those joyful times, whereof he had hitherto spoken; and observable it is, that this is expressed in such a manner, as if God would tender himself to go along with them, and to conduct them to such a place of safety, *Come, [my people, enter thou into thy chambers,* that is, betake your selves in your fears to the Chambers of my providence and protection, to wit, by a serious Meditation of Gods promises, and his all-sufficiency, goodness and faithfulness, by renewing your Repentance by fervent prayer, and trusting in him, and hoping for deliverance from him; for these are the secret hiding places under which Gods people may in times of danger and fear, with much peace and quiet of spirit, shelter themselves, and patiently repose themselves, and wait for the Salvation of God. See the Notes, *Job* 29. 4. *Psal.* 27. 5. and 31. 20. and 91. 1, 2. and *Pro.* 91. 10. There seems to be an Allusion in the words, to mens keeping within doors in times of stormy weather, or to their fleeing to their houses, and retiring there to the secretest and securest places they have, and shutting the doors upon themselves in times of peril and dread: Or, it may be, particularly to that charge which was given to the *Israelites*, *Exod.* 12. 22. not to stir out of the doors of their houses, whilst the destroying Angel passed through the land of *Egypt*. And to the same purpose is that which followeth, *and shut thy doors about thee;* that is, persevere constantly in the use of these holy means, for the securing and quieting your selves, not admitting any temptation that should disquiet or perplex your spirits; *bide thy self as it were for a little moment, until the indignation be over-past,* See the Note Chap. 10. 25.

Ver. 21. *For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, &c.*] As if he had said, There is a great storm coming, and therefore you had need to hide your selves; the Lord shall from heaven appear in his dreadful judgments, executing open vengeance upon those that dwell on the earth, even as a King comes from his Palace to sit in the Judgment-seat for the punishing of Malefactors. Some I know, hold, That it is the Temple that is here called Gods place, and so understand the words thus, That though for a long time the Lord might seem to sit still in his Sanctuary, and not to mind the wickedness of the men of the World, yet at last he would come forth and shew himself by punishing them for their sins. But I rather understand it of Gods appearing from heaven, according to that of the Apostle, *Rom.* 1. 18. *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.* And because blood-shed, especially the shedding of the blood of Gods people, is a wickedness most hateful to God, and which

which he doth usually punish most severely ; therefore is that added, *the earth also shall disclose her blood, and shall no more cover her slain* ; that is, God shall then call men to an account, and punish them for all the blood they have shed, whether openly or in secret, which before seemed not to be minded, but to be (-as we use to say) quite forgotten.

C H A P. XXVII.

V E R S E 1.

IN *that day, &c.*] To wit, When the Lord shall go forth to punish the Inhabitants of the earth for their wickedness, as was said in the last verse of the foregoing Chapter, *the Lord with his sore, and great, and strong sword*, that is, by his infinite power used with great severity, *shall punish Leviathan*, that is, the Whale or Whirlpool, see the Notes *Job 41. 1.* and *Psal. 104. 26.* *the piercing serpent* ; or as it is in the Hebrew, *the serpent crossing like a bar* ; for the understanding whereof we must know, 1. That all Creatures that glide along, whether by earth or water, with feet or fins, are by the Hebrews called *Serpents* : and 2ly. That the Whale or Whirlpool is here called *a barlike serpent*, either because it shooteth swiftly from one side of the sea to the other, even as a bolt shoots swiftly into the staple, or a bar from one side of the door to the other ; or because by reason of the huge bulk of his body, and his mighty strength, he seems invincible, not to be over-born, moved, or stirred by any strength of any Creature, no more than a gate or door can be moved, that is shut up with bars of Brass or Iron : And 3ly. that this is rendred by our Translators, *the piercing Serpent* ; either with respect to his swift piercing through the waves of the Sea, as is before said ; or to his devouring or breaking through any thing that stands in his way. And so likewise he is called *a crooked Serpent*, because he passeth through the waters wrigling to and fro, with winding and crooking motions ; and *the Dragon*, the better to set forth his strength and terror, *even Leviathan that crooked serpent* ; and *he shall slay the dragon that is in the sea*. But now the great question is, who this Leviathan was, that is here threatned. Clear it is, that this is meant figuratively of some mighty and dreadful Enemy of Gods people. But all the difficulty is in determining who this great enemy here intended was. Some understand it of the King of Egypt, and that the rather, because he is elsewhere termed *Leviathan* ; See the Notes *Psal. 74. 13, 14.* and *a whale in the Seas*, *Ezek. 32. 2.* and *a Sea-Dragon*, *Ezek. 29. 3.* *The great Dragon that lieth in the midst of his rivers*. Again some apply it to the King of Assyria, and others to the Babylonian Monarch, whose Dominions lay upon the great River *Euphrates*. And indeed, if we would restrain it to one particular, this last seems most probable. But I rather think, that it is to be understood generally and

and collectively of all cruel and mighty Tyrants, that are enemies to the Church, who for their vast Dominions, wherein they rule at their pleasure, for their Serpentine subtilty, their crooked irregular ways, and savage cruelty in devouring and destroying men, are compared to these huge Sea-Monsters. Yea, considering, that the Prophet seems here to look beyond the deliverance of the *Jews* out of *Babylon*, by the *Medes* and *Persians* destroying that Empire, even to that greater deliverance of Gods People by Christ, whereof the other was but a type, I see not, why the Devil may not be also mainly hereby intended, as he makes use of wicked Tyrants, as his instruments (with respect whereto, the expression is used by the Apostle, *The God of peace shall bruise Satan under your feet shortly*, Rom. 16. 20.) who for his great power and subtilty, and his Dominion over the wicked all the world over, may well be termed a *Leviathan*, the *piecing Serpent*, and the *Dragon*, as he is called, Rev. 12. 9. and the *crooked Serpent*, because he winds and turns himself so many ways, to deceive and destroy men. And taking the words thus, it is in effect all one, as if it had been said, That Christ should destroy the Devil and his Kingdom, with all his instruments.

Ver. 2. *In that day sing ye unto her, &c.*] That is, when God hath destroyed his peoples mighty enemies, as was said in the foregoing verse, then shall ye with much joy, sing this following song concerning the Church, the Lord's Vineyard; see the Notes, Chap. 5. 1. *A vineyard of Red wine*; that is, the best and most generous Wine: for such their red Wine was accounted in the land of *Judea*; whence is that of *Solomon*, Prov. 23. 31. *Lock not thou upon the wine when it is red*; and those expressions, Gen. 49. 11. and Deut. 32. 14. where *Moses* calls their Wine, *the blood*, and *the pure blood of the grape*; see the Note, Psal. 75. 8. It is all one in effect, as if it had been said, Behold, the Lords Vineyard, that before brought forth nothing but wild grapes (see the Note, Chap. 5. 2.) and hath thereupon lain a long time desolate and trodden down, is now become a Vineyard that yieldeth the choicest Wine. And the meaning is, That Gods people were now become a holy and a righteous people, yielding fruit very acceptable to God; which may be meant, partly of Gods people after their return out of *Babylon*, but especially of the Church of Christ in the days of the Gospel. However, in the whole there seems to be an allusion to the custom of those times, when at their Vintages they used to sing Songs with a great deal of jollity, by way of extolling the excellency and the fruitfulness of their Vineyards.

Ver. 3. *I the Lord do keep it, &c.*] That is, though of late I have seemed wholly regardless of her, yet now I will watch over her, to keep and preserve her; and I will water her with the gracious showrs and dews of my Word and Spirit, Deut. 32. 2. and with a constant supply of whatever is requisite to bring her into a fruitful and flourishing Condition.

Ver. 4. *Fury is not in me, &c.*] As if it had been said, say some good Expositors, My people being now humbled and reformed, my fury and anger against them is quite over: *who would set the briars and thorns against me in battle? I would go through them, I would burn them together*: that is, If any there-

therefore shall set themselves against my people; now under my protection, like pricking *briars and thorns*, to vex and molest them, it will be indeed but as if so many briars and thorns should be set against me in battel, that am a consuming fire; I would soon not only break through them, and trample them down, but also burn them up and destroy them; see the Note, Chap. 10. 17. But I rather take this, as spoken not of the enemies of his Church, but of his Church and People themselves; and that it is added by way of preventing an objection that might arise in their minds, concerning the Lord's tender care over his people, his Vineyard, in his continual keeping it and watering it. Because they might think, that this promise could not consist with that which the Prophet had so often told them, concerning those sad calamities and devastations that were coming upon them; to this the Lord answers, *Fury is not in me*; to wit, towards my Church and People. It is, as if he had said, I am not in my self subject to be transported with furious passions, and so prone, easily and without any just cause, to break forth in wrath against men, and to be implacable therein; but on the contrary, I am slow to anger, and very ready to shew mercy: and especially it is thus with me, in regard of my people; when I am offended with them, it is with the anger of a loving Father; it is not in fury, and rage, and implacable wrath; and therefore when I shall chastise you, it shall be with a purpose to reform, and not to destroy you; so that this being effected in you, I shall soon make good this promise to you. As for the next words, *who would set the briars and thorns against me in battel?* I would go through them, I would burn them together; the drift thereof is (I conceive) to imply, either 1. That if he were furiously bent against them to destroy them, they would be but as so many briars and thorns before a consuming fire; he could easily make an end of them; so that they might thereby see, that it was of his mercy and free grace towards them, that they were not consumed: Or 2. That if he were contending (which he had much rather) with the prophane ones of the world, that he esteemed no better than so many briars and thorns, his wrath should freely break forth against them, and utterly consume them. But with his Vineyard, his inheritance, his own adopted people, he would not, he could not deal thus. Or 3. That if he were to deal only with the wicked amongst his people, that were as so many briars and thorns setting themselves in battel-array against him, he would soon destroy them, and as willingly as the Husbandman destroys the briars and thorns in his Vineyard; but with his beloved Vineyard he could not do so: If he were purposed to destroy the briars and thorns amongst them, yet he would be careful to do that so, that he might not destroy the Vines together with them: Or 4. That if he should find none but briars and thorns amongst his people, then indeed he should soon destroy them; but when they should be a reformed people, he would be far from proceeding in such fury against them.

Ver. 5. *Or let him take hold of my strength, &c.*] 1. By taking hold on Gods strength, may be meant a serious Consideration of the infinite strength and power of God, either to destroy his enemies, or to bless his faithful Servants.

2ly. An apprehending this strength and power of God by faith, when men believe it, and apply the truth hereof unto themselves: And 3ly. that using of all holy means, whereby they may appease his wrath, and so stay his hand from smiting, or burning them up, such as are repentance, and fervent prayer; and whereby they may engage his strength to be put forth for their protection and benefit in every regard. And this is required here, as a means of mens making their peace with God, and preventing their being consumed with the fire of his Indignation; and that with a promise that it shall be effectual thereto; *that he may make peace with me, and he shall make peace with me*; and it may be taken, as spoken either to his enemies, those wicked ones that were in his sight as so many briers and thorns, that God would be reconciled even to them, if they would thus stay his hand, and make their peace with him: Or else to his own people, as an evidence that he was not furiously bent against them to destroy them, because though he could easily burn them up, as so many briers and thorns, yet he rather desired that they should thus stay his hand, and be at peace with him.

Ver. 6. *He shall cause them that come of Jacob to take root, &c.*] To wit, his Israel, his Vineyard, the Posterity of Jacob. See the Note *Psal.* 80. 9. as is further clear by the following words, *Israel shall blossom and bud*; and the meaning is, That though this people should be for a time like a tree, that seems in the winter to be dead and withered, only there is life in the roots; yet like such a tree, it should at length grow up again and flourish exceedingly, *and fill the face of the World with fruit*, to wit, the fruit of her mighty increase; which though it were initially fulfilled at the deliverance out of Babylon, yet not fully till the coming in of the Gentiles to the Church of Israel.

Ver. 7. *Hath he smitten him, as he smote those that smote him? &c.*] That is, Hath God smitten his Israel, his people, as he smote those that were their enemies, that smote them? as if it had been said, Certainly no: God doth not proceed with the same severity and rigor, when he contends with his people, as he doth when he comes to take vengeance on their enemies, whom he hath used as his Instruments to smite and correct his people. And the same is repeated again in the next clause, though that be not so clear as the former; *or is he slain according to the slaughter of them that are slain by him?* that is, (say some) Is his Israel slain according to the slaughter of those that are slain by him? that is, The Babylonian, Israel's enemy; as if it had been said, That God did not slay his people with that cruelty or envy, as that great Leviathan, the Babylonian, slew the Jews and others, against whom he prevailed: Or, as others say, Is his Israel slain according to the slaughter of them that are slain by him? to wit, by Israel, that is, for his sake. But rather, by them that are slain by him, is meant them that are slain by God; and so that which is intended, is, That God had not slain his people according to the slaughter wherewith he had slain his and their enemies (of whose slaughtering he had spoken of before, *ver.* 1. and Chap. 26. 14.) namely, in wrath and fury, utterly to destroy them. The drift of all this is still to make good that which was said, *ver.* 4. That God was not furious against his people.

Ver. 8. *In measure, when it shooteth forth, thou wilt debate it, &c.* Here is shewn wherein God deals otherwise with his vine, his own people, than with their enemies, even when he doth smite and correct his people for their sins; he will do it *in measure*; that is, gently, and with much moderation, not according to what he is able to lay upon them (See the Note Job 23. 6.) nor according to what their sins have deserved, *Ezra 9. 13*: but with respect to their strength, that their sufferings may not be greater or of longer continuance than they are well able to bear, *1 Cor. 10. 13*. whereas when he falls upon his and their enemies, he lays on without any regard, or stint, or measure. As for those words, *when it shooteth forth*, therein, as before, Gods people are spoken of as a *Vineyard*: The words indeed may be read as they are in the margin, *In measure, when thou sendest it forth, thou wilt debate with it*; and so this expression may be used with respect to Gods sending forth his people into captivity, to wit, that even then God would debate with this his Vineyard moderately; though he seemed to have cast them quite off, yet he had still thoughts of peace towards them: as it is with a Father that turns away his Son, or a Husband, that for some offence dismisseth his Wife for a time, when yet both the one and the other intend after a while to receive them back again. But if we read the words as they are in our Bibles, *In measure, when it shooteth forth, thou wilt debate with it*; the meaning seems to be, that though God may contend with his Vineyard when her branches grow luxuriant, or when she is springing and growing up very fairly, yet he will do it *in measure*; though he may cut off her branches, he will not grub her up by the root; yea, even in pruning her, he will do it warily, so as not to spoil the heart of the Vines. And to the same purpose tend the following words, *he stayeth his rough wind in the day of the east wind*; that is, if he bring some terrible storm upon her, like a rough East wind (which is particularly named, because that wind in those Countries used to be most violent) yet he will so allay or slacken the boisterousness of this Storm, that it shall not break up the Vines by the roots, though it may beat down or break off some of her branches.

Ver. 9. *By this therefore shall the iniquity of Jacob be purged, &c.* This is mentioned as another great difference betwixt Gods smiting his people, and his and their enemies, to wit, that whilst he smites their enemies merely in a way of vengeance to destroy them, he smites his people out of pity and fatherly love, that he may pardon and reform them; and *this is all the fruit, to take away his sin*, that is, all the fruit that God propounds to himself in correcting his people, and all the benefit that redounds to his people thereby, is the reforming of them, *when he maketh all the stones of the altar as chalk-stones that are beaten asunder*; that is, when Jacob, Gods people, shall manifest the truth of their repentance, by pulling down and breaking to shivers with much zeal, even as men break Chalk-stones in pieces to make Lime, all their Altars and other idolatrous Monuments; the Groves and Images, (or Sun-Images) shall not stand, that is, they also shall be hewed and broken down. But see the Note Chap. 17. 8.

Ver. 10. *Yet the defenced City shall be desolate, &c.* As if it had been said, though God will not proceed, as is before said, with his people, as he doth with their enemies, in punishing them, but will onely seek the reforming of them;

yet that they may be reformed, he will be forced to correct them with great severity. *The defended City shall be desolate, that is, Samaria and Jerusalem, and other the strong Cities, both in Israel and Judah, shall be laid waste, and the habitation forsaken, and left like a wilderness;* that is, all other their habitations in the Land shall be left without Inhabitants; *there shall the calf feed, and there shall he lie down,* that is, Gods people shall be cast out, and brut Beasts shall be brought in to feed and dwell there in their stead; *and consume the branches thereof,* that is, they shall browse upon the Plants and Shrubs that shall grow up where their Houses and Cities had wont to be. Some, I know, understand this of Gods proceeding in greater fury against the enemies of his people, than against his people; but that doth not suit so well with our Translation. And again, some think that the state of Israel being compared to a Vine, the destruction of the People is here intended, by saying that Beasts should consume the branches thereof, according to a like figurative expression, *chap. 10. 33, 34.* for which see the Notes there. But methinks the words in this place seem rather to set forth the desolation of their Country, than the destruction of the Inhabitants.

Ver. 11. *When the boughs thereof are withered, they shall be broken off, &c.*] According to what is noted in the foregoing Verse, some understand this also figuratively of the withering, breaking off, and burning the boughs of Gods Vine, his Israel. But rather this is added farther to set forth the desolation of their Town and Cities, by shewing, that as the Beasts should crop the Shrubs that grew there, when they were green, (as was said in the former verse) so being withered, the boughs thereof should be broken off for firing: as is expressed in the following words, *the women come and set them on fire.*

For it is a People of no understanding, &c.] that is, a foolish People, that will be made wise by nothing but stripes; See the Notes *Chap. 5. 12.* and *Deut. 32. 28.* Probable it is, that this they are charged with, more especially with respect to their brutish ignorance in forsaking the living God to go after Idol-gods; *therefore he that made them* (See the Notes *Chap. 22. 11.* and *Deut. 32. 6.*) *will not have mercy on them; and he that formed them will shew them no favour;* that is, (say some who understand it of those whom God by this severity intended to reform) God will not at all spare them, but will proceed with some more than ordinary severity against them, even as far as the rigour of fatherly chastisement may extend. But I rather think that this is spoken of the body of the People of the Jews, upon whom God poured forth his wrath without any mixture of mercy, though withall he shewed mercy to a remnant amongst them, as is shewn in the following verse.

Ver. 12. *And it shall come to pass in that day, &c.*] to wit, when God shall have proceeded with so great severity against his own People (as is said in the two foregoing Verses) and shall have thereby in some measure reformed them, (but see also the Note *Chap. 11. 11.*) *that the Lord shall beat off from the channel of the river unto the stream of Egypt,* that is, from Euphrates (See the Note *Chap. 7. 20.*) unto the River Sabor, which lay before Egypt, *Josh. 13. 3.* or unto the River of Nilus, either of which may be meant by the River of Egypt, See the Notes *Chap. 23. 3.* and *Gen. 15. 18.* And the meaning seems to be, that God would sever and take out his People from the Nations amongst whom they were scattered,

in all those Countries that lay between *Euphrates* and *Nile*, *Affrica* and *Egypt* (for when the *Jews* were carried captives into *Babylon*, many of them fled into *Egypt*, See the Note Chap. 11. 11.) even as the Husbandman by beating severa the Fruit from the Trees, or as by threshing he beats out the grain from the ears and straw; or as by winnowing he beats out the corn from the chaff. Some indeed do understand this of the Lords beating out the *Israelites* from their dwelling places all over the Land of *Canaan*, (which wa and some times bounded by the River *Euphrates* and the River of *Egypt*) and others of the beating over of all those Countries that lay between *Euphrates* and *Nile*, by the *Medes* and *Persians*, when they subdued *Babylon*. But the former exposition is far the clearest, and best agrees with that which followeth, *and ye shall be gathered one by one, O ye children of Israel*, to wit, as Fruit is gathered up that is beaten off the Tree, or as the Corn is gathered up when it is threshed, and winnowed, and laid up in *Garners*: the meaning whereof is, that though they were exceedingly dispersed, yet they should be gathered together into one body, and placed again in their own Land. And this expression of their being gathered *one by one*, is used purposely to intimate, 1. the paucity of those that should be delivered, in comparison of those that were at first carried away and scattered abroad; according to a like expression, *Jer. 3. 14. I will take you one of a City, and two of a Family, and will bring you to Zion.* And 2. the exact bringing in of all that were to have a share in this deliverance, though they were severed never so far asunder, that God would pick them up, one out of one place, and another out of another, nor one of them should be neglected and lost, as it is said also *Ezek. 39. 28. I have gathered them unto their own land, and have left none of them any more there.* But withall we must know, that under this bringing home of the *Jews* to their own Land, a greater mystery was intended by the Prophet, whereof that was a type and shadow, even the bringing in of God's elect People to the Church in the days of the Gospel, first the *Jews*, and afterward the *Gentiles*, dispersed throughout the whole World, as was said of Christ, *Joh. 11. 52. that he should gather together in one, the children of God that were scattered abroad.*

Ver. 13. *And it shall come to pass in that day, &c.*] See the foregoing Note: that the great trumpet shall be blown; that is, As by the sound of trumpets a King gathers an Army, or a Captain calls his Souldiers together that were scattered abroad, so will I (saith the Lord) gather my people together that are dispersed in several Countries: which though it were primarily meant of God's bringing home the *Jews* after the Babylonian captivity, into their own Country, yet under this, (as is already said in the foregoing verse) the spiritual gathering in of Gods People to the Church of Christ is chiefly intended. And therefore as by the trumpet is meant the Proclamation which *Cyrus* made for giving liberty to the *Jews* to return home into their own Country, *Ezra 1. 1, 2.* so also the preaching of the Gospel, that Evangelical Trumpet, which was to be sounded all the World over, for the bringing in of Gods Elect to Christ, which may therefore the more fitly be called a great Trumpet. And in this expression there may be an allusion; either 1. to the silver Trumpets whereby the *Israelites* used to be called together to the Tabernacle; or rather 2. to the Jubilee Trumpet, by the

ounding whereof there was liberty proclaimed to Captives, and freedom for all to return to their Inheritances and Possessions, which had been alienated for a time from them. Or 3. to that Heavenly Trumpet, wherewith at the last day all Gods Elect shall be gathered together, to enter upon the full fruition of their purchased inheritance, *Mat. 24. 31.* As for the following words, they set forth who they were, that amongst others should be gathered in by this Trumpet, and they shall come which were ready to perish in the land of *Assyria*; that is, that were in *Assyria*, (which yet may be also meant of the Empire of *Babylon*) as a lost People, dispersed, without hope of being ever restored to their own Country; and the outcasts in the land of *Egypt*, to wit, such as fled thither, contrary to Gods express command, when they were invaded and overcome by the Babylonians, as is said in the foregoing Note; and see the Notes also Chap. 16. 3. and *Psal. 127. 2.* and shall worship the Lord in the holy Mount at *Jerusalem*, and not Idol-gods as they had formerly done; and under this the coming in of Gods Elect to the Church of Christ is comprehended.

CHAP. XXVIII.

VERSE 1.

W^O to the crown of pride, &c.] Here begins a new Prophecy, *Wo to the crown of pride, to the Drunkards of Ephraim*; See the Note *Psal. 78. 9.* that is, wo to the Prince-like pride, wherein the ten Tribes do so highly exalt themselves; or rather, wo to the proud State and Kingdom of the ten Tribes, or, wo to *Samaria*, the royal City of the Kingdom of *Israel*, that are even drunk with prosperity, and so infatuated with the high conceit of their wealth and strength, that like so many drunken mad men, they are fearless of all evil, regardless both of God and Man, and carry themselves in every regard, as a people void of all reason and understanding. This I conceive may be meant by calling them *the Drunkards of Ephraim*. Yet it may well be, that as they are here threatened for their pride (as often elsewhere, *Hos. 5. 5.* and *7. 10.*) so also for their Luxury and Drunkenness, as *Hos. 7. 5.* *In the day of our King, the Princes have made him sick with bottles of wine.* And this seems the more probable, because of the following words, wherein the Prophet gives a hint why he had denounced this wo against them, *whose glorious beauty is a fading flower*, that is, the splendor and glory of whose State, wherein they do so exceedingly pride themselves, is but like the beauty of a flower, that will be quickly withered and gone, to wit, because the *Assyrians* were immediately to invade them, who would soon put an end to all their gallantry and pride. (And it may well be that in this expression there is an allusion to the Crowns and Garlands of Flowers which they used to wear at their drunken Feasts) *which are on the head of the fat valleys*; that is (say some) which flowers grow in the best and chief of the Valleys, as if it had been said,

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The glory of these ten Tribes is but like the beauty of those flowers, which are in those rich Valleys wherein they dwell. But according to our Translation, this relative (which) must needs be referred to the person against whom this woe is denounced, *which are on the head of the fat Valleys of them that are overcome with wine*, or, as it is in the Hebrew, *broken with wine*, (to wit, as being by their excessive drinking, becomes Fools and stupid, and made useless for any thing) that is, *which Drunkards of Ephraim dwell in the chief and principal part of the Vale of Israel* (for the main body of the Land of Israel may be spoken of as a Valley, because it lay beneath Mount Lebanon, and was a very fat and fruitful Country) or which abide in the Mountain of Samaria; for Samaria was built indeed on a Hill in those fat Valleys, See the Note 1 Kings 16. 24. And so the Prophet may hereby seem to strike principally at the Princes and great Ones, that had their residence in the Court and Royal City of Samaria. However, those words, *on the Head of the fat Vallies*, are certainly used with respect to those in the beginning of the verse, *Wo to the crown of pride*, &c.

Ver. 2. *Behold, the Lord hath a mighty and strong one, &c.*] to wit, Salmanser the Assyrian, *which as a tempest of Hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand*; that is, shall suddenly and easily overthrow and destroy all the glory of Israel, *the fading flower*, before mentioned (for with respect to that, he compares the Invasion of the Assyrians to a tempest) even as a drunken man is easily thrust down with the push of a hand; or, *with the hand*, that is, by main might, with unresistable force and violence. And indeed the subduing and destroying of Samaria and the ten Tribes, was effected with great speed and violence.

Ver. 3. *The crown of pride, the drunkards of Ephraim, shall be trodden under foot*] that is, even this crown on the head shall with all possible scorn and contempt be trampled under the feet of their proud enemies. But see the Note before ver. 1.

Ver. 4. *And the glorious beauty which is on the head of the fat valley, shall be a fading flower, &c.*] See again the Note above ver. 1. *and as the hasty fruit before the Summer*; that is, say some, rather ripe fruits, which is commonly, as we use to say, soon ripe and soon rotten, and therefore not kept long for store, but presently spent; or rather, as the early and first ripe fruit, which for the novelty of it, because by many it is much longed for, and earnestly desired, is commonly gathered betimes, and eaten greedily, many times before it be thoroughly mellow: whence is the expression, *Mic. 7. 1. My soul desired the first ripe fruit*; for that this is meant, appears by the following words, *which when he that looketh upon it, seeth it, while it is yet in his hand, he eateth it up*; that is, as soon as ever he spieth it, he presently plucks it, and never lays it by, but immediately eats it up. And all this is to set forth how soon the ten Tribes should be ripe for ruine; and how easily, with what eagerness, delight, and speed the Assyrians should destroy them.

Ver. 5. *In that day, &c.*] to wit, When the ten Tribes shall be thus destroyed, shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people; that is, He will be an exceeding great ornament and honour to the Kingdom of Judah. This is opposed to that which he had said

of the ten Tribes, ver. 1. *Wo to the crown of pride, &c.* And the meaning is, that whereas Gods People might seem to be brought to a very low and contemptible condition, when ten of their Tribes should be destroyed, as is aforesaid, God would be a sufficient honour and glory to the poor remnant of his People in the two Tribes of Judah and Benjamin; to wit, by his saving them from being destroyed with the other, and continuing them to be his Church and People, by that miraculous destruction of the Assyrian Army, when Sennacherib should seek likewise to subdue them, and by a happy re-establishment of his Church under Hezekiah; which last is farther set forth in the next verse.

Ver. 6. *And for a spirit of judgment, &c.* Here the Prophet sets forth in part the means whereby God would make the state of Judah so eminently honourable and glorious, both in peace and war. *And for a spirit of judgment to him that sitteth in judgment*, that is, God will give their Kings, and other subordinate Judges, that sit in the seat of justice, a Spirit of justice, an ability to judge rightly of the causes that are brought before them; *and strength to them that turn the battle to the gate*; that is, and so likewise courage and strength to them that go out to withstand an invading enemy, so that they shall not only vanquish them, and drive them back, but also pursue them to the very gates of their Cities and other strong holds, whither they shall flee to shelter themselves, and there block them up, and it may be take their places of defence, as Hezekiah did to the Philistines, 2 Kings 18. 8. And all this now is added for the comfort of the faithful amongst the Jews, that they might not be overwhelmed with grief and fear, when they should see their brethren in the neighbour kingdom of Israel, as had been now foretold, wholly destroyed and carried away Captives.

Ver. 7. *But they also have erred through wine, and through strong drink are out of the way, &c.* That is, though they have had so fair a warning by the destruction of the ten tribes; though Gods Mercy was so wonderful in preserving them from being over-run by the same overbearing enemies that destroyed Israel, and though they had Gods Word and Worship continued amongst them, which the other tribes had not; yet even they of Judah also (the Prophet speaks it with a kind of Admiration) have trod in the same steps of wickedness, wherein the Israelites had gone before them; for this may be understood either of their brutish stupidity, by reason whereof they carried themselves like so many drunken men void of understanding; or rather literally of the sin of drunkenness it self; see the Note above, ver. 1. *The Priest and the Prophet* (to wit, their false Prophets) *have erred through strong drink*, see the Note, Prov. 20. 1. *They are swallowed up of wine*, that is, as we use to say, they are drowned in drink; they have swallowed up wine so long, that at last they themselves are swallowed up of wine, and cease to be reasonable Creatures; *they are out of the way through strong drink, they err in vision, they stumble in judgment*; the first is meant principally of their Prophets, and the second of the their Priests, see Deut. 17. 9. And the Note, 2 Chron. 19. 8.

Ver. 8. *For all Tables are full of vomit and filthiness, so that there is no place clean.* That is, they spue on their very Tables; and all places where they sit, and revel together, are bespitted and bespawled, and every way defiled; for the word

word here translated *filibust*, doth properly signify ordure or dung, so that all tends to shew into what a height of excess and impudency they were grown in regard of this sin.

Ver. 9. *Whom shall he teach Knowledge? and whom shall he make to understand Doctrine? &c.* To wit, God: of whom mention was made before, Ver. 5. 6. *The Lord of hosts shall be for a Crown of Glory, and for a diadem of beauty unto the residue of his People, &c.* But rather this is spoken indefinitely, and is added as another sad effect of their excess and sensuality; as if the Prophet had said, the generality of the men of Judah, both Priests, and Prophets, and People, being become such drunken sots, so stupid and desperately wicked, how can any man hope, by teaching them to do any good upon them? *them that are weaned from the milk, and drawn from the breasts*, as if he had said, one had as good undertake to teach Children a while a go weaned from the breast, as to teach such a blockish and self-willed People as these are become.

Ver. 10. *For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little.* That is, As it is with such young Children, that are taught to read, or to write; they must have the same directions and lessons repeated again and again, and one day after another; if they be taught to read, they must be taught letter by letter, and line by line, a little at one time, and a little at another, and the same thing over and over many and many times; and if they be taught to write, the Master must lead their hand letter by letter, and line by line, and they must write over the same Copy many times, and yet when they have thus wearied their Teachers, it is little or nothing which they learn; so it is with this People, what ever course be taken with them, whatever diligence is used in teaching them, all will be to no purpose.

Ver. 11. *For with stammering lips, and another tongue will he speak to this People.* This is otherwise read by some, as it is in the margin, *For with stammering lips and another tongue he hath spoken to this People*; and they make the meaning of the words to be either, 1. that God by his Prophets had spoken to them, as Mothers and Nurses use to speak to their little Children (for still, say they, the Prophet goeth on in the similitude used in the foregoing verses) that is, he had made known his will to them in a plain and familiar manner, stooping to their Capacity, even as Mothers and Nurses are wont to use new devised words, most easy to be pronounced; and to speak in a kind of stammering imperfect way, as Children use to speak, that they may the better teach their Children to speak, and that they may the better be understood by them. Or, 2ly, that such was the stottishness of the Jews, that in all that God had spoken to them, he had been to them as one that stutters or stammers, or as an outlandish man, that speaks in an unknown Tongue, (neither of which are understood by those that hear them) meaning, that they were stupid and brutish, and regarded his word no more than if they had not understood one word of what was spoken to them. Or, 3ly, that by way of punishing them for their wickedness, he had caused their land to be invaded by nations whose language they understood not. But now reading it as it is in our Translation, as a commination of what God would do, *for with stammering lips, and another tongue will he speak to this People*, the meaning must needs be, either, that since the word that God

had spoken to them by his Prophets, had done no more good upon them, by reason of their stupidity, than if one should undertake to teach new-weaned Children; therefore the Lord would take another course with them, and speak to them in a rougher way, namely, by bringing in the *Babylonians* upon them, a nation whose language they should not understand, as was long since threatened, *Deut.* 28. 49. Or, 2ly, that he would give them over to such a Spirit of stupidity, that no instruction should for the time to come do any good upon them. And indeed either of these may well agree with that of the Apostle, *1 Cor.* 14. 21. (where he seems to cite this place) *In the Law it is written, that is, in the Old Testament, With men of other Tongues and other Lips will I speak unto this People, and yet for all that will they not hear me*; for the aim of the Apostle there being to dissuade them from an inordinate desire of hearing those that had the gift of Tongues, rather than those that Prophesied, yea even then, when there was none that did interpret what they spake; he alledgeth this place to prove, that herein they did ambitiously affect that, which God threatened as a curse.

Ver. 12. To whom he said, &c.] This is added farther to set forth how the Word of God had been to them without all good effect, as if God had spoken to them in a language they did not understand; or else to shew why God would speak to them *with stammering Lips and with another Tongue*, it was because they were obstinate, and would not be instructed. *To whom he said*, that is, to which stupid People, that regarded not the instructions and warnings they enjoyed, the Lord said, to wit, by his Prophets, *This is the rest wherewith ye may cause the weary to rest; and this is the refreshing*. That is, this which I require of you, that you should obey the word of my Prophets, is the only means whereby you may procure rest and refreshing for your selves, your Country and People, from those many miseries, troubles and calamities wherewith you have been wearied a long time together; *Yet they would not hear*, that is, though the Lord shewed them plainly the way to rest and happiness, they would not hearken to it: Whereby is also implied, that their stupidity, in being like little Children that could not be taught, proceeded from their obitnacy; it was from meer wilfulness and stubbornness that they were so ignorant.

Ver. 13. But the word of the Lord was unto them precept upon precept, &c.] That is, say many Expositors, instead of obeying the words of the Prophets, they mocked at their words, repeating those words, *ver. 10.* in a flouting way, *Precept upon precept, precept upon precept, line upon line, &c.* As if they should have said, Our Prophets deal with us as with young Children, we must have precept upon precept, &c. And indeed that which follows, *ver. 14. Wherefore hear the word of the Lord ye scornful men*, seems to favour this exposition. But I rather think that the Prophets intention in these words was to shew, that after God had so plainly made known his will to them, and taught them what might have been for their peace and rest, yet still they were as dull as ever, Gods Word was still to them only as an empty sound striking their ears; they were still as unteachable as new-weaned Children: *That they might go and fall backwards, and be broken, and snared, and taken*. That so (through the

the just Judgment of God upon them) by this their stupidity they might come to fall and be ruined under those Judgments which God had threatened against them. It is probable that this expression of their falling, may be used with reference to that sin of drunkenness wherewith he had charged them, ver. 7. And that it is particularly said, *That they might fall backward*; Either because that way of falling is most dangerous; or to imply that their not minding Gods Prophets would bring them to fall under those Judgments, which, though foretold, they would not foresee. And so likewise by their being broken, the utter cutting off some may be intended; and by their being *snared and taken*, the Captivity of others.

Ver. 14. *Therefore hear the word of the Lord, ye scornful men, that rule this People which is in Jerusalem.*] This is meant of the whole Nation of the Jews, only he calls them *this People which is in Jerusalem*, because thither they used to resort to Worship God, as his People; and to imply, that their scorn was the greater sin, because they pretended to be Gods peculiar People.

Ver. 15. *Because ye have said, We have made a covenant with Death, and with Hell are we at agreement, &c.*] That is, because you think your selves so secure, as if ye had made a Covenant with Death and Hell. Or, because you run on so boldly in your wicked ways, slighting the vengeance of God, denounced against you, that it is all one in effect, as if you should openly say, We are not frighted with your threatnings of Death and Hell; We have made a Covenant with them both, and therefore are sure they will do us no hurt. This I conceive the Prophet intended by these words. Yet it may well be, that the wicked wretches of those times did use to say thus to the Prophets, not as thinking they could make an agreement with Hell and Death, but only in a way of derision; as if they should have said, Think not to scare us with the threatnings of Death and Hell; alas, we have made a strict league of friendship with Death, and with Hell or the grave, and therefore may well be fearless in regard of them both. Yea, some think, that by saying they had made a Covenant with Death and the Grave, they might intend that Death and the Grave would do them good, rather than hurt, namely because they would take them out of harms way, before those evils which the Prophets threatened were like to come upon them; *when the overflowing scourge shall pass through* (to wit, which you the Prophets tell us is coming upon the land) *it shall not come near us.* And hereby might be intended, either the Assyrians invasion, whereby the ten Tribes were utterly ruined (and if this be intended, it implies an exceeding height of presumptuous security in these men, that when they saw the land of Israel over-run thereby, yet could promise themselves, that it should not reach them) or else that of the Chaldeans, which was often before-hand threatened by the Prophets. *For we have made lies our refuge, and under falsehood have we hid our selves:* as if they should have said; Those things which you call lyes and falsehood, things that will surely deceive us, we doubt not will prove a sufficient refuge and shelter to us. Add hereby they might mean either, 1. their false gods, on whose help they much relied, though the Prophets often cried out against them as lying vanities, as Chap. 44. 20. *A deceived heart hath turned him aside, that he cannot deliver his Soul, nor say, Is there*

there not a lye in my right hand? Or, 2ly, the respect which in some things they pretended to have to Gods law; and to his service and worship in the temple; which was indeed no better than meer hypocrisy and a lye. Or, 3ly, their subtil shifts, their crafty dissembling, and treacherous compliance with the enemy, wherewith they might vainly hope to secure themselves, what ever became of others. Or, 4ly, the outward means they had for their defence, and whereby they did foolishly hope to safeguard themselves; as their great riches gotten by lies and falshood, their leagues with foreign Princes, and the wise Councils and Contrivements wherewith they had plotted to strengthen themselves against any invasion. It cannot be thought that any men would say these very words, *For we have made lies our refuge, &c.* unless it were in a way of flouting those to whom they spake it: Only hereby the Prophet intended to turn them from their folly in trusting to those things that would certainly deceive them, and prove no better than *lies and falshood.*

Ver. 16. *Therefore thus saith the Lord God, &c.*] Having in the foregoing verse laid down the cause of Gods high displeasure against the Jews, namely, because they did so obstinately and securely despise and deride all the threatenings of Gods Prophets, glorying in their safe condition, as if there were no fear of any evil that should come upon them; *Because ye have said, We have made a covenant with death, &c.* that which one would think should next follow, should be the making known, how severely God would proceed against them to destroy them. And this indeed is added in the following verse. Only first, the Lord premiseth this glorious promise concerning the Messiah, *Behold I lay in Zion for a foundation a stone, &c.* and that 1. hereby to cheer up the faithful amongst them against the wrath which was coming upon their State and people, by putting them in mind of that foundation-stone which he had provided for the support and preservation of his Church, on whom whilst they relied by Faith, they should be sure to be upheld and secured in the midst of all those grievous judgments that should come upon that Nation. And 2. to hint unto those prophane wretches that were so confident, that no evil threatened by the Prophets should come upon them; that he had indeed provided a Rock in Zion, on whom relying, they might have assured themselves of all peace and safety; but because they had despised him, and run on in ways of rebellion and wickedness, all these vain stays whereon they relied with so much confidence, would surely deceive them; *Behold, I lay in Zion for a foundation a stone;* see the Note, *Psal. 118. 22. a tried stone;* that is, a sure Saviour, on whom poor sinners may safely rely; *a precious corner-stone, a sure foundation,* according to that, *Upon this rock I will build my Church, and the gates of hell shall not prevail against it,* Mat. 16. 18. *he that believeth, shall not make haste;* that is, they that believe this promise, and do by faith rest upon this rock, to wit, God in Christ, will wait patiently upon God for the accomplishment of it, both as to the coming of this promised Messiah, and as to the deliverances expected from him; though the promised mercy should be deferred and delayed for a time, yet they will not be impatient, and grudge that it is not done, nor use any unlawful means to help themselves, but will contentedly wait; as being fully perswaded, that in due time God will make good what he hath

hath promised. In Rom. 9. 33. the Apostle following the Septuagint, seems to cite this place otherwise than we find it here in the Prophet, *As it is written, Behold I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him, shall not be ashamed.* But this is the same in effect; and it is usual with the Apostle in citing places out of the Old Testament, not so much to regard the words as the matter; because they that make haste, and will not wait patiently for the accomplishment of Gods promise, are sure to miscarry, and so in the conclusion to be ashamed of their folly; whereas those that wait patiently for the accomplishment of Gods promises, are sure never to be disappointed, and so never to be ashamed: therefore the Apostle instead of these words, *shall not make haste*, useth the same in effect, *shall not be ashamed.* And besides, that which others answer, is very probable, to wit, that as the Apostle in the first words of that place, *Behold I lay in Sion a stumbling-stone, and rock of offence*, doth joyn with the words here, another place of our Prophet, namely, that Chap. 8. 14. so in the latter clause also, with the words here, he seems to take in that also, Chap. 49. 23. *they shall not be ashamed that wait for me.*

Ver. 17. *Judgment also will I lay to the line, and righteousness to the plummet, &c.* See the Note 2 King. 21. 13. God expresseth himself here in terms suitable to the figurative expression he had used in the foregoing verse, of laying a stone to be a sure foundation for his Church; and the meaning seems to be, That having laid such a sure foundation, as Christ was, for the safety and peace of those that would believe in him, he would proceed in judging his people with all judgment and righteousness, in as exact and precise a manner, as Carpenters and Masons are wont to do, when they carry on their work by line and level; against the wicked he would proceed with all just severity, punishing them exactly according to their sins, though withal he would be very wary to preserve his faithful ones, and to carry on the building up and reforming of his Church, which a company of wicked wretches had brought into confusion; and the hail (he alludes to that mentioned before, ver. 2.) shall sweep away the refuge of lies; that is, All your vain hopes, and all things whereon you vainly grounded such great hopes; and the waters shall overflow the hiding place, that is, Your hopes of hiding your selves from the Judgments that are coming, shall not secure you. Both Expressions are used with reference to that vaunting speech of theirs, ver. 15. *We have made lies our refuge, and untruthfulness have we hid our selves.* And the judgment here intended, whereby this should be done, may be the great havock that was made amongst them by the Chaldeans, if not, which some rather think, their far greater Destruction and Desolation by the Romans.

Ver. 18. *And your Covenant with death shall be disannulled, and your agreement with hell shall not stand, &c.* This is spoken by way of deriding that scornful speech of theirs, ver. 15. *We have made a covenant with death; &c.* and implies both that their present security should be turned into extream dread and terror; and that notwithstanding all their vain confidence, they should certainly be destroyed; when the overflowing scourge shall pass through, then ye shall be tread-

den down by it ; that is, it shall not pass away so suddenly, but that ye shall be overborn and destroyed by it.

Ver. 19. *From the time it that goeth forth, it shall take you, &c.*] That is, When it once begins to break in upon you, it shall not stay till it hath surprized you. Whereas they had said, ver. 15. *When the overflowing scourge shall pass through, it shall not come unto us* (for which see the Note there) to this the Lord by the Prophet here answers, That they did but in vain flatter themselves, it should certainly seize upon them ; for *morning by morning shall it pass over, by day and by night*, that is, It shall come speedily, suddenly, and unexpectedly upon you, when you think least of it (even as a man that is surprized early in a morning, when he is as yet sleeping in his bed) and being come, it shall continue long upon you, pursuing you incessantly, not giving you any rest, either by day or by night ; and *it shall be a vexation only to understand the report*, that is, The alone fame and report of the enemies approach, shall be a fore terror and vexation to you. Some, I know, understand it thus, That even to those that felt no part of these miseries, but only heard of them, it should be a vexation. And again others by the report, do understand the doctrine of Gods Prophets, according to that, Chap. 53. 1. *Who hath believed our reports* and so reading the words as they are rendered in the margin of our Bibles, and *it shall be a vexation only, when he shall make you to understand doctrine* ; they would have the meaning to be this ; That when the miseries now foretold, were come upon them, thereby God would bring them to understand that doctrine which now they would not understand, the truth of what the Prophets foretold, and the folly of their present security ; only indeed it would then be too late ; their understanding this the 1. would be only for their greater vexation, not for their conversion. But the first Exposition is, I conceive, the best.

Ver. 20. *For the bed is shorter than that a man can stretch himself on it, &c.*] This proverbial speech may imply, 1. the great penury and streights they should be brought into, when those miseries came upon them which the Prophet had now foretold ; that they should be in continual distress, not knowing which way to turn themselves, nor able any way to ease or relieve themselves, as it is with a man that lying on a bed that is too short for him, must needs be as in Little-ease, and as it were cripled thereby. And 2ly, the insufficiency of those lying vanities, in the confidence whereof they were so secure, for the affording of them any ease or comfort ; for which, see the Note before, ver. 15. And the like may be said of the following clause, *and the covering narrower than that he can wrap himself in it* ; for this may imply also the comfortless condition whereinto they should be brought ; and withall, what poor things they would all prove, for the covering and sheltering of them from the storms that were coming upon them, whereon they grounded all their hopes. And it may well be also, that in these Expressions the Prophet might covertly strike at the luxury of those men that did thus scornfully slight and deride the threatnings of Gods Prophets, who lived in all ease and jollity, stretching themselves on their rich beds, that were furnished with rich and costly coverlets, see Amos 6. 4.

Ver. 21. *For the Lord shall rise up, as in mount Perazim, &c.*] See the Note 2 Sam. 5. 20. *He shall be wroth, as in the valley of Gibeon*; to wit, When Joshua slew the Canaanites there, Josh. 10. 10. at which time it is said, ver. 11. That God slew them with hail-stones from Heaven; in regard whereof, this story suits the better with that storm of hail threatened before, ver. 17. The drift of this threatening is to shew, That God would now proceed with the Jews that professed themselves his people, but were indeed his real enemies, no otherwise than he had formerly proceeded in their defence against the Canaanites and Philistines, both his and their professed enemies. And this the Prophet calls his *strange work*, and his *strange act*: that he may do his work, his *strange work*; and bring to pass his act, his *strange act*; either 1. as some say, because the work of destroying men, is, as it were, strange to God, who is rather willing to shew mercy, and to pardon, than to punish, Lam. 3. 33. and Ezek. 33. 11. Or, 2ly. because Gods proceeding in a way of destroying his people, was strange and unusual, that God should fight against those, in defence of whom he was wont to fight against their enemies, this was strange and wonderful. As a Fathers whipping of his Child, whom he so dearly loves, is a strange work; so for God to destroy his peculiar people, to whom he had been formerly so good and gracious, was very strange. Or, 3ly. because the Judgment he intended now to bring upon them, was extraordinary and unwonted, strange, wonderful and dreadful, above what in his greatest severity he had formerly done to them. For though he had often brought sore judgments upon them in their own land, yet he had never caused their City *Jerusalem*, and the Temple therein, to be burnt, and the people to be generally carried away captives into strange Countries, as he meant now to do.

Ver. 22. *Now therefore be ye not mockers, &c.*] That is, Mock not at the threatnings of Gods Prophets, as you have done; see the Notes before, ver. 13. and 15. *lest your hands be made strong*; that is, lest for this God should make the judgments he brings upon you the sorer, and of the longer continuance; from which otherwise, if you would have repented, you might have been loosed and freed. Punishments inflicted upon men for sin, are called *bands*, because they are painful to flesh and blood, and do restrain and bind up men from living as they list themselves. And as beasts of prey, being taken in snares, are the faster intangled and bound, the more they struggle and strive to get away; so the more wicked men do strive against God, when he begins to contend with them, the heavier the judgments usually are which he pours forth upon them: *for I have heard from the Lord God of Hosts a consumption even determined upon the whole earth*; that is, the whole land of *Judea*; to wit, except ye repent. But see the Notes, Chap. 10. 22, 23.

Ver. 23. *Give ye ear and hear my voice; hearken and hear my speech.*] As if the Prophet had said, I will convince you by an unanswerable argument, taken from that which you see commonly done amongst men, that you have no cause to question, but that God will at last certainly do what he hath threatened by his Prophets; and that you do foolishly flatter your selves with hopes that you shall always go unpunished, because he hath spared you so long; and therefore attend diligently to what I shall now say.

Ver. 24. *Doth the plowman plow all day to sow? &c.*] The drift of this passage, to the end of the Chapter, is to shew, that if the Husbandman, by the wisdom wherewith God hath endued him, doth not spend all his time in plowing and harrowing his ground, never going any further (which would be meer lost labour), but when he hath done that, then he soweth his several seeds in the grounds thus prepared by plowing and harrowing, and that with great wisdom, not confusedly throwing in all together, but sowing them severally in several grounds, allotting to each that seed which he knows the soil is fittest for, and which is most likely to thrive in it, and dispersing it in such quantities as may best promote the growth of it; and when he hath done that, then he proceeds orderly in the following works of his Husbandry, as weeding and reaping his Corn when it is harvest, and such like, till at last he comes to separate his Corn from the Straw and Chaff, which he doth also with much prudence in different ways, according to the strength or tenderness of the grain; much more may any rational man think, that God, the fountain of all wisdom, and by whom therefore the Husbandman is enabled to carry on his work so wisely, will order the dispensation of his providence towards his people (his spiritual Husbandry) with greater wisdom; that he will not be always plowing and harrowing you by the Ministry of his Prophets, threatening you, and denouncing his judgments against you, thereby to break your hearts, and to fit you to receive the word and instruction of his servants, but that at last he will come to the executing of those judgments upon you, of which he hath often forewarned you, beating you, and threshing you by enemies; he will bring upon you, though differently, according to the different degrees of your sins. This I conceive is in general the drift of this whole passage. And accordingly he begins, first with the Husbandman's plowing and harrowing, *Doth the plowman plow all day to sow?* that is, will he be continually plowing it, that it may be fit to receive the seed? *doth he open and break the clods of his ground,* to wit, continually? will he be always breaking the clods with a Mallet, or with a Harrow, and never proceed any further? As if the Prophet had said, Doubtless he will not do so.

Ver. 25. *When he hath made plain the face thereof, &c.*] That is, When he hath laid the land even, by breaking the greater clods, he doth not stay there, but then *doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat, and the appointed barley, and the rie* (or spelt, another kind of grain) *in their place?* That is, he doth then sow his several seeds, the choicest and the best he can get, in their several grounds, according to the nature of the soil, and that in a due measure and proportion. Some indeed read the last words as they are in the margin, *the wheat in the principal place, and the barley in the appointed place:* But the difference betwixt these two Translations is not great; they both imply the same thing.

Ver. 26. *For his God doth instruct him, &c.*] Some read this as it is in the margin, *And he bindeth it in such sort as his God doth teach him;* and accordingly they understand it as another expression, whereby the Husbandman's wisdom is set forth in the ordering of Husbandry; to wit, that having thus prudently sown his several seeds, afterward when Harvest comes, having cut it down, he binds

binds it up in sheaves and bundles, that he may carry it and house it, and in due time thresh it and winnow it out (And some also conceive, that this is spoken with reference to what was said before, ver. 22. *be ye not mockers, lest your hands be made strong*). But according to our Translation, *for his God doth instruct him to discretion, and doth teach him*; the drift of the words is clearly to shew, that it is God that gives this wisdom to the Husbandman, whereby he is enabled to order all his affairs so prudently, as is here both before and afterward related; and from hence to imply, that therefore it might well be concluded, that God, the fountain of all wisdom, would not, nor could not fail, to order all the dispensations of his providence towards his people with infinite wisdom. But however, observable it is, that in setting down this, the Prophet useth this expression, *his God doth instruct him*. God is no less the Plowmans God, than the God of Nobles and Princes.

Ver. 27. *For the fitches are not threshed with a threshing instrument; neither is a cart-wheel turned about upon the cummin, &c.* [As if it had been said, As the Husbandman sheweth much wisdom in the sowing his seed, as is before said, ver. 25. so also in the beating out of his grain, when it is cut down; to wit, in that he doth not beat out the tenderer seeds, the fitches and the cummin, as he doth the harder corn, the wheat, and barley, and rie, which was usually in those Countries done by cart-wheels, or sleds (the threshing instrument haply here intended) that were drawn over them, or by the Hoofs of their Horses or Oxen; see the Note, Deut. 25. 4. *but the fitches are beaten out with a staff, and the cummin with a rod*. And this is added to imply, that God doth not punish all men in a like manner for their sins, but differently, according to the different quality of the offender, or of their offences: Some he afflicts more gently, beating them as with a rod; upon some he brings more tearing judgments, as he finds their sins greater, and their hearts harder.

Ver. 28. *Bread-corn is bruised, &c.* [I confess I cannot see how this Translation of this first branch of the verse can stand with the following words, *because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horse-men*. For what is this less than to make the last words contradict the first; Bread-corn is bruised by the Husbandman, because he will not ever be bruising it? Some to avoid this, understand the first words, of bruising the bread-corn, wheat, and rie, and barley, by grinding it in the mill; and so they understand this verse thus, that *bread-corn is bruised*, to wit, by grinding it in the mill, because the Husbandman would not be ever threshing it, or drawing cart-wheels or sleds over it, or treading it out with the feet of Horses or Oxen, seeing this would quite mar it, and make it good for nothing. But it seems not probable, that the Prophet is speaking here, of grinding corn in the mill. I rather therefore think, that the negative expressed in the former verse, is here again to be understood (as it is very well observed in the large Annotations of our Divines on this place), as if it had been expressed thus, *As the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin*; so (by the same wise care of the Husbandman) neither is the bread-corn quite bruised and beaten, as it were to
dust,

dust, though more violent ways are used to beat out that from the straw and chaff; and that 1. because the Husbandman will not be always threshing it, nor will over-long suffer the cart-wheels to be drawn over it, nor the beasts to be trampling upon it. And 2. because he is careful, that neither by the cart-wheel or sled drawn over it, or *the horse-men* (to wit, the men that lead, or ride upon the Horses that draw the carts or sleds), it shall be quite battered and spoiled with the crushing and bruising of it. Thus I conceive this passage may most fitly be expounded: For clearly the drift of the Prophet is to shew, that as the Husbandman, even when he useth rougher means to beat out the hard grain, is however careful, not to do it so incessantly, or in such a manner, as to mar and spoil his corn thereby; so neither will God, even when he punisheth his people more severely, contend with them for ever, or proceed to the utter destroying of them; see the Note, *Psal. 125. 3.*

Ver. 29. *This also cometh from the Lord of hosts, &c.*] Some of our best Expositors refer the word (*This*) here, to the destruction threatned above, ver. 22. and so would have this to be the conclusion and explanation of the foregoing similitude; as if the Prophet had said, As the Husbandmans discreet ordering his affairs from the beginning to the end, in plowing, sowing, and beating out his grain, is from God, who giveth him this wisdom; so is the ruin and destruction which I have told you shall come upon you from the Lord, who doth with infinite wisdom all things that he doth in the world. But more probably, methinks, it seems to have reference to the words immediately foregoing, ver. 28. and so the meaning to be this, *That as the Husbandman's skill in ordering his seed (whereof mention was made before, ver. 24, 25.) so *this also* of his beating out his grain, as is before described, is from God. But however, that which is principally intended is, as is before noted, that if the Husbandman, by the wisdom wherewith God hath endued him, doth thus wisely and prudently beat out his several grain, much more will the only wise God himself with infinite wisdom, order those judgments which he brings upon his people. And thereupon are those words added in the close of this similitude, *which is wonderful in counsel, and excellent in working*; and that to imply, amongst other things, the wonderful wisdom of God, in that whilst he destroyed the wicked amongst them, yet he would at the same time be so careful to preserve a holy remnant; and in that whilst he seemed to proceed against his people with such bitter hatred, yet all that he did to them, should be done out of love, and with respect to their good and welfare.

CHAP. XXIX.

VERSE 1.

WO to Ariel, &c.] This seems to be another Prophecy, distinct from that which went before, and directed particularly against *Jerusalem*; though indeed, by consequence, in the evils denounced against her, the whole land of *Judah* was deeply concerned. It may be read as it is in the margin of our Bibles, *Ob Ariel, Ariel*, as spoken by way of lamentation, the word *Ariel* being twice repeated to express the more grief, as in the like mournful lamentation of our Saviours over *Jerusalem*, *Mat. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, &c.* But the most Interpreters render it as it is in our Bibles, *Wo to Ariel, to Ariel, &c.* *Ariel* is by interpretation, a mighty Lion, or, as it is in the margin, *the lion of God*; see the Note, *Psal. 104. 16.* Many of the *Hebrews* hold, that it is the Temple in *Jerusalem*, against which this *wo* is particularly denounced; and that the Temple was called *Ariel*, the Lion of God, because the figure of the Temple did somewhat resemble that of a Lion, being broad before, and narrow behind. Others say, it is the Altar in the Temple, that is here called *Ariel*; And indeed we find in *Ezek. 43. 15.* that the Altar of burnt offerings, is in the *Hebrew* expressly called *Ariel*; and that by the common consent of most Expositors, because this Altar that was consecrated to God, seemed as a Lion to devour the bodies of those beasts that were daily sacrificed thereon. But I rather think with others, that it is *Jerusalem* that is here termed *Ariel*; and that the following words are added, to make known what the Prophet intended by *Ariel*; *Wo to Ariel, to Ariel, the City where David dwelt.* And though there are several Reasons given by Expositors, why *Jerusalem* is so called, as because she had been fierce against God, and against his Prophets and Servants, whom she had cruelly slain, according to that, *Jer. 12. 8. Mine heritage is unto me as a lion in the forest, it crieth out against me*; or because it was a very strong City, and by the valour of her inhabitants, had made great havoc amongst the Neighbour Nations; yet I rather think, that *Jerusalem* is here so called, with respect to the Temple and Altar therein (and so the *wo* is denounced against all three together), and that purposely to imply, that though they looked upon *Jerusalem* as a strong and invincible City, *the lion of God*, that need not fear any people, and that because of the presence of God amongst them, as his peculiar covenant-people (whereof the Altar was a sign) yet this should no way secure them from the judgment now denounced against them. To which purpose those words are added, *the city where David dwelt*: For this also is to imply, that though they gloried much in the promises that God had made, concerning the perpetuity of *David's* Kingdom,

dom, yet all this would do them no good; even that which was the Royal City of that glorious King, being quite degenerate from what she had been, should now be laid in the dust.

Add ye year to year: let them kill sacrifices. Some hold, that the Prophet's intention in these words, was to make known, that within a few years, or more particularly within two years, there should be an end of their sacrificing. But the words seem to be clearly an Ironical taunt; as if the Prophet had said, Go on year after year, to keep your solemn feasts, and in each of them to kill and offer up your appointed sacrifices, and feed your selves with vain hopes, that thus year after year ye shall still continue to do: alas! all this will do no good; and that because God abhors your sacrifices, and will shortly put an end to them. And indeed, if this Prophecy were delivered, as some think it was, at some one of their feasts, when they were very busily intent upon slaying and offering their sacrifices, it must needs be the more seasonable to discover the folly of the great confidence they had in that their hypocritical service.

Ver. 2. *Yet I will distress Ariel, &c.* That is, Though you go on in a formal way of offering sacrifices to me; and though for some years the judgment threatened may be deferred, yet at last (saith the Lord) I will certainly, by enemies I shall raise up against you, bring both your City and Temple into great streights; and there shall be heaviness and sorrow; that is, instead of your present jollity, when you are offering up a multitude of sacrifices at your solemn feasts, you shall then be sorely over-pressed with grief; and it shall be unto me as Ariel; see the foregoing Note. The meaning is, either, 1. That God would cause Jerusalem to be besieged by enemies, even as Shepherds and Hunters are wont to gather together, and beset some fierce raging Lion, that they may destroy him. Or 2. That she should be surrounded with enemies, even as the Altar, called Ariel, Ezek. 43. 15. used at their solemn feasts to be compassed about on every side with beasts, brought thither for sacrifices, and with the people that brought them; see the Note, Psal. 26. 6. Or 3. (which seems most probable) That the whole City should be just like the Altar of burnt-offerings in the Temple, in that it should be all on a light flame, and covered all over with gore blood; and in that the streets thereof, and the Country round about should lye full of slaughtered men and women (sacrificed (as it were) to the satisfying of Divine Justice), even as the bodies of beasts, slain for sacrifices, used to lye scattered round about the Altar.

Ver. 3. *And I will camp against thee round about, &c.* This I conceive, was meant of the Babylonians besieging Jerusalem; for which see the Notes, 2 Kings 25. 1, 2, &c. Yet I see not, but that it might also be spoken with respect to the same done afterward by the Romans: for our Saviour in foretelling that siege, may seem to allude to this place of the Prophet, Luke 19. 43. *Thine enemies shall cast a trench about thee, and compass thee round,* &c.

Ver. 4. *And thou shalt be brought down, &c.*] That is, Thou that dost now so proudly exalt thy self, shalt then be humbled and pulled down, and shalt speak out of the ground, and thy speech shall be low out of the dust; as Prisoners and Captives are wont to do, that lye prostrate upon the ground before their enemies; or those that are brought low to the very dust, according to that, Chap. 47. 1. *Come down and sit in the dust, O Virgin daughter of Babylon, sit on the ground:* And to the same purpose is that which follows, and thy voice shall be as of one that hath a familiar spirit, out of the ground, &c. for which see the Note, Chap. 8. 19. The meaning is, That the inhabitants of Jerusalem; that had wont to talk so highly and proudly, and to roar like a Lion against God and his Servants, should then speak submissively enough, as men over-whelmed with fear and grief are wont to do. Yea, some understand this, of their lying in dust and ashes, begging mercy of God, when this Judgment, now denounced, was come upon them.

Ver. 5. *Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones shall be as chaff that passeth away, &c.*] Some understand this of the foreign Forces that should invade Jerusalem; and so take it to be inserted as a promise, for the comfort of the faithful amongst the Jews; to wit, that when they should be humbled (as was said in the foregoing verse), though their enemies should be never so many, even like the small dust or chaff, yet like so much dust or chaff, they should soon be scattered and driven away. And some of these think this is meant of the destruction of Sennacherib's Army, that should besiege Jerusalem in the days of Hezekiah; and others, of the Babylonians; to wit, that when they had ruined Jerusalem, even they should within a while flee away, like so much dust or chaff, before the Medes and Persians. But because in the following Verses the Prophet proceeds still in a way of denouncing judgments against Jerusalem, I rather think with others, that this also is of the same tenor, and that Jerusalem is here threatned, That her *strangers, and terrible ones*, that is, her Garrison-Souldiers, hired from other Nations, and those Auxiliary Forces which should from Egypt, or elsewhere, be sent in to her aid, in whom she gloried much, because of their number and valour, should be no defence at all to her, but should be soon scattered and driven away, as the dust and chaff is driven before the wind. And accordingly the last clause is to be understood likewise, *yea, it shall be at an instant, suddenly;* to wit, of the sudden flight of those foreign Forces, on whom they so much relied, rather than of the flight and dispersion of their enemies, as they understand it, that take this to be a promise, as is before said.

Ver. 6. *Thou shalt be visited of the Lord of Hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.*] That is, God will execute his judgments upon thee, O Jerusalem, with great terror and unresistable violence, and that on a sudden; see the Notes, Chap. 13. 13. and 2 Sam. 22. 8, &c. And this, I conceive, is meant of the Babylonians invading and storming the City, 2 Kings 25. 14. and the expression here used, seems to refer to what was said in the foregoing

verse, that their Auxiliary Companies from foreign parts, should be like small dust, and as chaff that passeth away; implying a reason why it must needs be so, to wit, because God would break forth upon them, as with a terrible storm, and devouring fire, before which they must needs be as so much dust and chaff.

Ver. 7. *And the multitude of all the nations that fight against Ariel, &c.* That is, against Jerusalem; see the Notes above, ver 1, 2. *even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision.* They that understand that which was said before, ver. 5. as a promise, inserted for the comfort of the faithful amongst Gods people, concerning the speedy ruin of the foreign enemies that should come up and fight against Jerusalem, do accordingly also understand that which is said here, either 1. of the disappointment of their vain hopes, that they should be as a dream of a night-vision; that is, that it should be with them, as it is with a man in a dream; they should feed themselves with vain hopes of taking the City, and of satisfying their rage in the destruction of the people, and their covetous desires in their swallowing up all the wealth of the City; but in the conclusion it should be nothing so; they should be frustrated of their expectation, as it is with a man that in a dream fancies he is eating, and filling his belly, but when he awakes, there is no such matter. And this they conceive, was meant of the frustrating of the confident hopes of Sennacherib and his Assyrians, concerning their subduing the City Jerusalem: Or 2. of the sudden scattering and perishing of all their Power and Forces, that they should be as a dream of a night-vision; to wit, in that, as a dream doth suddenly vanish away out of the minds of men, so all their great Armies and Power, should be suddenly wasted and consumed, and brought to nothing, according to that of the Poet, *par levibus ventis, volueriq; similima somno.* And this likewise some apply to the sudden destruction of Sennacherib's Army; and others, though not so fitly, to the destruction of the Babylonians, within a while after they had ruined Jerusalem, by the Medes and Persians. But it seems far better to suit with the context, That as in the foregoing verses, so here still the Prophet should proceed on in threatening the Jews. And they that understand it so, do accordingly hold the meaning of the expression here used, to be, either 1. That the multitude of the Nations that fight against Jerusalem, should be as a dream of a night-vision; to wit, to the Jews, in that they should be so secure and fearless, either of their invasion, or of their prevailing over them when they invaded them, that it should come unexpectedly upon them, and seem incredible to them, as if it were a dream, rather than really done: Or 2. rather, That the enemies that should fight against Jerusalem, should be as men in a dream; to wit, in regard of their insatiable covetousness and cruelty, as is explained in the following verse.

Ver. 8. *It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty, &c.* That is, As a hungry man in his sleep, when he dreams he is eating (as it is usual with men in such a condition to do), doth in an instant devour all which seems to be

set before him; but when he is awakened, the man is as hungry as ever he was before; so shall it be with the enemies that fight against *Jerusalem*; they shall greedily and speedily devour *Jerusalem*; but when they have so done, all they have done, shall be to them as if they had done nothing; they shall still be as eager in their rage against you, as hungry and thirsty after your blood and ruine, as they were at the first: When they have glutted themselves (as one would think) with your blood, they shall be no more satisfied, than a dreamer is with what he eats or drinks in his dream. This Exposition agrees best with that which went before. Yet some understand it of the disappointment of the hopes of the enemies, concerning the ruin of *Jerusalem*: for which see the foregoing Note.

Ver. 9. *Stay your selves and wonder, &c.*] It is clear, that the Prophet doth here enter upon a very sharp invective against the strange security and stupidity of the *Jews*, in their not minding the dreadful judgments which God had threatened to bring upon them. And because the following words are rendered by some (as they are in the margin of our Bibles), *take your pleasure, and riot*; therefore they hold, that the Prophet speaks here to these secure wretches, *Stay your selves, and wonder*; as if he should have said (speaking ironically), Persist in your slighting what is spoken, hold off still from hearkening to my words, and only through Infidelity make a wonderment at what is threatened, as esteeming them strange, and altogether unlikely things; and thereupon *take your pleasure, and riot*, as no way fearing that any such evil will come upon you. Alas! all this proceeds from a senseless spirit; *they are drunken, &c.* But I rather think, that this is spoken to the people in general, or to the faithful amongst them; *Stay your selves and wonder*; that is, Stay long in your thoughts and meditations upon that which I have spoken, concerning the sore judgments that are coming upon you; or that which I say at present, concerning the security and stupidity of this people, and wonder and be astonished at it; as if he should have said, The more you muse of it, the more cause you will find to wonder at it; but that will be all you will be able to do; you will be able to do nothing for the helping of your selves; *cry ye out, and cry*; to wit, for the sad condition you are in, and the grievous miseries that are coming upon you: *they are drunken, but not with wine; they stagger, but not with strong drink*; that is, they are stupid, and senseless, and mad, and mistake and miscarry in all their counsels and courses, like so many drunken men; see the Notes, Chap. 19. 14. and 24. 20. and 28. 7, 8.

Ver. 10. *For the Lord hath poured upon you the spirit of deep sleep, and hath closed your eyes, &c.*] That is, The Lord, for your obstinacy, hath smitten you with judicial blindness and stupidity; by reason whereof, ye mind things no more than those do, that in a *Lethargy* are stricken with a deep sleep; see the Note, Chap. 6. 10. and see also Rom. 11. 8. *the prophets and your rulers, the seers hath he covered*; to wit, with a mist or veil of spiritual blindness; see the Note, Chap. 25. 7. By the Prophets here, are meant their false Prophets, who were also called *Seers*, see the Note, 2 Sam. 15. 27. and then for the following words, *and your rulers, the seers*, either thereby is meant, the most seeing,

seeing, wise and prudent amongst their rulers; or their *Seers* are called their rulers, because in those times of confusion, their false Prophets would intrude upon matters of Government; for which see *Ier.* 26. 8. However, these are mentioned particularly, either only to shew, That not only the common sort of people, but even the wisest amongst them, should be thus blinded; or else, to set forth, how great and unavoidable the blindness and ignorance of the people must needs be, when their Teachers, by whom they were to be taught, and to be brought to understanding, should be as blind and stupid as others.

Ver. 11. *And the vision of all is become unto you, as the words of a book (or letter) that is sealed, &c.*] The drift of this passage, in this and the following verse, is to shew, that by reason of this judiciary blindness, wherewith God had stricken the *Jews*, neither the learned nor the unlearned; that is, neither their Priests, Prophets and great men, nor the simple unlettered people, would reap any good by his, or any other of the Prophets making known the will of God to them, though it were done never so plainly: To the learned it would, through the just judgment of God, be as a book that is sealed, which is set forth in this verse; and then for the unlearned, it would be to them as a book, which though open, yet is all one as if it were sealed, because they cannot read it; which is set forth in the following verse.

Ver. 13. *Wherefore the Lord said, &c.*] Here the cause is shewn, why God had delivered them up to this blindness and stupidity of mind. 1. It was for their hypocrisy and formality in the worship of God: *for as much as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me*; that is, so far as they make a fair outward profession of great respect they bear to me, and seem outwardly very forward and zealous for the performance of the several duties of my worship and service, whereas indeed there is no such thing in their hearts. And 2. for their hypocrisy and superstition joynly together, in those last words, *and their fear toward me is taught by the precepts of men*: For though one thing intended thereby was, that even when they did those things in Gods worship, which God had enjoined in his word (see the Notes, 2 *Kings* 17. 32, 33.) yet they did it not out of any reverence they bore to God, or out of conscience of obeying his command, but only out of respect to Humane Authority, because their religious Kings, whom they durst not disobey, enjoined those things to be done; yet another thing joynly intended thereby was, that they pretended to worship God by those ways whereof there was not the least mention in Gods word, but which were only devised, and taught, and enjoined them by men; as is evident by our Saviours pressing this place for the reproof of the *Scribes* and *Pharisees* burdening the people with their Traditions, *Mat.* 15. 7, 8, 9. *Ye hypocrites, well did Esaias prophesie of you, saying, This people draweth nigh unto me with their mouth, — But in vain do they worship me, teaching for Doctrines the commandments of*

Ver. 14. *Therefore behold, I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder, &c.*] That is, Because of this grievous wickedness of my people, the judgment shall be strange and wonderful wherewith I will now punish them; for the wisdom of their wise men shall perish; that is, they shall be insatuated, and be as so many fools; to wit, both in regard, 1. of their not understanding the word of God (see the Note above, ver. 11.) 2. of their thinking to please God with that worship which he abhorred. And 3. of their foolish managing their State-affairs; or their doing of those things under a pretence of great wisdom; which in the conclusion should come to nothing, but be found to have been foolishly contrived. And the same is said again in the following clause, *and the understanding of their prudent men shall be hid*; that is, no understanding shall be found in them: for so the Apostle cites this place, 1 Cor. 1. 19. *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

Ver. 15. *Wo unto them that seek deep to hide their counsel from the Lord, &c.*] There is an-allusion in these words, to the practice of those that are wont to dig deep in the earth; that they may there hide any thing under ground; which they desire to keep secret, that no body may find it out. And many there are, that understand it generally of those Hypocrites amongst Gods people, that being void of all true fear of God in their hearts, and closely wicked in their lives, did in the mean season, by an outward profession and shew of godliness, and much devotion in the duties of Gods worship, dig deep, as it were, to hide their wickedness from God and good men. But others understand it more particularly, either, 1. of those States-men, that deriding all the threatnings of Gods Prophets, did securely rest and rely upon those Plots and Devices which they had in their Heads, wherewith they doubted not to secure themselves against all dangers (such as might be their intentions to call in foreign Princes to their aid, or any other counsels of the like nature); which was all one in effect, as if they hoped; that these secret contrivances of theirs, should be hidden from God; and so should frustrate the evil which God had determined to bring upon them; see the Notes, Chap. 28. 14, 15, 22. Or else 2. of those that did secretly plot any mischief against the Cause and the Servants of God. However, clear it is, that the wo here denounced against them is, That God would certainly punish them, and thereby clearly discover their folly in hoping to hide their wickedness, or their crafty secret designs, from an all-seeing God: of which that also is spoken which followeth, *and their works are in the dark*; that is, in secret they work wickedness; or they apprehend their Devices are carried on so closely, that no eye can take any notice of them: *and they say, Who seeth us? and who knoweth us?* That is, they said so in their hearts; or they carried themselves as securely, as if they thought so.

Ver. 16. *Surely your turning of things up-side down, shall be esteemed as the potters clay, &c.*] 1. By their turning of things up-side down, may be meant, their endeavouring to hide their wickedness from the eye of God, by a shew of piety; and of a seeming devout care to perform the outward duties of Gods

Gods worship; and likewise their close carrying on of their Plots, for the securing of themselves; whereby they hoped to evade the judgments threatened; as if they could hide their contrivements from God, as men are wont to turn a dish or vessel up-side down, that so they may hide that which is whelmed under it from being seen. And if we take it thus, then the meaning is, that their *turning of things up-side down*, should be esteemed as the potters clay, in that, whilst they sought thus to hide their wickedness, their Plots or Projects from God, they lay as open to Gods eye, as the clay is to the Potter, when he is fashioning of it upon the wheel; and that it was as gross a piece of folly to think, that they could hide themselves, their thoughts or designs from God, as it would be to think, that the clay should be hidden from the Potter. And to this purpose is that which followeth; *for shall the work say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He had no understanding?* That is, for men to think, that they, their counsels or ways, can be hidden from God, is all one as if one should think, that the Potter did not see the clay whereof he makes his Pots; which would be the same in effect, as if he should say, that he made it not; or that in making it, he did he knew not what. For if a man acknowledgeth, that God made him, he must needs acknowledg, that God sees him, and that he sees and understands all that he thinks or doth; see the Notes, *Psal.* 33. 15. and 94. 8, 9, &c. and 139. 7, 8, 9. But 2. By their *turning of things up-side down*, may be meant, their turning of things up and down in their thoughts, when they were plotting how to secure themselves from judgments threatened, or contriving any mischievous designs against the Cause of God, or the Servants of God. And if we understand it thus, then by saying, *Surely your turning of things up-side down, shall be esteemed as the potters clay*, the Prophet seems to intend, that in all these their contrivances, they should be as the clay in the hand of the Potter; to wit, in that 1. All their contrivances should be in the eye of God, as the clay is in the eye of the Potter. And 2. That whilst they were winding and turning things up and down in their minds, sometimes casting them into one shape, and sometimes into another, as the clay is molded now in one fashion, and by and by in another: they were all this while under the power and government of Divine Providence; so that they could not do what they pleased themselves, but only what God would have done; and it was in the power of God to destroy them, even whenever he pleased. And this suits well too with that which followeth, *for shall the work say of him that made it, He made me not? &c.* the drift thereof being to shew, that for men to think they can do any thing without God, or against his Decrees, who are in Gods hand as the clay is in the hand of the Potter, is all one in effect, as if they should deny they were his creatures.

Ver. 17. *Is it not yet a very little while, and Lebanon, &c.* Here, for the comfort of the faithful amongst Gods people, the Prophet closeth this sad Prophecy, as usually he doth elsewhere, with many comfortable promises, of much good that God would do for them, shortly after the execution of the judgments before threatened; to wit, after the devastation

of the land by the *Affirians*, and the *Assirians* shall be in captivity, which comparatively might be well understood. And first he begins with a promise of the great exceeding fruitfulness wherewith God would bless their land; *Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest*; that is, those places that were untilled, wild and waste, like a forest, as *Lebanon* did, shall become as fertile and yield as much fruit, as those that are at present the most fruitful fields; and those that are at present the most fruitful fields, shall then become so much more fruitful, than as present they are; that in their present condition they may be esteemed as wild forests, in comparison of what then they shall be; or rather, that the corn thereon should grow as high and thick as a forest; see the Note, *Psalm 72: 16*. I know indeed, that this place may admit of several other Expositions which are given by Interpreters. For because it is in the *Hebrew*, *Lebanon shall remain to Carmel*, and *Carmel become as a wood or forest*; therefore some understand it, as a farther threatening denounced against the *Jews*, either 1. concerning the great devastation that should within a little while be made in the land by the *Assirian* or *Babylonian* Army; so wit, that *Lebanon* should become like the plain fields of *Carmel*, all the goodly trees therein being hewn down; and that the fruitful fields of *Carmel* should become wild, being overgrown with Buihes, like a wood or forest; see the Notes, *Chap. 7: 23, 24*. Or else mystically, concerning the rejection of the *Jews*, and the calling in of the *Gentiles* in their stead, in the days of the Gospel (which indeed very many learned Expositors do think is here intended); so wit, that the *Gentiles*, that had been as *Lebanon*, a fruitful forest, should by spiritual manuring become as *Carmel*, by reason of the multitude of believers amongst them, abounding in the fruits of holiness and righteousness; and that the *Jews* on the other side, that had been as *Carmel*, a fruitful field, should become as a wild and fruitless forest, according to that, *Mat. 21: 43*. *The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*; which they say, is here foretold, as a change that should shortly come to pass, because many hundred years are with God but as a very little while. And again, others understand it, as spoken figuratively, to wit, that the *Assirians*, that were exalted like *Lebanon*, should dye low like *Carmel*; namely, when their Army was destroyed by the Angel of the Lord, and the afflicted *Jews* should lift up their heads like the lofty trees of the forest of *Lebanon*. But in regard the very same words, in a manner, are repeated again, *Chap. 32: 15*, and are there clearly a promise, I cannot conceive, that they are here to be taken as a threatening. And for the latter of the two Expositions before given, that doth no way suit with our Translation. And therefore that, which is mentioned first, concerning the great fertility of the land, I conceive, was first and principally here intended by the Prophet. And if it be taken, as spoken in a mystical sense, it must then surely be understood, of the great abundance of Grace that should be in the Kingdom of Christ.

Ver. 18. *And in that day shall the deaf hear the words of the book, &c.*] That is, say some, in that day, when *Ariel* shall be besieged, when the judgments now foretold, shall come upon *Judah* and *Jerusalem*, they that were deaf and blind, as to the word spoken by Gods Prophets, and to whom therefore the word of God was a book sealed, or which they could not read, as was before said, *ver. 11, 12.* shall then be constrained to yield to the truth of what hath been spoken. But these are clearly promises of mercy. And therefore the meaning rather is, that in that day, when after the accomplishment of these judgments threatened, God shall begin to shew them mercy again, many of those that were deaf to the word of God, should attend to understand, believe and obey it; and the eyes of the blind shall see out of obscurity, and out of darkness; that is, they shall be cured of their spiritual blindness. Yet though this was partly fulfilled in those that were in those times reformed by the judgments that God brought upon the land, this Prophecy might have respect to a fuller accomplishment of it in the days of the Gospel (see the Note, *Chap. 9. 2.*) and that especially with respect to the conversion of the Gentiles.

Ver. 19. *The meek also shall increase their joy in the Lord, &c.*] That is, The humbled faithful ones amongst Gods people (see the Note, *Psal. 22. 26.*) shall exceedingly rejoice, and that many several ways, they shall have joy upon joy; to wit, for saving Grace wrought in their hearts; for Gods preserving them in those publick judgments that had been upon the land, and for their freedom from those wicked ones that had formerly tyrannized amongst them; and the poor among men, shall rejoice in the holy one of *Israel*; see the Notes, *Chap. 1. 4.* The meaning is, that the poor that had been oppressed, and those especially that were spiritually poor, should rejoice in Gods salvation.

Ver. 20. *For the terrible one is brought to nought, &c.*] That is, Those that were formerly a terror unto my people, shall be destroyed. And this may be meant, either of their foreign enemies, the *Assyrians* or *Babylonians*; (see the Note above, *ver. 5.* and *Chap. 16. 4.*) or rather of those oppressors amongst themselves, that had been a great terror to Gods poor faithful Servants in the land: and the scorner is consumed; that is, they that scoffed at the words and threatnings of Gods Prophets: and all that watch for iniquity, are cut off; that is, that being eager and intent to do mischief, do watch for an opportunity for the doing of it.

Ver. 21. *That make a man an offender for a word, &c.*] That is, That are wont for a word which slips from men unawares, or which they pervert or misconstrue otherwise than they intended that spake it, do accuse them, and bring them into trouble, and cause them to be censured and punished, as if they were offenders. But now though this may be thus understood, of their dealing in this kind injuriously and mischievously with any men in general; yet I confess, it is by most Expositors understood more particularly of their dealing thus with Gods Prophets; to wit, that when they faithfully preached the word of God to them, they were ready to carp at their words, and to accuse them of Sedition, and such like offences, as it is expressly said of *Ames*, *Chap. 7. 10.* The

of the land is the deliverance of the land, and that because of the words that here follow; and say *of the gates* for the *gates* are the gates; for this is clearly meant of those that lay at the *gates*, in which God's Prophets, and so bring them into trouble, who used indeed to prophesy in the *Gates* (where there was still the greatest concourse of people, because all publick Affairs were for the most part there managed), and boldly there to reprove even the Judges, and Rulers of the People, as well as others. See Jer. 17. 19. and hence is the like expression used by *Amos* Chap. 1. 10. *they put down that rebuketh in the gate.* And much to the same purpose is the last clause, *and turn aside the just for a thing of naught*; that is, they over-bear the righteous in judgment, so that they cannot have justice done them; yea, many times they cause them to be punished as delinquents, and that *for a thing of naught*; that is, upon meer vain pretences, without any just cause, or for something that is no considerable advantage to them: see the Note Chap. 10. 1. and *Amos* 5. 10. where the same expression is used; *they turn aside the poor in the gate from their right.*

[Ver. 22. *Therefore, &c.*] The drift of these words, is still to comfort the faithful amongst Godspeople, against that sad condition whereinto they were shortly to be brought; whereof he had spoken in the beginning of this Chapter; and further, to set forth that blessed and joyful state whereinto God would bring them, after their enemies were destroyed, both foreign, and those amongst themselves, that had so sorely oppressed them (whereof he had began to speak, ver. 17. 18. &c.) *Therefore thus saith the Lord who redeemed Abraham, concerning the house, the posterity of Jacob*; that is, Thus saith the Lord who rescued and delivered *Abraham* (see the Note, *Psal.* 107. 2.) to wit, out of *Ur* of the *Chaldees*, from an idolatrous place and people (see the Notes, *Josh.* 24. 2.) and afterward from many dangers and streights he was in; and so entering into a covenant with him, promised grace and salvation to him and to his seed (which is purposely premised to imply, that the God who had redeemed their forefather *Abraham*, could also redeem them: He who did at first raise the Church of *Israel* from such a mean beginning, could also raise up them that were his posterity, from the lowest and most desperate condition whereinto they could be brought); *Jacob shall not now be ashamed, neither shall his face now wax pale*; that is, say some very learned Expositors, Though the *Israelites* have been so extreemly wicked, and brought into such a sad and desolate condition, by the just vengeance of God upon them for their wickedness; that if their father *Jacob* had been alive to see them, he would have been ashamed of them, and extreemly grieved for them; yet now it shall be no longer so; *Jacob shall not now be ashamed, &c.* But I rather think, that by *Jacob here*, is again meant the posterity of *Jacob*, and that of them it is here said, that God having made good to them the promises before mentioned, they should no more now be ashamed of, and grieved for their being in such a sad condition as formerly; or that the faithful amongst them should not then be ashamed of the confidence wherewith they had waited upon God.

Ver 23. *But when he seeth his children, &c.* Here the Lord, promised the Jews, is farther to form, by drawing them, with what a large number of a holy seed God would in those times bless them. *But when he seeth his children*; that is, when Jacob, to wit, the Jewish Church and State, the posterity of Jacob, shall see the several members of the Church, the true race of Jacob (see the Note, *Psal. 24. 6.*) *the work of man's hands in the midst of him*; that is, those whom in this Church I have wonderfully delivered, and redeemed to my self to be my people, and whom I have regenerated by my Spirit, making them new creatures; see the Note, *Psal. 95. 6.* *they*; that is, Jacob with his children, shall sanctify my name, and sanctify the holy one of Jacob (the same thing is twice repeated for the greater vehemency); that is, they shall own the great things that have been done for them, to be my work, and shall praise my name for it, and by their holy lives, shall bring glory to my name, which was formerly polluted by the wickedness of the people; and shall fear the God of Israel; that is, they shall serve him, and trust in him; see the Note, *Chap. 8. 13.* And this indeed very many understand of that spiritual seed which from all Nations should be brought in to the Church by the preaching of the Gospel.

Ver 24. *They also that erred in spirit, shall come to understanding*; see 7. That is, They that were before blind and foolish, shall be enlightened with sound knowledge. It is much the same with that which was said before, *ver. 18.* for which see the Note there; *and they that murmured, shall learn doctrine*; that is, they that were wont to murmur against the teaching of my Prophets, shall willingly embrace their Doctrine. And some understand it also of the Jews, ceasing at last to murmur against the calling and conversion of the Gentiles.

CHAP. XXX.

VERSE 1.

WO to the rebellious children, saith the Lord, &c.] It is clear by these words in the following verse, that walk to go down into Egypt; see that the aim of the Prophet in this and the following Chapter, is to reprove the Jews, and to denounce the judgments of God against them for their fleeing to Egypt for help, either by sending to them for aid, or by going thither there to shelter themselves. And this is that for which the Prophet here terms them rebellious children (a Rebellion of all other most execrable, *Chap. 1. 2.* *I have nourished and brought up children, and they have rebelled against me*), not so much because they had rebelled against the King of Assyria, or Babylon (concerning which see the Note, *2 Kings 18. 7.*) as be.

because they were rebellious against God's command, when children they professed themselves to be; and that particularly in this business, of their seeking to Egypt for help, as appears by the following words; *We are the children of men, saith the Lord, that take counsel, but not of me*; which words either because in their straits they consulted amongst themselves what to do, but never asked advice from God, by enquiring of God's Prophets, or otherwise; or else because they were so far from him, that they did not obey the command of God by his Prophets. And to the same purpose is that which follows, *and that cover with a covering, but not of my spirit*; that is, that seek to shelter themselves against approaching storms, and to possess the people with great hopes, that they shall be covered and sheltered from them; but it is not by means which I approve of, and which I by my Spirit, in the mouth of my Prophets, have advised them to; it is not by turning to me by repentance, and by calling on me for counsel and help, but by ways of their own projecting; yea, contrary to what I have commanded; see the Notes, Chap. 4. 5, 6. and 28. 15, 20. *that they may add sin to sin*; that is, that to their sin, in revolting from those Heathen Kings, to whom they had yielded themselves to be Tributaries (see 2 Kings 18. 7.) did now add the sin of neglecting God, and fleeing to Egypt for help: Or that to their sin, in calling in the Assyrians to their help, formerly in the days of Ahaz, 2 Kings 16. 7. did now add this sin of running to Egypt, to desire their help against the Assyrians. Or rather, that to the wickedness wherewith they had provoked God to bring the Heathen upon them, they might add this new sin, of seeking to shelter themselves from this vengeance of God by unlawful ways.

Ver. 2. *That walk to go down into Egypt, &c.* It was usual with this people, when they were in danger of being invaded by any foreign enemies, to fly to Egypt for help. Thus Hoshea sent to the King of Egypt, 2 Kings 17. 4. And thus it seems in Zedekiah's time, they had procured the King of Egypt to come and help them against the Chaldeans, Jer. 37. 5, 7. and after the Chaldeans had carried the Jews into Babylon, they that were left in the land of Judea fled into Egypt to shelter themselves, Jer. 43. 5, 7. But yet I rather think, that here the Prophet speaks of what was done in his own time, when Sennacherib invaded Judea, and sent his Captains to besiege Jerusalem. For though in the story, there be no express mention of their sending then to Egypt for aid, yet because we find before that Isaiah had forewarned the Jews of their folly, in resting at that time upon the aid of the Egyptians; see the Notes, Chap. 20. 1, 6. And because in the latter end of this Chapter, ver. 31. there is a prediction, for the comfort of the faithful, of the Assyrians downfall, it seems most probable, that Hezekiah's Princes did at that time send secretly to the Egyptians, to procure him to come in to their aid (and that perhaps not without Hezekiah's consent); and that hereupon our Prophet did denounce this wo against those *that walk to go down into Egypt (and have not asked at my mouth)*; see the foregoing Note, *to strengthen themselves in the strength of Pharaoh* (of whose exceeding Puissance and power, it seems they had a very high opinion), *and to trust in the shadow of Egypt*; see the Note,

Note, Chap. 18. 1. And indeed, how unlawful it was for them to seek to Egypt for help especially, see the Notes, Deut. 17. 16.

Ver. 3. *Therefore shall the strength of Pharaoh be your shame, &c.* To wit, when they should find, that instead of helping them, they should not be able to defend themselves against the Assyrians; see the Note, Chap. 20. ver. 1. 6.

Ver. 4. *For his Princes, &c.* That is, *Hezekiah's*, were at *Zenn*; see the Note, Chap. 19. 11. and his ambassador came to *Hamar*, elsewhere called *Taban*, Jer. 2. 16. and *Tabanber*, Jer. 43. 7. This is spoken in a way of derision, to set forth how eager and basie they were to seek for help from Egypt to no purpose at all.

Ver. 5. *They were all ashamed of a people that could not profit them; &c.* See the Note above, ver. 3.

Ver. 6. *The burden of the beasts of the South, &c.* By the *beasts of the South* here, are meant, either the young asses and camels, afterwards mentioned, on which the Jews carried the great Treasures and Gifts, wherewith they meant to hire the Egyptians to come and aid them against the Assyrians, into Egypt, and thorough the Desert, by which they were to go into Egypt, both which lay South-ward from the land of Judea (as upon the same account, Jer. 13. 19. the Cities of Egypt are called the Cities of the South): Or else the Jews themselves, who are termed *beasts*, either because, like so many beasts, they travelled along South-ward, with burdens on their backs, the great presents they had provided for the Egyptians; or because they were so brutishly foolish, as to disobey and forsake God, that they might seek help from Egypt. And accordingly in these words, *The burden of the beasts of the South*, the intent of the Prophet might be only to shew, that he would now declare, how in seeking to procure aid from Egypt, these beasts of the South went with great burdens on their backs, as Chap. 46. 1. he tells us, how the Babylonian Idols were a burden to the weary beast that carried them: Or else, which most Expositors hold, by the *burden of the beasts of the South*, is meant, a heavy Prophecy denounced against the beasts that went laden with great burdens of Treasure South-ward, from Judea, into the land of Egypt; see the Note, Chap. 13. 1. And it may be taken, as spoken with reference to that which went before, or that which follows after; and that in a way of descanting upon the word *burden*; as if the Prophet had said, Since you will needs go with such burdens of Treasures into Egypt, to get Auxiliary Forces from thence, for your defence, lo I tell you of another kind of burden that God hath provided for you, *The burden of the beasts of the South*; that is, a burdenome Prophecy, concerning the beasts of the South. But however, if we understand this Prophecy, as denouncing evil against the beasts, on which they carried their Presents for Pharaoh, we must know, that hereby his aim is to inveigh against the Princes themselves that went along with them, deriding their folly and madness, in taking so much pains, and being at so much cost to undo themselves; and that he directs his Prophecy against the beasts, to imply, that it was in vain to speak to the men that were deaf to all that God could say to them, but that the beasts should feel the accom-

complishment of that which the men themselves would not mind or regard. And as for the following words, *unto the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent: they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them;* we must know, that by the land of trouble and anguish, may be meant, either 1. Egypt, so called, because it had been to their forefathers a land of sore oppression and trouble, and so was like to be also unto them; which may seem the more probable, because the word that in the Hebrew is used for Egypt, hath some affinity with that Hebrew word which is here rendered trouble. (And most that understand it thus, think that by the lion and viper, and fiery flying serpent coming from thence, is meant, the Egyptians, or their cruel and mischievous Soldiers, as harmful to the Jews as such cruel beasts are.) Or else rather 2. That vast wilderness on the South of Judah, thorough which they were to pass, as they went into Egypt, wherein there was abundance of these harmful mischievous creatures (see the Notes, Deut. 8. 15. and 32. 10.) and particularly, fiery flying serpents; of which see the Note, Numb. 21. 6. So that the drift of adding these words, seems to be, 1. to imply their fond eagerness in seeking to Egypt for help, in that they were not afraid to hazard themselves in such a dangerous journey: And 2. to set forth their unhappiness therein, in that this people, whose aid they did so ambitiously desire, should do them no good at all; see the Note above, ver. 3. which is farther also declared in the following verse.

Ver. 7. *For the Egyptians shall help in vain, and to no purpose, &c.*] To wit, In that though they should attempt to do it, yet they should not be able to effect it. Therefore have I cryed concerning this; that is, I the Lord, (the Prophet speaking now in the person of God), or I Isaiah, by the Lords command, have often, with much earnestness, advised my people concerning this their running to Egypt for aid. Or, as it is in the margin of our Bibles, *therefore have I cried to her*; that is, to Jerusalem, or to the daughter of my people, as the Prophets used to speak, *Their strength is to sit still*; that is, that which will be most for their strength and safety is, not to run out for help, either to Egypt or elsewhere, but quietly to wait upon God, and to rely on his help. And it is well observed by a learned Expositor, that hereby it may be well inferred, that this Prophecy was not intended concerning Zedekiah's seeking to Egypt for help, because though they were told, that Egypt should not relieve them, yet they were not enjoined to sit still, and wait upon God for help, but to go out and yield up themselves to the Babylonian, Jer. 38. 2, 17, 18.

Ver. 8. *Now go, &c.*] These are the words of God to the Prophet: *Now go, write it before them in a table, and note it in a book*: as if he should have said, Since I have so often warned them in vain, go now and write it before them; to wit, this which thou hast prophesied to them; or that foregoing sentence, ver. 7. *Their strength is to sit still*; or that which is added in the following verses, *that this is a rebellious people, lying children, &c. in a table*; to wit, to be hung up in some publick place, that every one might read it. The very same thing we find enjoined the Prophet Habbakkuk, Chap. 2. 2. but:

but see the Note before, Chap. 8. 1. *that it may be for the time to come, for ever and ever*; that is, that it may be a memorial and testimony to them and their posterity in all succeeding Ages, both how carefully and faithfully I warned them, and taught them what to do, and how obstinately they refused to hearken to me.

Ver. 9. *That this is a rebellious people, lying children, &c.* That is, either 1. such as are not the true children of God, but false and counterfeit children: Or 2. such as are not what by covenant they had engaged themselves, and what they outwardly professed themselves to be, according to that, *Rev. 3. 9. which say they are Jews, and are not, but do lie*: see the Note, Chap. 29. 13. *children that will not hear the law of the Lord*; that is, the word of God, and the teaching of his Prophets. Some think, that they are charged here, not only with not obeying, but also with not enduring to hear the instructions of Gods Prophets. Yea, and some conceive it is spoken with particular respect to that Law, *Deut. 17. 16.* wherein they were forbidden to go down into Egypt.

Ver. 10. *Which say to the seers, See not, &c.* See the Note, 2 Sam. 15. 27. *and to the prophets, Prophecy not unto us right things; speak unto us smooth things, prophecy deceits.* Some understand this, of their silencing Gods Prophets, and their enjoying them not to preach to the People, unless they would give over that tartness and bitterness which they ordinarily used in their preaching. But the words are far more comprehensive than so. Nor can it be probably thought, that the people were so foolish and impudent, as in express terms to say these things with which they are here charged. But the Prophets meaning is, that these things were secretly in their hearts; see the Note, *Job 21. 14.* By their rage against Gods Prophets for their faithful reproofs and threatenings, it was evident, that they would have been glad their mouths might have been stopped, unless they would have flattered them. And what was this, but to desire they might be deceived?

Ver. 11. *Get you out of the way, turn aside out of the path, &c.* That is, Give over this rough and bitter way of prophecying which we continually hear from you. And if you say, We speak what God hath given us in charge; we preach in the way that God hath prescribed us; then we answer, *Get you then out of the way*; for this is a way of prophecying which we cannot, nor will not endure: *cause the Holy one of Israel to cease from before us*; that is, speak no more to us of the Holy one of Israel; let us no more hear that ringing so often in our ears. Because the Prophets (and Isaiah it may be more especially.) in reproofing this people for their sins, and pressing them to holiness, did often suitably mention God under this name of the Holy one of Israel (see the Note, Chap. 1. 4.) therefore they are brought in here thus in a scoffing way expressing themselves; as if this name of God were of all others most odious to them, and that they desired not to be wearied any longer with the frequent repeating of this name to them. But for this also see the foregoing Note.

Ver. 12. *Wherefore thus saith the Holy one of Israel, &c.* As if he should have said, Though you flout at this holy name of the Lord God, and though it be never so odious to you, yet shall not I fear him, and shall go on to preach in your in his name: and take notice therefore, I say, what this *holy one of Israel* saith concerning you, *Because ye despise this word*; to wit, that before mentioned, ver. 7. *The Egyptians shall help in vain, &c.* Or rather more generally, *this word of Gods command*, that you should not seek unto Egypt for help, but rely wholly upon God (as indeed many will pretend a willingness to obey the word of God, who yet when it comes to it, will not obey the word which God speaks to them), *and trust in oppression (or fraud) and pervertness, and stay thereon*; that is, say some, and trust in your riches, formerly gotten by oppression and fraud, and other unjust courses, as hoping herewith to hire the Egyptians to help you. But I rather conceive, that by the *oppression* and *pervertness* wherein they are here said to trust, is meant their furious and froward carrying on their designs of sending to Egypt for help, contrary to Gods command, not without a violent over-bearing of those that opposed it; yea, even the Prophets themselves, that by warrant from God did reprove and forbid it.

Ver. 13. *Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.* That is, This your sin in trusting in your wealth so unjustly gotten, and in the aid of Pharaoh, which you hope to procure thereby, shall be the cause of your utter and sudden ruin; see the Note, Psal. 62. 3. The bulking or swelling out of a wall, especially of a high wall, whose weight must needs help forward its ruin, is a sure sign of its approaching ruin: so the pride and arrogance of the Princes of Israel (for to them the Prophet chiefly speaks), who are looked upon as a wall of defence to Jerusalem, was a certain fore-runner of their sudden fall and destruction, Prov. 16. 18. And as mens leaning on such a bellying wall, is like to hasten its fall, so the peoples resting on these men, and their politick designs, in seeking to Egypt, was like to hasten their speedy ruin.

Ver. 14. *And he, &c.* That is, God, or the enemy, shall break it; that is, the design you have of calling in the Egyptians to your aid (the iniquity before mentioned, ver. 13.) or the State of Judah, or the City Jerusalem, as the breaking of the potters vessel, that is broken in pieces; that is, utterly and irrecoverably; see the Note, Psal. 2. 9. *he shall not spare, &c.* as if he should have said, As the owner of an earthen pitcher, or other vessel, doth with great violence dash it against a wall, or throw it upon the pavement, purposely to break it into shivers, not caring what becomes of it; so that there shall not be found in the bursting of it, a sheard to take fire from the hearth, or to take water withall out of the pit, so will the Lord deal with you: he will utterly destroy you, without entertaining any thought to pity or spare you. Here therefore more is threatned than in the former verse. A wall fallen down, may be built up again; but an earthen vessel being once broken to pieces, cannot be set together again. And hereby therefore the State of Judah is threatned with irreparable ruin. Now though this befell them not in the days

of *Hezekiah* (the Lord having great respect to him, and other his righteous Servants in his time), yet because afterwards, in the days of *Zedekiah*, they offended again in the same kind, by fleeing to *Egypt* for help, that which is here threatened was then fully accomplished, their State being then utterly ruined by the *Chaldeans*.

Ver. 15. *For thus saith the Lord God, the Holy one of Israel, &c.*] That is, This is that which he hath and doth advise you to do; see the Note above, ver. 12. *In returning and rest shall ye be saved*; that is, If you repent and turn from your evil ways, and particularly, from that of seeking to *Egypt* for help, and rest upon God for help, God will save you from your enemies: *in quietness and in confidence shall be your strength*; see the Note, ver. 7. and ye would not; that is, you would not herein hearken to God.

Ver. 16. *But ye said, no; for we will flee upon horses, &c.*] That is, say some, If the *Assyrians* do prevail over us, we will flee away upon Horses; or we will go to *Egypt*, that we may thence furnish our selves with Horses (see the Notes, *Deut.* 17. 16. and *1 Kings* 10. 28.) which, in regard of their strength and swiftness, will be of great use for us, both for the assailing and pursuing of our enemies, and for escaping away by flight, should we be overcome by them. But I rather think, that hereby is meant, that they would not only not wait upon God, but would with all the speed they could, post away into *Egypt*, to procure aid from thence: And therefore in opposition to this which they said, the Prophet adds, *therefore shall ye flee*: as if he had said, The event of this your fleeing into *Egypt* for help, shall be only this, that ye shall flee before your enemies the *Assyrians*. And to the same purpose is that which follows; whereas they said, *and we will ride upon the swift*; that is, swift beasts, to wit, Horses or Dromedaries, God hereto answers, *therefore shall they that pursue you be swift*; that is, they shall match you, if not exceed you in swiftness. Many, I know, understand this of the flight of *Zedekiah*, and his Men of War, *Jer.* 39. 4. and the flight of the remnant that was left after the *Babylonian* Captivity, *Jer.* 43. 5, 7. But I see not why it might not be as well intended concerning the *Jews* fleeing before the *Assyrians*, when *Sennacherib* made such havock in the land before he besieged *Jerusalem*. And the same may be said for the following verse.

Ver. 17. *One thousand shall flee at the rebuke of one, &c.*] That is, At the assault of one, or at the shouting of one, when he comes to make an assault upon you: *at the rebuke of five shall ye flee*; that is, a poor inconsiderable number of your enemies shall make you all flee; *till ye be left as a beacon upon the top of a mountain* (or as it is in the margin, *a tree bereft of branches and boughs, or a mast*); that is, say some, like some high pole, resembling the mast of a Ship, set up on a hill, to be a Way-mark for Travellers or Seamen, or to give warning to the Country about of the approach of Enemies, or some other such like publick service; or as a mast of a Ship is seen a far off, standing up alone by it self, when no part of the Ship besides is seen: *and as an ensign on an hill*, to wit, set up there, as a Trophy of some Victory there obtained; or a sign to shew Soldiers that are gathering together, whither they should come. The meaning is, that being overcome by their Enemies, there should be

be very few of them left alive; or at least, left in a Company together; but that they should be dispersed and straggle about, here one, and there another; or that they should be so generally carried away Captives; that there should be but a few of them left in the land; and that their destruction should be notable and conspicuous; so that they should be a galling stock to all Nations, for the strange judgments inflicted on them, as such a *hewer* or *missile* used to be gazed at by those that pass by it. But now some understand this of *Jerusalem*; to wit, that any other Cities of *Judea* round about her being destroyed; she should be left alone on the hill whereon she stood, as a *beacon* or a *mast* of a Ship. And indeed if this were spoken with respect to that haycock which *Sennacherib* should make in the land (for which see the Note), this Exposition may seem the more probable.

Ver. 18. *And therefore, &c.*] Here the Prophet begins to comfort the faithful amongst his people; *And therefore will the Lord wait that he may be gracious unto you.* But yet the meaning of the words is questionable. Some understand it of the Lords waiting by way of forbearing a while to bring that rain upon them before threatened, to see if they would repent and turn unto him, that so he might be gracious to them, according to that which is said, 1 Pet. 3. 20. that the long-suffering of God waited in the days of Noah, whilst the Ark was a preparing. And thus they conceive that a Reason is here given, why the judgments here threatened were not presently executed upon them: It was because God was pleased to wait for their repentance. *And therefore will the Lord wait that he may be gracious unto you:* as if he should have said, Do not flatter your selves, that you shall never see this come to pass, because you see it is not presently done; therefore only will the Lord suspend the judgments threatened for a time, that he may wait for your repentance, and so then may receive you again into his favour. But then some understand it (and I think upon better grounds) of Gods deferring to come in to their help, when their enemies did so far prevail over them, and so sorely distress them; to wit, that therefore the Lord would suffer their enemies to proceed so far, and to bring them to so low an ebb, that he might wait for a fit opportunity, when he might most seasonably appear for their deliverance; as namely, when they being broken with these evils, were humbled and brought to repent of their evil ways, and to turn unto the Lord; or when it might be done with most advantage of glory to himself, good and joy to them, and shame and confusion to their enemies. And much to the same purpose is that which followeth; *and therefore will he be exalted, that he may have mercy upon you.* For though some understand by Gods being exalted, his withdrawing himself, as it were, into the Heavens above, his hiding himself, and standing aloof from the help of his people, purposely that he might take a fit time to shew mercy to his people. Yet I rather think, that hereby is meant, that God would be exalted; either 1. by the strange and wonderful destruction wherewith he meant to destroy the *Assyrians*; or 2. by his peoples humbling themselves, and abandoning their sinful ways, and turning to the Lord. Or 3. by those judgments upon them, whereby he would bring them to be so reformed: his end in all these being chiefly this, that he might be gracious and merciful to them.

For the Lord is a God of judgment, &c.] That is, When God punisheth his people, he is not transported with rage and fury, as men are, but doth it with moderation and judgment, so as it may do them good; according to that, *O Lord correct me, but with judgment; not in thine anger; &c. Jer. 10. 24. Blessed are all they that wait for him;* to wit, as knowing, that God, as is before said, is wont to wait to be gracious to his people.

Ver. 19. *For the people shall dwell in Zion at Jerusalem; &c.]* This may be added, as a proof of that which was said in the close of the foregoing verse; *blessed are all they that wait for him.* And though some understand it, as a promise of the Jews dwelling again at Jerusalem after their return out of Babylon; yet I conceive it is primarily meant of that which was more shortly to be accomplished; to wit, that Sennacherib should not prevail against Jerusalem; but that the people of God should continue to dwell safely and peaceably there, (though I would not deny, but that the other may be included also): *in Zion at Jerusalem;* that is, say some, not only in that strong Fort of Zion; but also in the City Jerusalem: *thou shalt weep no more;* that is, thou shalt give over weeping; or thou shalt not weep as formerly thou didst; *he will be very gracious unto thee at the voice of thy cry, &c.* to wit, when thou art besieged by the Assyrians; or, as others, when thou art in captivity in Babylon.

Ver. 20. *And though the Lord give you the bread of adversity and the water of affliction, &c.]* See the Note, 1 Kings 22. 27. yet shall not thy teachers be removed into a corner any more; which though some understand barely as a promise that they should not be destitute of faithful Teachers to instruct them, though they might suffer great hardship in regard of their bodily food, they should be, however, well provided for spiritual food; yet more seems to be intended hereby, to wit, that thenceforth they should not despise and persecute their Teachers, and drive them into corners to hide themselves, as they had formerly done (this those words any more seems to imply); see the Notes before, ver. 10, 11. *but thine eyes shall see thy teachers;* to wit, with great content and delight, intently fixing thine eyes upon them when they are instructing thee. Thou shalt eagerly look after them that before were but eye-fores to thee. Now all this I conceive is mentioned, as an effect that should follow upon the Reformation which the judgment inflicted on them should, through grace work in them. And therefore we need not limit it, as many do, to the great streights they were in, either when Jerusalem was besieged by Sennacherib, or after their return out of Babylon.

Ver. 21. *And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.]* That is, say some, in all thy ways, whither soever thou goest. Or rather, when ye are about to turn some way or other out of the right way. And by this word behind them, may be meant, both, 1. the word of their Teachers, mentioned in the foregoing verse, whereby God would be continually ready to direct them in the right way, and to keep them from going astray. (There seems to be in this expression, an allusion to School-Masters, who following their Scholars, as they go along, the better to watch over them, are wont to call to them, and mind them of their way, when they do not regard it as they should; or to Shepherds, that coming be-

behind their sheep, use to whistle them in, when he sees them begin to straggle). And likewise 2. the voice of Gods Spirit, whereby he doth secretly speak to their Hearts, and perswade them to follow the direction of their Teachers. Yea, and 3. that God would follow them with the admonitions and perswasions of his Word and Spirit, even then when they turned their backs upon him, not giving over until he had prevailed with them. For those words, *thine ears shall hear a word behind thee*, seem to imply, that as God would give them Teachers, so he would also give them ears to hearken to, and obey their Teachers.

Ver. 22. *Thou shalt defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold, &c.*] The meaning is, That after God had humbled them by the judgments before mentioned, and after the great deliverance he had wrought for them, before promised, they should take the Plates of Silver and Gold, wherewith their Images were covered, or the rich Garments and Ornaments wherewith they were attired; or rather their Images themselves, covered and overlaid with Leaves or Plates of Silver and Gold, and should break or tear them in pieces, as filthy things, and dispose of them in some common, prophane and disgraceful way; see the Notes, Chap. 2. 20. and 2 Kings 23. 8. *Thou shalt cast them away as a menstruous cloth, thou shalt say unto it, that is, to each of the things before mentioned; Get thee hence.*

Ver. 23. *Then shall he give the rain of thy seed that thou shalt sow thy ground with ball, and bread of the increase of the earth, &c.*] As with reference to that which was said before, ver. 20. concerning Gods giving them *the bread of adversity and the water of affliction*, here the Prophet promiseth, that upon their repentance God would cause their Land to yield them a rich increase (and this should abundantly make up all the damage they had received by the *Affyrans*); and it, thy Grain or Bread-corn, shall be fat and plenteous; see the Notes, Deut. 23. 14. And see also the Note, Gen. 27. 28.

Ver. 24. *The oxen likewise, and the young asses that ear the ground, shall eat clean provender, &c.*] That is, Thou shalt have such abundance of Corn, that thou shalt give thy Cattel clean provender; to wit, provender of pure Corn, without any mixture of Chaff, which hath been winnowed with the shovel and with the fan; that is, with either of them, or with both, one after the other.

Ver. 25. *And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters, &c.*] That is, So great shall the showers of Rain be, mentioned before, ver. 23. that from the Mountains and Hills, streams of water, like Rivers, shall run down into the Vallies, which shall make the whole land yield great increase: yea, even those Mountains and Hills that used to be dry and barren. In the day of the great slaughter, when the towers fall; that is, at the time when God shall make a mighty slaughter amongst your Enemies, the *Affyrans*, that had brought you into so great streights, wherein, amongst others, even their great Nobles and Princes shall fall, the over-topping Towers here meant; see the Note, Chap. 2. 15. So that this is added, purposefully to set forth, how exceeding great the mercy of God to them at that time should

should be; and how exceeding great their joy thereupon would be (which he farther enlargeth in the following verse), when at the same time he should make such havock amongst their Enemies, and withall bless their Land with so great an encrease. Many, I know, understand this of the great slaughter of the *Babylonians* by the *Medes* and *Persians*; and by the *Towers* that should fall, many understand the *Towers of Babylon*, or the high *Towers* which the *Assyrians* had built for the besieging of *Jerusalem*. But the former Exposition doth far better suit with the sequel of this Chapter.

Ver. 26. *Moreover, &c.*] This in this verse is added, to set forth those raptures of joy wherewith the *Jews* should be transported, when on a sudden God should so miraculously destroy their proud Enemies the *Assyrians*, and thereby deliver them from from all those fears and dangers they were in, and out of which it seemed impossible they should ever escape. *Moreover the light of the moon shall be as the light of the sun.* The Prophet (say some) begins with this, because this slaughter of the *Assyrians* was made in the night: and the light of the sun shall be sevenfold, as the light of the seven days; that is, the Sun shall shine with as much brightness on that day, as if seven Suns were shining together; in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound; that is, when the Lord shall heal the State of *Judah* of all the breaches and wounds made therein by the *Chaldeans*, or rather by the *Assyrians*. Light is usually put for joy in the Scripture (see the Notes, *Ester* 8. 16. and *Psal.* 112. 4.) and darkness for sorrow. And hence it is, that as the Heavenly Lights are said to withdraw their light from men, when they are in extream darkness and sorrow; see the Note, *Chap.* 13. 10. so here on the contrary, to set forth what exceeding joy there should be amongst the *Jews*, when the *Chaldeans* should be vanquished by the *Medes* and *Persians*, and *Cyrus* should set them free from their bondage; or rather (as is often noted before) when *Jerusalem* should be so suddenly and strangely delivered from the invasion and siege of the *Assyrians*, it is said, that the Moon should shine as bright as the Sun, and that the light of the Sun should be sevenfold more than at other times it is. The meaning is, that the Heavenly Lights should seem to congratulate them for their happiness, in their being so miraculously delivered out of the very jaws of death; and that they should think the light of that day, through the excess of their joy, sevenfold brighter than any day they had seen before. Some, I know, understand this of the glorious condition of the Saints in Heaven: Yea indeed, most Expositors understand it of the exceeding great joy and glory of the Church upon Earth, in the days of the Gospel, when Gods people should be healed of all the wounds and breaches which sin had made in their Souls, by that great work of Christs Redemption, by the pardon of their Sins, and the Sanctifying of their Nature; to wit, that the glory and joy of the Church then, should be sevenfold greater than ever it had been in the days of the Old Testament; yea, sevenfold greater than the brightness of the Heavenly Lights. And indeed, because those great deliverances of the *Jews*, before mentioned, were types and shadows of this our greater deliverance by Christ, there is no question to be made, but that this which the Prophet saith here, may be justly applied thereto. But yet I say, primarily and properly it is meant, of that great deliverance

of the *Jews* from the Tyranny of the *Assyrians*.

Ver. 17. *Behold, &c.*] Here the Prophet begins more largely to set forth the destruction of the *Assyrians*; in the day of the great slaughter, mentioned before, ver. 25. *Behold the name of the Lord cometh from far*; that is, the Lord cometh from Heaven; even as we use to say, His Majesty is coming, when we intend thereby the King himself. But why doth the Prophet use this expression? I answer, that there are Reasons given by Expositors for this, that are considerable; as 1. That he saith not, *The Lord cometh*, but *The name of the Lord cometh*; either 1. by way of slighting the contempt of the Heathen, who were wont to deride the *Jews* for worshipping only the Name of a God, an imaginary God, whereas they had the Images of the Gods whom they worshipped, according to that which one of them said of that people, *Qui puras nubes, & caeli Numen adorant*: as if the Prophet had said, even that invisible God of Israel, who hath revealed himself to us only by his Name, will come and be revenged on you for the wrong ye have done his people: Or 2. to imply, that he told them of that, the report whereof he had heard from a far: he had heard glorious things spoken of the coming of the God of Israel against them, whose Name was famous and great throughout the world: Or 3. to signifie, that the Angel, by whom the *Assyrians* should be destroyed, should do it in Gods Name, and by Commission from God. And 2. That he saith, *Behold the name of the Lord cometh from far*; to imply, that however God had seemed, both to his people and to their enemies, to stand a far off, yet now he would come in suddenly and unexpectedly to the deliverance of his people, and to the ruin of their enemies. As for the following words, *burning with his anger; and the burden thereof is heavy*: or as it is the margin, *and the grievousness of flame*; the meaning thereof is, that the Lord would come against the *Assyrians* in the heat of great and flaming fury; and that this his anger would, in the vengeance he would pour upon them, prove a heavy and intollerable burden to them upon whom it should light. And so in the last words; *his lips are full of indignation, and his tongue as a devouring fire*, the Lord is set forth after the manner of a man full of wrath, whose lips seem to tremble and swell with anger, and whose words sound nothing but terror and threatnings. And it is well observed by a learned Expositor, that the Prophet doth the rather express Gods anger by the words of his mouth, to imply, that however they despised his word, yet his threatnings would have their effect, and the sentence that proceeded out of his mouth, would be a fire to consume his enemies.

Ver. 18. *And his breath as an over-flowing stream, shall reach to the midst of the neck, &c.*] That is, It shall bring the *Assyrians* into a dangerous condition, as that man is in a stream of water up to the midst of the neck. Before, Chap. 8. 8. it was said of the *Assyrian*, that he should overflow the whole Land and State of *Judab*, even to the neck: and here now, perhaps in relation thereto, it is said, the torrent of Gods wrath should overflow the *Assyrian*, even to the midst of the neck; to sift the nations, to wit, those that served in Sennacherib's Army, with the sieve of vanity; that is, to distress and trouble them, till they were all scattered and cast out, and utterly destroyed. By a *sieve of vanity*, the Prophet seems to intend, a sieve that lets all things run thorough it till there be nothing left; and there-
fore

fore that which is meant here is, that tho the Nations came with the *Assyrian* in never so great multitudes, yet God would turn them off, and scatter them like so much chaff, till they were brought to nothing. And to the same purpose is the next figurative expression also; *and there shall be a bridle in the jaws of the people, causing them to err*; that is, for the remainder of them that are not destroyed by the Angel of the Lord, God would carry them away, which should be quite contrary to what they designed, even as the Rider turns the fiercest Horse with a bit and bridle; namely, in that instead of going to *Jerusalem*, he would cause them to fly back to their own Country; or at least, cause them to wander up and down in a scattered manner, now one way, and then another, till they perished. And this is just what the Lord by our Prophet said to *Heczekiah* concerning *Sennacherib*, *2 Kings 19. 28.* *I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou comest.*

Ver. 29. *Ye shall have a song as in the night, when a holy solemnity is kept, &c.* That is, when God shall have thus destroyed your enemies, as is before said, ye shall then sing for joy in a holy manner, giving praise and glory to God, who hath done this for you, even as you are wont to do the night before your solemn festivals; to wit, those three great festivals, when all their males went up to the Temple; see the Note, *Exod. 23. 17.* the solemnity whereof began always the evening before the festival day: *and gladness of heart, as when one goeth with a pipe, to come into the mountains of the Lord, to the mighty one of Israel:* which is said, because they that went up to the Temple which stood on Mount Zion, from other parts of the land at these solemn feasts, used, it seems, to go along singing and playing upon musical Instruments, for joy that they were going to meet with their God in his holy Sanctuary; see *Psal.*

42. 4

Ver. 30. *And the Lord shall cause his glorious voice to be heard, &c.* That is, say several learned Expositors, The destruction of your enemies shall be such, that it shall be as plainly perceived, that it is the judgment of God upon them, inflicted by his command, as if an audible voice had been heard from Heaven, enjoying it to be done; *and shall shew the lightning down of his arm,* to wit, from Heaven upon your enemies, *with the indignation of his anger*; that is, he shall make it apparent, that it is the Lord that smites them, and that in great wrath (which must needs terrifie them); and so they shall feel how heavy his hand is, when he strikes in fury. And so, say they, the Prophet proceeds on in the following words, to set forth the breaking out of Gods wrath against them figuratively after the manner of a tempest; *and with the flame of a devouring fire, with scattering, and tempest, and hail-stones*; see the Note, *2 Sam. 22. 8.* and that to shew, that their destruction should be sudden and violent. Yet because thunder is often called *the voice of the Lord* (see the Note, *Psal. 29. 3.*) and *Job 37. 4.* *the voice of his excellency*; and the whole verse here, seems to set forth a mighty storm and tempest: I see not, why it may not be well thought, which some Expositors hold, that when the Angel of the Lord made a slaughter in *Sennacherib's* Army, *2 Kings 19. 35.* it was partly done by such a hideous storm raised by the Ministry of the Angels, and that of this

this the Prophet here speaks. And indeed the like is said concerning the destruction of *Pharaoh's* army in the Red Sea, see the Notes, Exod. 14. 14.

Ver. 31. *For through the voice of the Lord, shall the Assyrian be beaten down*, that is, say some, *Nebuchadnezzar*; (and indeed it cannot be denied, that the Kings of *Babylon* were also called Kings of *Assyria*, because *Assyria* also was under their dominion, see 2 *Chron.* 33. 11. And so likewise were the Kings of *Persia*, see the Note, *Ezra* 6. 22.) or rather *Sennacherib*, he and his army shall be destroyed: And when in the next words, *which smote with a rod*, there is an imitation of the just vengeance of God; He that had wont to smite others with a rod, (he alludes to what was said before concerning the *Assyrians* smiting *Judea*, Chap. 20. 5. 24.) shall be now smitten himself.

Ver. 32. *And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with Tabrets and Harps*. By the grounded staff here, some understand the *Assyrian*, the rod or staff of Gods anger, mentioned in the foregoing verse, wherewith the land of *Judah* should be smitten: And that this staff is called the grounded staff, because it was certainly appointed for their correction by the decree of God, who should bring it upon them: And accordingly they take the meaning of that place to be this, that in every place of *Judea*, where this staff the *Assyrian*, (it is an expression just like that Chap. 28. 18. *The overflowing scourge shall pass through*) should pass, the inhabitants should afterwards make merry and rejoice exceedingly, to wit, when God had routed and destroyed that proud, insulting army; for so they expound those words, *it shall be with Tabrets and Harps*, that is, that place, where the *Assyrian* formerly made such havock amongst the *Jews*, shall be full of piping and dancing, for joy at his destruction. But because the Prophet is all along speaking here of Gods destroying the *Assyrian*, I rather think that by the grounded staff here, is meant that rod or staff of Gods indignation, wherewith he had threatened in the foregoing verse that the *Assyrian* should be beaten down; that Judgment, whether the tempest before described, or what ever else it was, which, as it is said here, *the Lord shall lay upon him*, or, as it is in the *Hebrew*, *cause it to rest upon him*, and wherewith he was to be utterly ruined and destroyed; and that it is called a founded or grounded staff, either, 1. Because it was surely founded on Gods decree, and could not therefore be hindered. Or, 2. Because it should be stable and permanent, and should stay and rest upon them: wherein there is a difference put betwixt the rod of correction, wherewith God chastiseth his Children, which doth not rest alwaies upon the lot of the righteous, *Psal.* 125. 3. and the rod of Iron, which is for the punishment of his enemies, and destroyeth for ever. Or rather, 3. Because the strokes thereof should not be light, giving their skins only a gentle gliding touch, but should pierce deep, and stick by them, entering the very flesh, and leaving sore wounds and bruises behind them. Now if we understand the grounded staff thus, the meaning of the place seems to be this, that in every place where this staff of divine vengeance should fall upon them, whether it were in the camp, far or near, as it lay spread abroad, or in any place whither they were fled, yea, though they were gotten home to their own

Country (which was the case of *Sennacherib*, *2 Kings* 19. 36. 37.) it should be with *Tabrets and Harps*, that is, with great triumphant joy for their ruin and destruction. Indeed those words, *it shall be with Tabrets and Harps*, are many other ways expounded by those that have undertaken to shew the meaning of this passage; as 1. That this Judgment should come upon the *Affyrians* when they were in great jollity, piping and dancing, not in the least thinking of being so surprised and destroyed. 2. That it should be brought upon them, rather by the Sacrifices that should be offered by *Hezekiah*, and the People (which they say is intimated in those words *with Tabrets and Harps*, because their Sacrifices used to be accompanied with some kind of solemn musick) than by fighting and weapons of War. And thus too they expound also that which is said in the following clause, concerning *Battels of shaking*, understanding thereby their *Shake Offerings*, or *Wave Offerings*: Or, 3. That in allusion to the custom of going forth to battel in those times *with Tabrets and Harps*, (as we do now with *Drum and Fife*) those words do import, that God would fight against the *Affyrians* in another manner; to wit, with thunder and lightning, and hail-stones, those should be *Tabrets and Harps*. But the first exposition is most genuine, as well as most common. As for the following clause, that is added farther to set forth the severity of Gods proceedings with them; and in *battels of shaking will be fight with us*; that is, the rod, the *Affyrian*, mentioned before, *ver. 31.* or *against them*, as it is in the margin; that is, the *Affyrians*. And the dreadful judgments wherewith God would contend with them, are called *battels of shaking*, either with respect to the terror wherewith they should strike them; or with particular respect to the dreadful convulsion of the tempest before described, wherewith, as with a *five of vanity*, as was said, *ver. 28.* they should be shaken to nothing.

Ver. 33. For Tophet is ordained of old, &c.] There was a place so called, in a Valley on the South-side of *Jerusalem*; concerning which see the Note, *2 Kings* 23. 10. Now because it seems not improbable, that when *Sennacherib* came to besiege *Jerusalem*, he encamped with his Army, at least, some part of it, in this place, therefore some think that it was in this place that the Angel of the Lord slew such multitudes in the *Affyrian-Camp*; or at least, that here the *Jews* buried or burnt the carcasses of those that were so slain: For (say they) when *Hezekiah* in the beginning of his Reign, beat down the Idols, and removed the high places that were in *Judea*, it is most likely that he desiled this place (as *Josiah* also afterwards did, *2 Kings* 23. 10.) and so it became a common lay-stall, into which all the filth was cast out of *Jerusalem*. And with respect thereto, the Prophet doth here foretel what in this place should be done to the *Affyrians*; for *Tophet is ordained of old*; that is, it was appointed of old by God for this purpose; or it was before time fitted for this service, to wit, by *Hezekiah*, when he desiled it, as is before said; and so made it as fit for this use, as if it had been designed thereto: yea, for the king it is prepared; that is, for the King of *Affyria's* Army, even the great Commanders therein, called before, *Kings*; see the Note, *Chap. 10. 8.* he hath made it deep and large; to wit, as being a Valley capacious enough every way for the multitudes that shall be slain there: the pile thereof is fire and much wood;

wood; that is, they shall be suddenly destroyed there, as if they were burnt up in a huge fire (and it may be this may be spoken too with relation to the many fires that were made there for the burning of the hundred fourscore and five thousand of that Army that were slain there, 2 Kings 19. 35.) *the breath of the Lord, like a stream of brimstone, doth kindle it;* that is, the Lord in great wrath and fury shall utterly consume them. It is an expression much like that before, ver. 28. *And his breath, as an overflowing stream, shall reach to the midst of the neck.* And it may be the brimstone mentioned, may also have respect to the thunder and lightning in that grievous tempest before described, which are known to have a sulphureous savour. Thus, I say, considering the conclusion of these words with that which went before, they must (I conceive) be first and literally understood of that very *Tophet*, in the Valley of the Son of *Hinnom*, where the *Affrians* Army was to be destroyed, or their carcases burnt. But then secondly, and yet withal principally, By the general consent almost of all Expositors, the *Tophet* wherewith the *Affrians* are here threatened, is Hell, so called with respect to the lamentable torments, the shrieks and cries of the poor children that were there offered up in sacrifice to *Moloch*; see the Notes, 2 Kings 23. 10. As Heaven, in allusion to that pleasant Garden where *Adam* was at first placed, is called *Paradise*, Luke 23. 43. so Hell, in allusion to the filthy abominableness thereof, and the tormenting burnings that were therein, is called *Tophet*. And indeed the description here given of *Tophet*, doth well suit herewith. 1. It was *ordained of old*, decreed and appointed by God from all eternity, and made from the foundations of the earth in the first creation, for the punishment of the wicked. 2. *Tia, for the King it is prepared;* that is, the greatest on earth, such as was blaspheming *Sennacherib*, as well as the meanest. And observable it is, that the same expression is used concerning Hell, *Mat. 25. 21.* where it is said to be prepared for the Devil and his angels. 3. *He hath made it deep and large*, capacious enough for the receiving of those innumerable multitudes that are to be cast into it, and out of which they can never get, being once thrown into it. 4. *The pile thereof is fire and much wood;* that is, the torments thereof shall be exceeding bitter, and withal endless; and therefore called everlasting and unquenchable fire. And 5. *The breath of the Lord, like a stream of brimstone, doth kindle it;* that is, by the decree and command of God, pronounced in great wrath and indignation against the wicked, it shall be still kept burning for ever and ever: with respect whereto, Hell is often called in Scripture, *the lake which burneth with fire and brimstone*, as in Rev. 21. 8.

CHAP. XXXI.

VERSE 1.

W^O to them that go down to Egypt for help, &c.] See the Note, Chap. 30. 2. And stay on and trust in Chariots, because they are many; and in Horse-men, because they are very strong. See the Note there also. Ver. 16. But they look not up to the Holy one of Israel. See the Note, Chap. 10. 4. Neither seek the Lord, to wit, whom they had so often found a sure defence to them; even against their strongest enemies.

Ver. 2. Yet he also is wise, &c.] As if he had said, as in a way of derision, You applaud your selves in your Wisdom and Policy, and think it is the only wise course you can take, for the securing of your selves from the *Assyrians*, to call in the *Egyptians* to your help; and that it were palpable folly in you to do what God by his Prophets hath enjoined you to do, namely, to rely wholly upon God, and not to fend to your neighbours the *Egyptians* for aid. Well, as wise as you think your selves, do you judge your selves wiser than God, whose counsel you despise? Surely he also is wise, yea infinitely wiser than your wise *Egyptians* can be, on whom you so much rely. (See the Notes, Chap. 19. 11.) And therefore knows many ways how to disappoint all your politick designs, whereby you oppose his commands. Yet he also is wise, and will bring evil, that is, he will bring that evil upon you, which you think to keep off by the *Egyptians* help; and will not call back his words, to wit, which he hath spoken by me, concerning the evil which the *Assyrians* shall bring upon you: But will arise against the house of the evil doers, that is, against the wicked Jews, the rebellious People before spoken of Chap. 30. 9. And against the help of them that work iniquity, that is, against the *Egyptians*; that shall come into the aid of this wicked People.

Ver. 3. Now the *Egyptians* are men, and not Gods, &c.] And therefore able to do nothing without God, and much less against God Almighty, when he sets himself to punish his People for their wickedness; And their Horses, flesh, and not Spirit; that is, not to be compared in regard of power to a Spirit; When the Lord shall stretch out his Hand; as if it had been said, if he doth only stretch out his Hand, that alone will be enough, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. See the foregoing Note. It is spoken in a way of deriding them for their hoping so much in the help of *Egypt*. And that which is here threatned came to pass, when the *Assyrian* for a while made such havock in the Land of *Judah*.

Ver. 4. For thus hath the Lord spoken unto me, &c.] Here a promise is inserted, that however the Lord would certainly, as he had said, destroy both those that would need seek to *Egypt* for help against the *Assyrians*, and the *Egyptians* likewise that helped them; yet he would as certainly preserve *Jerusalem* from being

being surprized by the *Assyrians*, and so would save a remnant of his People from being destroyed. And the drift of this is to make it clear to them, how safely they might have rested upon him alone, without ever looking after the *Egyptians* for help. *Like as the Lion and young Lion roaring on his prey, when a multitude of Shepherds is called forth against him, he will not be afraid of their voice, nor abate himself for the wife of them; to wit, by letting go his prey, or fleeing from them; So shall the Lord of hosts come down, to wit, from Heaven to fight for mount Zion, and for the hill thereof, that is, the hill Moria, where the Temple stood; which is particularly expressed, to imply Gods tender care over the place where he was worshipped.* The drift of the similitude is to set forth, that *Jerusalem* should find the Lord as able, and as earnestly intent to save her out of the hand of the *Assyrians*, though their army were never so numerous, as a Lion is to hold fast, and not to part with the prey he hath gotten, though never such a multitude of Shepherds be gathered together against him.

Ver. 5. *As birds flying, so will the Lord of hosts defend Jerusalem, &c.* That is, say some, God will so defend *Jerusalem*, that she shall be as safe as birds are when they are flying. But rather the meaning is, either, 1. That God would come in to the help of *Jerusalem*, when the *Assyrians* should come against her, with as much speed as Birds are wont to flee to the defence of their young ones, when they see them in any danger. Or, 2. That God would with as much affection and tender care and earnestness provide for the securing of *Jerusalem* from the *Assyrians*, as birds are wont to shew toward their young ones, when they flutter over them to shelter them; or flee up and down, to beat off those, as well as they can, who they fear would annoy them. So that in this comparison there may be an allusion to that which Chap. 10. 14. is said of the *Assyrian's* boasting of his victories, implying, that tho' he had bragged how he had surprized the several Nations of the Earth as a birds-nest, and spoiled them of their riches, none daring to peep or to wag the wing; yet when he came to *Jerusalem* he should not find it so. As for that which follows, *defending also he will deliver it, and passing over he will preserve it*; those words *passing over* may be used as with respect to the similitude he had used of *Birds flying*, to signify that Gods Eye would be upon them to preserve them, according to the care that Birds have of their young ones when they fly this way, and that, over them to secure them. Or it may import only the suddenness of their deliverance, that God would but pass over them, and they should be presently delivered. But most generally it is thought by Expositors, that in those words there is an allusion to the deliverance of the *Israelites* out of *Egypt*, to wit, that as then an Angel *passing over* the Houses of the *Israelites* did in one night slay all the first-born of the *Egyptians*: So it should be now; an Angel *passing over* them should in one night make a mighty Slaughter in the *Assyrian's* Camp, and so *Jerusalem* should be delivered.

Ver. 6. *Turn ye unto him from whom the children of Israel have deeply revolted.* That is, You that hope to have a share in this promised deliverance, repent and turn unto the Lord, from whom the body of this people (who will yet needs glory in the name of the children of Israel) have deeply revolted, to wit, as by other heinous sins, so more particularly by your incredulity and forsaking of God,

God, and seeking to Egypt for help. This expression, that they had deeply revolted, we have also Hosea 9. 9. they have deeply corrupted themselves: the meaning whereof is, that they had greatly or extremely apostatised from God, as we use to say, that such a man is deep in such a Treason, or other Villany, when he hath had a great hand in it. But the drift of this expression here, might be to hint unto them, that though they had thus dangerously revolted from God, yet if they would now have been as deep in their sorrow, as they had formerly been in their sin, God would remember his covenant made with their fathers, and shew them mercy, and own them for his children.

Ver. 7. *For in that day every man shall cast away his idols of silver, &c.*] Some think, that is mentioned as an effect of their sincere repentance, upon the Assyrians invading of their Land; or upon the wonderful destruction which God would bring upon the Assyrian Army. But the word (for) doth plainly shew, that this is added as a motive to press them to hearken to the foregoing exhortation to repentance: Repent, saith he, and turn to the Lord; for in that day, to wit, when the Assyrian shall make such havock in your land, being convinced of the vanity both of your Idol-worship, and of your resting upon the aid of the Egyptians, every man shall cast away his idols of silver, and his idols of gold (see the Note, Chap. 2. 18.) which your own hands have made unto you (see the Note, Chap. 2. 8.) for a sin; that is, that you might therewith sin against God, and thereby draw down his vengeance upon you.

Ver. 8. *Then shall the Assyrian fall, &c.*] That is, Sennacherib's Army shall be destroyed with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him; that is, not by the sword of any man, one or other, but by the sword of Divine vengeance, laid on by the Ministry of an Angel, 2. Kings 19. 35. but he shall flee from the sword; that is, Sennacherib himself shall flee from the sword from Heaven, wherewith he shall find his Army destroyed; or, as it is in the margin, for fear of the sword, to wit, as not knowing how that havock came to be made in his Army: and his young men shall be discomfited; that is, those of the youth and flower of his Army, that by reason of their youth use to be most hot and furious, and that shall escape the stroke of the Angel, shall be glad to flee for their lives. It is in the Hebrew, and his young men shall be for melting; the meaning thereof must needs be, either, that their multitude melted away, as it is said, 1 Sam. 14. 16. or that their hearts, through fear, fainted and melted away; see the Notes, Josh. 7. 5. As for the Translation in the margin, and his young men shall be tributaries, I know not what can be probably intended thereby, unless it be, that after this defeat the Assyrians should in process of time become tributaries to the Chaldeans, and so afterwards to other Nations. For we do not find, that upon this overthrow of Sennacherib's great Army, the Assyrians became tributaries to the Jews.

Ver. 9. *And he shall pass over to his strong hold for fear, &c.*] It is in the Hebrew thus, And his rock shall pass away for fear: and therefore some understand the place thus, that the remainder of his Army, or his Princes and Commanders (the chief rock and strength whereon he relied), should flee away

way for fear. But according to our Translation, the meaning is plain, that *Sennacherib* should flee into his own Country, and leave himself to his living holds there, or rather to *Nineweh*, his best fortified City, not daring to stay any where till he came thither, 2 Kings 19. 36. *and his princes shall be afraid of the ensign*; that is, either 1. That they should be afraid, as men are wont to be, when they see their enemies marching up against them with displayed Ensigns: Or 2. That they shall be so affrighted, that if they saw an Ensign, though it were when they were come into their own Country, or though it were only some Ensign set on the top of some Watch-tower by the way, they would be afraid, as if some Troops of their Enemies were pursuing them: Or 3. rather, that they should be afraid of the Ensign or Standard which God had, as it were, by his Angel lifted up against them, when he fought against their Army, and made such dreadful havock amongst them. And then for the last words, *his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem*; the meaning of that is, either 1. That in that City was the house wherein he dwelt continually, to wit, the Temple, where he had his fire continually burning upon his Altar; and therefore he would not suffer himself to be turned out of doors by the *Affrians*: Or 2. That there his people were constantly waiting upon him in the duties of his worship; their sacrifices and their incense were still burning upon his Altar; and that therefore he was engaged in point of Honour to appear for their defence: Or 3. That God was there as a consuming fire; to burn up the enemies that should come upon them to destroy them. As in *Zion* he had his fire and furnace for the trying and purging of his people, so also for the utter destroying of his and their Enemies, against whom, if they attempted to wrong his people, his vengeance would be still ready to break forth as a devouring fire; see the former Notes, Chap. 10. 17. and 30. 30.

CHAP. XXXII.

VERSE 1.

BEhold, a King shall reign in righteousness, &c.] It is not certain, whether this be a new Prophecy, distinct from that which went before, or whether rather it be not added as a farther supplement to that. Many Expositors hold, that primarily and literally *Hezekiah* is the King here intended; and that as he was a type of Christ. But with one consent, all Christian Expositors hold, it is Christ that is here principally and mystically meant under the type of *Hezekiah*. Taking it to be a distinct Prophecy by it self, I see not why it might not be prophecied in the days of *Ahaz*, purposely to comfort the people under his abominable tyranny, with a promise of a better King shortly to come;

and that therefore this particle of admiration, *Behold*, was prefixed, it being a thing very remarkable, that the Son of such a wicked Father, should prove such a good, just and gracious King. But if we do take it as prophesied, even when *Hezekiah* sat already in the Throne, there is no incongruity in saying of him, *Behold, a King shall reign in righteousness, and his Princes in judgment*, to wit, with respect to that far greater care which he and his Princes should take to govern the People with all possible righteousness and judgment, after the Lord had wrought that wonderful deliverance for them by the destruction of the *Ashyrian Army*. But however, most exactly and clearly was this accomplished in the Lord Christ: *Behold, a King shall reign in righteousness*; that is, he shall govern his people with perfect righteousness; see the Notes, Chap. 11. 5. *Psal. 45. 6, 7. and 72. 1, 2. and his Princes shall rule in judgment*; that is, they that shall minister unto Christ in the Government of his Church, shall do it most justly, according to the Rule of the Gospel. But see the Note also, *Psal. 45. 16.*

Ver. 2. *And a man shall be, as a hiding place from the wind, and a covert from the tempest, &c.* To wit, *Hezekiah*, that man before spoken of; or more indefinitely, *Hezekiah* and each one of his Princes, shall be as a place where one may cover himself from the violence of some rough wind, or as a haven where ships may be shelter'd from all damage in great storms and tempests. The meaning is, that by the righteous and wise government of *Hezekiah*, and his Princes, the People should be defended from all violence and oppression; and that their government should be as welcome and acceptable to the Subjects, as such a hiding place is wont to be to men in such tempestuous times. Yea, this might be spoken with particular respect to the destruction of *Sennacherib's* army. For such a *hiding place*, was *Hezekiah* to the poor *Jews* in those stormy days, when by his prayers he prevailed with God for the breaking of that army; and so *Jerusalem* was secured, and the enemies were kept from making such havoc all the land over, as they had done in some parts of it. And so likewise the following words set forth how chearing and comforting, yea, how abundantly comfortable this government should be unto them, *as Rivers of water in a dry place*, which do not only moisten the parched ground, and make it pleasant and fruitful, but also yield great refreshing to the thirsty traveller; that is, the wronged and oppressed, who are wont earnestly to thirst to have Justice done them, shall be exceedingly joyed by the relief the Magistrate shall afford them; *as the shadow of a great rock in a weary land*, See the Note, *Psal. 63. 1.* It shall be as great a refreshment to them, as it is to one that travelleth in the scorching heat of the Sun thorough a desert, where there are no houses or trees to shelter him, to get within the hollow cave of some great rock, or to stand under the shadow of it. But now this is principally meant of *the man Christ*: He is a *hiding place* by his merits, from the wrath of God, Satan, Sin, Death and Hell. And so likewise he shelters and safeguards his people in the windy days of affliction and persecution, of outward troubles and inward temptations, from all dangers and evils, and discouraging fears and terrors: He is *as rivers of water in a dry place, as the shadow of a great rock in a weary land*; to wit, in that by his grace he cools and sup-

prefierth

prollect the distempered heats of all sinful passions and corruptions in them, and refresh their scorched consciences with the promises of the Gospel, and the comforts of his Spirit.

Ver. 3. *And the eyes of them that see, shall not be dim: and the ears of them that hear, shall hearken.*] That is, they shall not be spiritually blind and deaf to the hearing of Gods word, as they were before: see the Note, Chap. 29. 18. (for this is now opposed to the judgment before threatened, concerning the blinding their eyes, and deafning their ears, Chap. 6. 9, 10.) And this, I conceive, is principally meant of the enlightning of mind, and reachable frame of Spirit, which Christ would work in his people in the days of the Gospel.

Ver. 4. *The heart also of the rash shall understand knowledge, &c.*] That is, They that were heady and rash (as all foolish and unregenerate persons are, doing inconsiderately whatever their own carnal hearts, or others, as foolish as themselves, shall suggest to them, without ever advising, whether it be good or evil, safe or perillous), shall become understanding, prudent and discreet persons. Though none are more hard to be taught than such giddy-headed and rash persons, yet even they shall learn to be serious and well advised in all their ways. So that here again, the knowing and understanding heart now promised, is opposed to the fat and stupid heart before threatened, Chap. 6. 10. Yea, and observable it is, that the knowledg here promised, is ascribed to the heart: *The heart also of the rash shall understand knowledge.* The knowledg and understanding of the natural man, is only in his mind and head; but that which is here promised, is such as shall be accompanied with the fear and love of God, and other holy affections wrought in the heart.

And the tongue of the stammerers shall be ready to speak plainly.] Or elegantly, as it is in the margin: That is, They that before were able to speak of the things of God, and the truths of his Word but weakly, and as it were, stammeringly and doubtingly, shall be then able to speak of them plainly, and fully, and excellently, and withal sincerely; as when they confess their sins, they shall do it freely and fully; and when they make profession of their faith, they shall do it clearly and plainly, &c.

Ver. 5. *The vile person shall be no more called liberal, &c.*] That is, The vicious worthless man, or the base sordid miser; which agreeth best with that which followeth: *nor the churl said to be bountiful.* The meaning, as many think, is, that in the better part of *Hezekiah's* Reign (to wit, when God had delivered *Jerusalem* from that dangerous invasion of the *Assyrians*, and himself from a very dangerous sickness), there should be such a reformation in the land, that such wicked wretches, and covetous churls, should neither 1. be soothed up by false Prophets in their vile ways, as they had been: Nor 2. be admired, applauded and extolled by the people, as very good men, and liberal, bountiful men, when it was done meerly out of fear or flattery, because they were rich or great in the world: Or 3. much less be advanced to, or continued in places of Honour and Magistracy, as it had been in the days of *Ahaz*; of whom it may be some had continued too in their places, during

ring the former and more unsettled time of *Hzekiah's* Reign. And the ground of this last is, that amongst the *Jews*, Princes and men in high places, had usually these Titles of Honour given them, *liberal* and *bountiful*, and *benefactors*, as we find it, *Luke* 22. 25. *The Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors: whence it is, that the word in the Hebrew, here translated liberal, is often in the Old Testament used for Princes, as Prov. 17. 7. and Mal. 1. 8.* But now understanding this, as we must, mystically, of the days of the Gospel, then the meaning seems to be, either as before, that in those days men shall be esteemed as they are: Vice shall not be counted Vertue, nor vicious men be admired and advanced: Or rather, that Christ by the Gospel should so clearly discover what is good and what is evil; and so powerfully convince the consciences of men, that the fair shews and pretences of wicked men should not serve their turn; and that the godly being in esteem, should have the more liberty and power to restrain the petulancy of ungodly men.

Ver. 6. *For the vile person shall speak villany, &c.*] In this and the following verse, a Reason is given of that in the foregoing verse, to wit, why vile wicked persons, or base covetous churls, should not be admired or extolled as liberal bountiful men by the people; or should not be in places of Dignity, and Power, and Authority (especially (say some) when the Gospel-light should come to make a clear discovery of men); namely, because such persons would, both by word and deed, make it apparent what they were; no way fit to be so admired, or so advanced. *For the vile person will speak villany; that is, his tongue will vent the wickedness and villany that is in his heart: and his heart will work iniquity; that is, in his heart he will be still plotting and contriving wickedness and mischief; to practice hypocrisie; that is, even to cover over his wicked practices with fair pretences of Religion and Justice, which makes his wickedness the more abominable: and to utter error against the Lord; that is, to pronounce unjust sentences in judgment, or to say any thing to cause them to be pronounced contrary to the law and command of God.* (This, I conceive, is the meaning of this expression. For though thereby might be meant also, all his blasphemous and Atheistical speeches against God and his Providence, his flouting at Gods Word, and Worship, and Prophets, all Religion and Piety, and all prophane speeches, as are with such men; yet I rather think that particular before mentioned is here, at least, principally intended, because this suits best with that which went before, and that which follows after): *to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail; that is, to oppress the poorest amongst the people, and to bereave them of those things wherewith their lives should be sustained.* Some, I know, do understand those words, *and to utter error against the Lord,* of the wicked mans spreading false Doctrines amongst the people, whereby they are led into error: and accordingly they also expound the following words; *to make empty the soul of the hungry, &c.* of his with-holding the Doctrine of Life and Salvation from the people, that spiritual nourishment wherewith their hungry and thirsty souls should have been refreshed. But this is not the usual sin of the vile person, and the churl, of whom the Prophet is here speaking]

Ver. 7. *The instruments of the Churl are evil, &c.*] That is, say some, All those he employs as his instruments for the effecting of his wicked practices, his Servants and Ministers, are as base and vile likewise as he is: he makes use of no other but such as himself is; Or rather, all the tricks and artificial devices and means he useth to effect his designs, are stark naught; for so this seems to be explained in the following words, *he deviseth wicked devices to destroy the poor with lying words*; that is, By false Informations and Witnessles, or by unjust Censures, proceedings wherein Justice is pretended; when nothing but injustice and oppression is intended; *even when the needy speaketh right, that is*, When his cause is just, and he desireth and pleadeth nothing in his defence but what is most equal and just. Indeed this last clause may be read as it is in the Margin, *when he speaketh against the poor in judgment*; and then the meaning is, That the Churl will not stick to destroy the poor with lying words, even when the poor man stands before Judgment seat, which should be a Sanctuary for innocent persons.

Ver. 8. *But the liberal deviseth liberal things, &c.*] That is, The charitable man is continually studying and contriving how to do good bountifully; for this is added in opposition of what was said before of the covetous Churl; See the Notes before, ver. 5, 6, 7. Indeed some would have it understood of such a Prince as really serveth the title of bountiful and liberal. But it is clear, that our Translators did intend it of all liberal persons in general; and by liberal things shall be stand, or, be established, that is, The more liberal he is, the surer he shall stand, the more firmly he shall be settled in a prosperous condition.

Ver. 9. *Rise up, ye Women that are at ease, &c.*] Having in the foregoing part of the Chapter promised a time of mercy and deliverance to the faithful, here the Prophet returns again to threaten the Jews with those grievous Calamities that should come upon them, before those comfortable times should come, of which he had now spoken, *Rise up, ye Women that are at ease, bear my voice ye careless Daughters, &c.* Some by the Women here spoken to, understand the Cities of Judea; and by the Daughters, the Villages belonging to those Cities. But I see not why it should not be understood literally of the Women amongst the Jews, and those especially that living in great plenty, idleness and luxury, were most void of all care and fear; for to these the Prophet might purposely address his speech; 1. Because such are apt to live most at ease, and to be most secure. 2ly. Because Women are most likely to be affrighted with the prediction of approaching Calamities, and would be most unable to bear what in such times they were like to endure. And 3ly. especially to imply, the greatness of the vengeance that was coming upon them, wherein the very Women should not be spared; no, the greatest or richest of them, though best provided to make an escape, should be able to get out of the enemies hands, but should suffer with the common sort. As for that expression, *Rise up ye Women that are at ease*, it is used to imply, either 1. with what great attention and reverence it was fit they should hearken to what he would say to them, as being of matters of great concernment, and given him in charge by the Lord their God, See the Note, Numb. 23. 18. Or, 2ly. the folly of their security in a time of so great danger. It was no time for them to sit still; as fearless and careless as they were, it would not belong ere God would rouse them up.

Ver. 10. *Many days and years shall ye be troubled, ye careless Women, &c.*] That is, ye that are now so careless and fearless, shall then be piteously troubled. And because it is said of the Judgment here threatened, that it should continue a long time (*many days and years*) therefore many Expositors hold, That a long succession of several calamities is here intended; and so that it must not be restrained only to *Sennacherib's* invading of *Judea*, and blocking up *Jerusalem*, but must be extended to the destruction of *Jerusalem* by *Nebuchadnezzar*, and the seventy years of the *Babylonian* Captivity, yea, to the utter desolation that was afterwards brought upon this land and people by the *Romans*. And indeed some of the following passages must necessarily be understood in this large extent, *for the vintage shall fail, the gathering shall not come*; to wit, Either because of the havock the enemy should make in their Country, or because it should afterward lye desolate and untill'd, and without inhabitants; See the Notes, *Exod.* 23. 16. and *Levit.* 26. 34.

Ver. 11. *Tremble ye women that are at ease, be troubled ye careless ones, &c.*] As if he had said, As fearless as ye are now, ye shall be troubled and tremble; Strip ye, and make ye bare, and gird sackcloth upon your loins; that is, put off your ordinary attire, and clothe your selves with sackcloth, as mourners use to do: yet this last clause may be intended as by way of foretelling how they should be used by their enemies, when they prevailed over them.

Ver. 12. *They shall lament for the teats, &c.*] That is, Because the Womens breasts (and some would extend it also to kine and sheep) were dried up for want of food, and so they wanted milk for their little ones. And so indeed it was, when *Jerusalem* was besieged by the *Babylonians*, *Lam.* 4. 3, 4. *Even the Saa-monsters draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the Ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst, &c.* But yet very many Expositors by the teats here, do understand their fields and vineyards, the two breasts which did continually yield plenty of nourishment to the inhabitants; and thus say they, the Prophet explains himself in the following words, *for the pleasant fields, for the fruitful vine*. But this may be added, as a further cause of their sorrow, to wit, That they should mourn, as for the dries of their breasts, so also for the want of the fruit of their Fields and Vineyards.

Ver. 13. *Upon the land of my people shall come up thorns and briars, &c.*] The Expression here used, seems to intend, That the land of *Judea* should be wholly overgrown with briars and thorns, See the Notes Chap. 7. 23, 24. and that, notwithstanding it was the land which God had appointed to be the inheritance of his peculiar people; so that there was no cause upon that account to flatter themselves that it should not be so; yea upon all the houses of joy in the joyous City; that is, even in those places where those gallant houses stand in the City of *Jerusalem* (see the Note, Chap. 22. 2.) where there is nothing now, but pleasure, and mirth, and great jolity, shall briars and thorns grow up, the houses themselves being burnt down by the enemy. And indeed some read this last clause so, *burning upon all the houses of joy in the joyous City*; which how it was accomplished when *Jerusalem* was taken by the *Babylonians*, we may read *2 King.* 25. 9.

Ver. 14. *Because the palaces shall be forsaken, &c.*] That is, The stately houses of

of their Kings, Princes, and other great men; *the multitude of the City shall be left*, that is, say some, They shall be left without a King or other Princes to defend them. But there is rather here an inversion of words, *the multitude of the City shall be left*, for *the City shall be left of its multitude*, according to that sad complaint, Lam. 1. 1. *How doth the City sit solitary that was full of people!* See the Notes also, Chap. 6. 11, 12. *The forts and towers*, (or *the cliffs and watch-towers*) of which see the Note 2 Chron. 27. 3. *shall be for dens for ever*, that is, For a long time, as indeed during the Babylonian Captivity it was so for seventy years; a joy of wild asses, See the Note, Chap. 13. 21. *a pasture of flocks*, see Chap. 17. 2.

Ver. 15. *Until the Spirit, &c.*] By affixing this period to the desolation before threatened, the Prophet returns again to the comforting of his faithful Servants. This desolation shall be in the land of Judah, saith he, *until the Spirit be poured upon us from on high*, that is, Until God from heaven do by his quickning Spirit, abundantly poured forth upon us, restore his people to a comfortable and flourishing estate and condition. And this seems to import, 1. That whereas they were in as hopeless a condition, as so many dead men. (as it is said of them, Lam. 3. 6. *He hath set me in dark places, as they that be dead of old*) God would breathe a spirit of life into them, and quicken them again; which is that Ezekiel foretold in his Prophecy, Chap. 37. concerning the Resurrection of the dead and dry bones. 2ly. That whereas they were like trees or plants that seem in winter to be quite dead, God would make them alive again, and cause all things to be with them in a flourishing condition again, as it is with the Creatures, Psa. 104. 30. *Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth*; concerning which, see the Note there. And 3ly. That whereas they were spiritually dead in sin, God would by his spirit of Grace revive and quicken them, and make them a holy people: So that as the desolation before threatened may be understood to have been accomplished gradually at several times; (See the Note before.) so this period set for the reviving of them again by the pouring forth of the spirit upon them from on high, may be understood likewise of several times; as 1. partly of the reviving and the reformation of the state of Judea in Hezekiabs days, after God had so wonderfully destroyed Sennacheribs Army. Or, 2ly. more fully and clearly of that strange quickning and reviving of the Jewish State, when that people were set free out of Babylon, and coming home again to their own Country, Jerusalem was rebuilt and reinhabited with multitudes of people as in former times: Or, 3ly. and principally, of the glorious change that was wrought in the Church in the days of the Gospel, when God did so abundantly pour forth of his Spirit, first upon the Apostles, and afterwards upon the whole body of his people that embraced the faith of Christ according to that promise, Joel 2. 28. *And it shall come to pass afterward, that I will pour out my spirit upon all flesh, &c.* whereupon the Church did spring up and flourish again after an unusual and unwonted manner. As for that which is mentioned in the following words, as the effect of this pouring forth of Gods Spirit upon them; *and the wilderness be a fruitful field, and the fruitful field be counted for a forest*, See the Note Chap. 29. 17. understanding it of Gospel-times, the meaning seems to be,

That after that plentiful effusion of Gods Spirit upon his people, those that were before as a barren wilderness, shall become fruitful; and they that before had some beginnings of Grace wrought in them, should bring forth fruits in such abundance, that their former life should seem but as a wilderness, where no fruits were.

Ver. 16. *Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.*] That is, Justice shall be duly executed, and men shall carry themselves justly towards those with whom they converse (which also implies the true fear of God) all the land over; see the Note, Chap. 29. 17. But if we will take it as spoken mystically concerning the days of the Gospel, then the meaning seems to be, that both amongst the *Gentiles*, that were as a barren wilderness, and among the *Jews* that had been for many years his peculiar fruitful field, where he was only known and worshipped, when they were gathered into the Church of Christ, both the righteousness of faith and the righteousness of works should be continually found.

Ver. 17. *And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.*] That is, The fruit of this righteousness amongst Gods people, shall be all manner of peace (inward and outward, with God and with men, as far as is good for them), and so withal a quiet recumbency upon God, in the assurance of his love and provident care over them; and that not for some little while only, as it is with the peace of the wicked, but constantly and for ever; see the Notes, Chap. 26. 3, 4. *Psal.* 72. 2, 3. and *1* 19. 165.

Ver. 18. *And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.*] That is, By reason of Gods protection, they shall dwell safely and without fear wherever they are: see the Note, *Prov.* 1. 33.

Ver. 19. *When it shall hail, coming down on the forest, &c.*] This, according to our Translation, must be referred to that which was said in the two foregoing verses, to wit, thus, that Gods people should enjoy that peace and safety there promised, even *when it shall hail, coming down on the forest*; that is, when the judgments of God shall be poured forth upon the Heathens, or the wicked of the world round about them, that were as a wild and fruitless forest. But yet, they that understand the foregoing promises of the peace and quietness of spirit which Christians should enjoy in the days of the Gospel, do accordingly also understand this, *when it shall hail, coming down on the forest*, either of a storm of divine wrath, that should then fall upon the Nation of the *Jews*, who had been Gods fruitful field, but were then become a forest: Or else mystically, that whilst true Believers enjoyed such wonderful peace, the Gospel should pour forth a storm of dreadful terrors and vengeance upon the consciences of those to whom it should prove a savour of death unto death, *2 Cor.* 10. 4, 5, 6. As for the next clause, If we read it, as it is in the margin, *and the city shall be utterly abased*, then the intendment of it must be the same with that which went before; to wit, either that Gods people should be safe and fearless, when the Cities of Gods and his peoples enemies,

enemies, or *Babylon* in particular, should be utterly ruined; see the Note, Chap. 26. 5. or that the Church of Christ should enjoy the peace promised them, when other places should be like Cities levelled with the ground. But if we read it, as it is in our Bibles, *and the city shall be low in a low place*, the words seem to be added as a farther illustration of the safety and peace of Gods people; namely, that they should not need to build their Cities on high and steep places, as men use to do, that they may be made the more defensible, because even in those Cities that were in Plains and Valleys, and seemed to lye most open to invasion, they should be, through Gods protection, safe and without all fear of danger.

Ver. 20. *Blessed are ye that sow beside all waters, &c.*] This may be understood, 1. literally, as spoken by way of admiring the great plenty wherewith the Prophet foresaw God would bless the land of *Judah*, after those times of peace, of which he had now prophesied: *Blessed are ye that sow beside all waters*: As if he should have said, Happy shall they be that shall live to see that day, when your land, that was wasted by the *Assyrians*, or that lay overgrown with briars and thorns, during the *Babylonian* Captivity, shall be so fruitful, that it shall yield as rich Crops to those that sow their seed therein, as those grounds usually do, that lye by great Rivers, or are any way best watered; *that send forth thither the feet of the ox and the ass*, to wit, to till, and plow, and harrow the Grounds; and so to fit them for the sowing of seed in them, or to tread out their Corn, after it is reaped, with the feet of those Cattel: Or the meaning may be, that their land should yield them such plenty of Corn, that they should not need to spare it to grow up for Harvest; but should turn out their Cattel to feed in their Corn-fields, as in their Pasture-grounds; or at least, that they should put in their Cattel to crop it for a time, because it should grow up so exceeding rank. But 2. It may be understood mystically, as spoken with respect to Gospel-times: *Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass*: that is, Blessed shall they be, that shall in those days be sent forth to sow the seed of the Gospel; and that because they shall, to their great joy, find the hearts of the people, where their seed is sown, to be as fat and well watered ground, that shall bring forth fruit abundantly. Some indeed, by sowing *beside all waters*, do understand, sowing the seed of the Gospel among all Nations. But I conceive it is only the fruitfulness of the soil that is implied by that expression.

CHAP. XXXIII.

V E R S E

WO to thee that spoilest, and thou wast not spoiled: and dealest treacherously, and they dealt not treacherously with thee, &c.] Some understand this of the Babylonian; and the rather, because the same words, in a manner, are before spoken of the Babylonians: see the Note, Chap. 21. 2. But it is rather the Assyrian, and it may be Sennacherib particularly; over whom the Prophet doth here insult, denouncing a War against them, because they had wasted and destroyed so many Countries, and of late the land of Israel, being no way provoked thereto by any injury which those Nations had offered to them; and because they had dealt perfidiously with those that had no way dealt so with them. And this last some would have to be purposely added, with respect to Sennacherib's proceeding on to waste the land of Judea, after he had taken a great sum of money of Hezekiah, to withdraw his Army. But for that see the Notes, 2 Kings 18. 7, 14, 17. The wo denounced is set forth in the following words: *when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee*: that is, when God shall put an end to thy rapine and treachery, the same shall be done to thee which thou hast formerly done to others. And that which is said of others dealing treacherously with him, may be looked upon as accomplished, when Sennacherib was slain by his own Sons, as he was worshipping in the house of Nizroch his God, 2 Kings 29. 37.

Ver. 2. *O Lord, be gracious unto us, &c.*] The Prophet having foretold the destruction of the Assyrians, or other the enemies of Gods people, doth here suddenly, as not able any longer to contain himself, break forth into a prayer, either as in his own name, or the name of the Church in general, desiring the speedy performance of that destruction upon the enemy which he had now foretold. And this he doth, as foreseeing the great misery and danger his people would be in, until this deliverance came; and withal, as acknowledging the just hand of God therein upon them; and shewing, that it was by praying unto God for mercy, that the deliverance promised must be obtained: *O Lord, be gracious unto us; we have waited for thee*: see the Note, Chap. 8. 17. *be thou their arm*; that is, their mighty defence and strength for the subduing of their enemies; see the Note, Psal. 89. 21. *every morning*; that is, constantly, and without delay; see the Notes, Job 7. 17. and Psal. 73. 14. *our salvation also in the time of trouble*; to wit, say some, as thou hast been to thy people in former times.

Ver. 3. *At the noise of the tumult the people fled, &c.*] Here the Prophet returns again to speak of the destruction threatened before, ver. 1. speaking of that which was to be, as if it were done already. Some understand it of the tumult raised amongst the *Babylonians* by the *Medes and Persians*, when they ruined that great Monarchy. But the most of Expositors by far, understand it of the ruine of the *Assyrian Army*, 2 King. 19. 36. *At the noise of the tumult the people fled*, that is, At the noise of the tumult raised in the *Assyrian Camp*, when the Angel came upon them in such a dreadful manner (See the Note Chap. 30. 30.) and struck them with a panick fear, and made such a slaughter amongst them; they that were not yet slain, fled away; *at the lifting up of thy self*, that is, say some, When thou didst ascend thy Tribunal to pronounce sentence of Judgment against them, or when thou didst appear in thy mighty power to execute vengeance upon them, having before seemed to sit still, and not to mind them; *the Nations were scattered*, to wit, the several Nations that served in the *Assyrian Army*. But see the Note Psal. 68. 1.

Ver. 4. *And your spoil, &c.*] That is, The spoil which you, O *Assyrians*, have plundered and taken away from other Nations, like so many Caterpillers, devouring all things where you come, and whereof you also are now like to be spoiled; Or, the spoil which you the people of God shall find in the *Assyrian Camp*, shall be gathered like the gathering of the Caterpillers; that is, say some, As easily as the Caterpillers do gather and eat up all green things where they come. But rather the meaning is, That the *Jews* should gather up the spoil in the *Assyrian Camp*, with as much ease, and in as great abundance, as Country-people, even Children amongst others, are wont to gather Caterpillers in a time when they abound, and to throw them in great heaps into pits, which they have digged for the burying of them; *as the running to and fro of locusts, shall be run upon them*; that is, say some, As the locusts run to and fro in the fields, eating up, and destroying all as they go, so shall the Angel of the Lord break through the *Assyrian Army*, making dreadful havock amongst them wherever he comes. But rather this also is spoken of the spoils before mentioned; and so the words are to be understood thus, *as the running to and fro of locusts, shall be run upon them*; that is, As when God sends a Plague of Locusts upon any place, the inhabitants are wont with much eagerness to get out from every house, old and young, and to run up and down in their Gardens, Fields, and Vineyards, and gather up and destroy innumerable multitudes of these harmful Creatures; so shall every one of the *Jews* run up and down in the Camp of the *Assyrians* to gather up the spoils they shall find there; Or rather, (for that suits best with the Expression here used, *as the running to and fro of Locusts*) As the Locusts run to and fro in the field, so shall each man that goeth out of *Jerusalem*, run up and down to gather what spoils he can find in the Camp of the *Assyrians*.

Ver. 5. *The Lord is exalted, &c.*] That is, He will be exalted, to wit, by the dreadful Judgment which he will execute upon the *Assyrians*; See the Note Chap. 2. 11. *for he dwelleth on high*, and so hath all things both in heaven and earth under his command, and can therefore destroy the great ones of the World when ever he pleaseth; see the Note Psal. 115. 3. *He hath filled Zion*

with Judgment and righteousness; that is; He will there abundantly discover, That he is a just and a righteous God, by delivering his people according to his promise, and executing Judgment upon his and their enemies; and they shall every where extol God for these things. Or, by these things he will cause Jerusalem, that was formerly full of all injustice and unrighteousness, to abound with judgment and righteousness; to wit, in the days of Hezekiah, when this shall be done, See the Note Chap. 32. 16. yet this may be extended also to the days of the Gospel.

Ver. 6. *And wisdom and knowledge shall be the stability of thy times, and strength of Salvation, &c.*] That is, Thy times, O Hezekiah! for here the Prophet directs his speech as if he had been speaking to him, in whose days the great things now foretold were to be done. And the meaning is, That the true Wisdom and saving Knowledge of God that should abound in his times, and more especially his own particular Wisdom and Knowledge, and the exercise thereof in that pious and prudent managing the affairs of the Realm, should be the means to establish the peace and prosperous condition of their state, and a strong safeguard to them in every regard, during his reign; which agreeth with that which Hezekiah said to Isaiah, 2 King. 20. 19. *Is it not good, if peace and truth be in my days?* And indeed in his Son Manasse's days all fell into Confusion again; *the fear of the Lord is his treasure*, that is, His piety and care for the worship of God shall be dearer to him, than any Treasure; Or, he shall be in this regard, richer than any Treasures could make him; yea it shall be the means too of advancing his Wealth exceedingly; See 2 Chron. 32. 27, 28, 29.

Ver. 7. *Behold, their valiant ones, &c.*] The Prophet doth here set forth the sad condition wherein the Jews should be, before God destroyed the Assyrian Army; thereby the more to magnifie the greatness and the seasonableness of the following deliverance; and withal to fore-arm the faithful against their being overmuch disheartned, when they should see the land brought into such distress; *Their valiant ones shall cry without*, that is, Their valiant Garison-foulders shall with a loud voice, and that openly in the very streets, bewail their extream danger. Or, (if we read it, as it is in the Margin) *their messengers shall cry without*, that is, Either the Messengers which the King and State of Judah did at first send to Sennacherib to desire terms of peace from him, 2 King. 18. 14. or those they sent afterward to Rabshakeh to parley with him, and to see if they could any way appease him, ver. 18. shall without the City, as they return back, or in publick in the streets, cry out for very anguish of spirit, because of the successlesness of all their endeavours, and the desperateness of their dangers. And thus this first clause is the same with that which follows, *the Ambassadors of peace*, that is, That were sent to see if they could make peace; (and some add too, That they were men that were all for making peace with the Assyrian, and that they did at first bring back word, that there was great hope of peace, to wit, when Sennacherib agreed to stay his hand upon condition of their paying him a certain sum of money, 2 King. 18. 14.) *shall weep bitterly*, to wit, when they shall see all their endeavours come to nothing: which how it was accomplished, we may see 2 King. 18. 37. where

where it is said, that these Messengers returned to Hezekiah with their clothes rent, &c.

Ver. 8. *The high-ways lie waste, &c.*] This may be taken as the sad report, which the Messengers before mentioned, sent to Sennacherib, made of the miserable condition wherein the land lay, or as a further relation hereof by the Prophet, *The high-ways lie waste, the way-faring man ceaseth*, so wit, no man daring to travel in the common roads, because they were so pestered with the Assyrian souldiers; See the Note, *Judg. 5. 6. he hath broken the Covenant*, that is, Sennacherib hath broken the Covenant he made with us. And this I conceive he is charged with, not so much because the Kings of Judah, and particularly Ahaz, the Father of Hezekiah, had made a Covenant with the Assyrian, that he should help the Jews against their enemies, as because he had agreed with them at this very time, that upon the payment of such a sum of money by way of Composition, which himself assigned, he would withdraw his Army; and yet when he had gotten the money from them, he proceeded in the same hostile manner against them, as he did before; for which see the Notes, *2 King. 18. 14, 17.* I know some would have this understood of the people of Judah's breaking Covenant with God; and others would have it to be a complaint of the people concerning Gods breaking Covenant with them. But it is clear the Prophet speaks this of the Assyrian; and so likewise that which follows, *he hath despised the Cities*, to wit, in that in a boasting way he slighted their strength, and rejected their Messengers when they sued to him for peace, and made nothing of destroying them utterly, and levelling them with the ground, not caring to preserve them for himself or his people; *he regardeth no man*, that is, He neither fears any man, nor pitieth any man, but as a man void of all humanity makes havock of all where he comes. And it may be, as some think, that in this last clause the Prophet had particular respect to Sennacherib's speaking so reproachfully of Hezekiah, and to the scorn he put upon his Nobles, when having received that great sum of money of them, which Hezekiah had sent him for the purchase of his peace, he sent them away in a disgraceful manner, without doing that which he had promised; See *2 King. 18. 14, 17, 22, &c.*

Ver. 9. *The earth, &c.*] That is, The whole land of Judea, mourneth and languisheth, to wit, as being laid waste by the Assyrians, See the Note, *Chap. 24. 4. Lebanon is ashamed and hewn down*, that is, It is ashamed because all her lofty trees are hewn down; *Sharon* (See the Note, *Cant. 2. 1.*) *is like a wilderness*, to wit, as being in a manner wholly left desolate without man or beast; and *Bashan and Carmel shake off their fruits*, that is, They are as a tree that is left bare, and hath lost her fruit by reason of the great waste the enemy hath made there. The end of the Prophet in naming these particular places, was certainly to imply, That all the most goodly and fruitful places in the kingdom, should be thus destroyed. And if that could be made good which some say, That *Lebanon* was in the utmost North parts of Judea, and *Carmel* in the South, *Bashan* in the East, and *Sharon* in the West; we might well think, that these places were purposely singled out to shew that the whole land should be left desolate and waste. Some indeed say, That the two last here named, were not in the Kingdom of Judah, but in that of the ten Tribes; and therefore

hold, that by *Bashan* and *Carmel* here, are figuratively meant, the exceeding fruitful and pleasant places in *Judea*, such as *Bashan* and *Carmel* were. But it is clear, that there was a *Bashan* in *Judab's* portion; See the Note, 1 Sam. 25. 2. And then besides, considering that the whole Kingdom of *Israel* had been already destroyed in a great measure by the *Assyrians*, the Prophets aim being to shew, that the whole land God had given to be the portion of his people, should be thus over-run, it is no wonder, though some places are named that were in the Kingdom of *Israel*.

Ver. 10. *Now will I rise, saith the Lord; now will I be exalted, now will I lift up my self.* That is, *Now*, that my people are brought into such seeming desperate extremities, and *now* their enemies are grown so exceeding insolent, *now* will I arise and glorify my self in the destruction of their enemies; see the foregoing Notes, ver. 3, 5. and *Psal.* 68. 1.

Ver. 11. *Ye shall conceive chaff, ye shall bring forth stubble, &c.* This is spoken to the *Assyrians*. And the words may be understood two several ways, either, 1. that the Plots which they had conceived against *Jerusalem* and against Gods people, were foolish, and the event should be accordingly vain and to no purpose, like *chaff* and *stubble*, nothing worth, as if they had sown *chaff*, and *stubble* had grown up instead of Corn. Or else 2. that their designs against *Jerusalem* should prove the occasion of their own utter ruine: *Chaff* and *stubble* are very combustible matter: and therefore by saying they should conceive *chaff*, and bring forth *stubble*, is meant, that they should plot and bring forth that which should be the means of consuming them. And *he* to agrees that which follows; *your breath, as fire, shall devour you*: that is, as a man by blowing, kindles a fire; so you by the rage which you breathe forth against God and against his people, shall by provoking Gods wrath against you, bring destruction upon you; and so the fire which you thought to kindle for the burning of others, shall consume your selves; see the Note, *Job* 15. 35.

Ver. 12. *And the people shall be as the burnings of lime, &c.* That is, As hard Chalk-stones are burnt in Kilnes till they become Lime; so shall the Lord consume the stoutest of the Soldiers that serve in the *Assyrian* Army: as thorns cut up shall they be burnt in the fire; that is, they shall be easily and suddenly destroyed, even as thorns, not growing and green, but cut up and seare, will soon take fire, and are speedily burnt and consumed; which is meant of the sudden destruction of the *Assyrian* Army, 2 Kings 19. 35. But see the Notes, Chap. 27. 4, 11. and 2 Sam. 23. 6.

Ver. 13. *Hear ye that are far off, what I have done, &c.* This may be meant of those Nations that dwelt in Countries far remote from *Judea*, to whom the report should be brought of this great work of God, in destroying the *Assyrians*, and delivering *Jerusalem*. And then in the following clause, and ye that are near, acknowledge my might; by those that are near, is meant, those neighbouring Nations that being nearer to them, might have fuller and clearer information and assurance of what God had done. Or else by those that are far off, may be meant all foreign Nations; and by them that are near, the *Jews* that were eye-witnesses of this

work

work of wonder. The drift of these words is to imply, that the vengeance which God would execute upon the *Assyrians*, should be talked of with admiration, far and near, all the world over; see the like expression, Chap. 18. 3.

Ver. 14. *The sinners in Zion are afraid, fearfulnes hath surprised the hypocrites, &c.* That is, those wicked wretches in *Jerusalem*, that professing themselves Gods people, had yet formally slighted and derided Gods Prophets when they foretold the Judgments that were coming upon them. When the evil threatned did come upon them, then these secure men were overwhelmed with terrors; *who among us, say they, shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?* And some think they are supposed to speak this upon occasion of that dreadful slaughter which the Angel of the Lord did in one night make in the *Assyrian* Camp, 2 Kings 19. 35. which many hold was done by thunder and lightning from Heaven; to wit, that being terrified herewith, as being conscious to themselves of their own disobedience and rebellions against that great God that had done this, they began to think how dangerous it was for them that must enjoy constant communion with a God that was so zealous of his glory, so severe against sinners, and so continually ready to break forth in his wrath as a consuming fire to devour them here; yea, and to punish them with everlasting burnings in hell hereafter: *who among us, say they, shall dwell with that devouring fire?* &c. But I rather think, that this is intended concerning the terrors wherewith these *sinners in Zion* should be surprised, upon the marching of the *Assyrians* against *Jerusalem*. Yet withall, it is must be added, that the fire wherewith these wicked wretches profess themselves to be so exceedingly frighted, was not simply the *Assyrian* Army, as concluding, that they would come and burn the City *Jerusalem*, and lay all waste before them, as they had done wherever they came: but the wrath of God (who upon this ground is indeed called a consuming fire; see the Note, Deut. 4. 24.) breaking forth, and clearly discovering it self in this invasion of the *Assyrians*, and their carrying all before them with irresistible violence; which as it had before consumed the Ten Tribes, and at this time a great part of the land of *Judea*, so their guilty consciences made them apprehend it would now likewise devour them in *Jerusalem*, and would never leave burning, till all was consumed by it: *who among us shall dwell with the devouring fire? who amongst us shall dwell with everlasting burnings?* And indeed it is evident, that by everlasting burnings here, the fire of Hell cannot be meant, because in the following verse it is said, that the righteous man shall without fear dwell with this fire; *He that walketh righteously, &c.* It was, I say, the wrath and vengeance of God in the fury of the *Assyrians*; which these sinners feared would be a consuming fire to them: And observable it is, that in this their complaint, they charge all their danger upon Gods extream severity, and not upon themselves.

Ver. 15. *He that walketh righteously, and speaketh uprightly: he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, &c.* That is, that rejecteth them with loathing and detestation; that stoppeth his ears from bearing of blood; that is, that will not endure to hear any motion made of any violence.

lence or injury to be offered to the life or livelihood of his brethren; see the Note, Chap. 1. 15. and *shuteth his eyes from seeing evil*: that is, from the sight of any thing that should entice him to evil; or that is so far from doing evil himself, that he cannot endure to see others do it. This is the answer that is returned to that doleful exclamation of the wicked distrustful hypocrites amongst the Jews in the foregoing verse: *Who among us shall dwell with the devouring fire?* &c. Why, saith the Prophet, *He that walketh righteously*; &c. He that will live a holy righteous life, may safely dwell with God, though he be a *consuming fire* to wicked ungodly wretches. And thus he gives them to understand, that if the wrath of God were so terrible to them, they must charge it upon their own wickedness, not upon Gods severity. A good and a righteous man needs not fear it.

Ver. 16. *He shall dwell on high: his place of defence shall be the munitions of rocks*, &c.] That is, Such a man shall be as safe and as fearless, as if he dwelt in some impregnable Fort, built upon inaccessible Rocks: the Church of God shall be as munitions of Rocks to him: *bread shall be given him, his waters shall be sure*; that is, he shall not want meat and drink, nor any thing necessary for the support of his life, no not in the time when *Jerusalem* shall be besieged by the *Assyrians*.

Ver. 17. *Thine eyes, &c.*] This is a farther promise made to the righteous man, of whom the Prophet had spoken in the two foregoing verses. *Thine eyes shall see the King in his beauty*; that is, *Hezekiah*. Though he may be for a time in a very sad and forlorn condition (as he was indeed when the *Assyrians* had wasted the greatest part of his Kingdom, and he was glad to crouch to an insolent Tyrant, and beg Conditions of Peace of him, 2 Kings 18. 14. and yet could not prevail, but was only abused and scorned by him, and at last besieged by his Forces in the City *Jerusalem*; and when upon this occasion he went up to the Temple to implore Gods help, having rent his clothes, and covered himself with sackcloth, 2 Kings 19. 1.) yet shall he afterwards Reign in greater Majesty and Glory than ever he did formerly; to wit, after God had so miraculously destroyed the *Assyrian* Army, after which it is said, that *many brought presents to Hezekiah, so that he was magnified in the sight of all nations from thenceforth*, 2 Chron. 32. 23. *they*, that is, *thine eyes*, shall behold the land that is very far off. The meaning is, that the time should come when they should no longer be cooped up in *Jerusalem*, because the besiegers being all destroyed, they might safely and securely go abroad whither they would, and travel peaceably into the remotest parts of the land; yea, if their occasions did so require, into foreign Countries. Many learned Expositors do otherwise, I know, understand this last clause; as 1. that they should see Embassadors come to *Hezekiah* from a far Country, to wit, the *Babylonians*; for which see the Note, 2 Kings 20. 12. Or 2. that they should see *Hezekiah's* Kingdom enlarged, by the bringing of foreign Countries under his Dominion. Or 3. that the Fame of *Hezekiah* should be carried into Countries a far off. But the words of the Text will very hardly bear either of these Expositions. And so likewise that which others say, that in this whole verse

verse the Prophet speaks to *Sheba* (of whom mention was made before, Chap. 22. 15.) telling him, that he should see *Hezekiah*, whom he slighted and despised, Reigning in great Majesty and Glory; and that himself should be banished, or carried away Captive into a land a far off, it no way suits with the tenor of that which the Prophet is speaking of in this place. That which others say is far more probable, to wit, that under the type of *Hezekiah*, the seeing of Christ in his Glory is here promised to the faithful. Though for a time he should live in a low and despised condition, and should at last be hanged up between two Thieves upon the Cross (when that was fully verified, Chap. 53. 2. *he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him*), yet afterwards the eyes of his Servants should see this their King in his Beauty and Glory, to wit, when as the only begotten Son of God, he rose triumphantly out of the Grave, and ascended into Heaven: but especially when he shall come again at the last day in exceeding great Glory, sitting on his Throne to judg the world. As for that of their seeing *the land that is very far off*, some understand it of the enlarging of Christs Kingdom, even to the remotest parts of the world; others of their seeing the land of rest, which in the highest Heavens God hath provided for the inheritance of his people.

Ver. 18. *Thine hearts shall meditate terror, &c.* First, This may be understood of the terrors wherewith they should be perplexed, whilst the City *Jerusalem* should be blocked up by the *Assyrians* (the Prophet putting them in mind hereof, purposely to render them the more thankful for the following deliverance); to wit, that in that time of danger their minds should be continually running upon those things, the thought whereof must needs be terrible to them; as namely, either that they should be still thinking of the heavy pressures and Taxes that would be put upon them, when the *Assyrians* had taken the City, and brought them into bondage. And so the words following may be added, to represent the fear they should be still in of these exactors coming upon them, to peel them of what they had: *Where is the Scribe?* to wit, the Officer that kept the Roul of the Captives, and of the Tribute and Taxes they were to pay: *where is the receiver?* that is, he that gathered the Tribute or Taxes: *where is he that counted the towers?* that is, the Officer that was to take a survey of the houses, that so taking notice of the fairest and stateliest houses, he might set the greater Taxes upon them: Or else, that they should be continually musing with themselves, how little hope there was that they should be able to defend the City against so mighty an Army, they having neither Soldiers to muster, nor Money to pay them, nor Forts fitted to keep off the Enemy: *where is the Scribe?* or, as we say, the Muster-master: *where is the receiver?* that is, the Treasurer or Pay-master, that is to pay the Soldiers: *where is he that counted the towers?* that is, the Officer that is to take a view of the Towers, and other parts of the City, that by pulling down some, and fortifying others, the City might be made the more defensible; for which see the Note, Chap. 22. 10. But 2. It may be likewise understood (and I think more probably) of their calling to mind, after God had destroyed the *Assyrians*, the terrors wherewith they had been formerly perplexed:

ed, *Toine heart shall meditate terrors*, that is, When God hath cut off those enemies that were such a terror to thee, then thou shalt often with some contentment, sit meditating on those terrors, which in those times of thy distress were so dreadful to thee. And accordingly the words following, *Where is the Scribe?* &c. may either be taken as a representation of the despairing Speeches they uttered when they were so distracted with fear, according to the Expositions before given of them; Or else, as an insultation over those enemies that had a while since been such a terror to them; *Where is the Scribe? where is the Receiver?* that is, Where are your Muster-masters, and your Pay-masters? *where is he that counted the towers?* that is, the Engineer, whose office it was to view the towers of Jerusalem, that so order might be given against which part of the City their batteries might be made; or what Towers or Galleries were to be raised in the Camp, for the battering and assaulting them; as if it had been said, What is now become of all the great Officers in Sennacherib's Army? they are all now gone, and shall be no more a terror to us, as it follows in the next verse. Neither is it improbable, that the Apostle doth at least allude to this place in that Expression of his, 1 Cor. 1. 20. *Where is the Wise? Where is the Scribe, &c?*

Ver. 19. *Thou shalt not see a fierce people, &c.* That is, This fierce people the Assyrians, God will destroy and scatter, so that thou shalt be quite rid of them, neither shall they return any more to be a trouble and a terror to thee; *a people of a deeper speech than thou canst perceive, of a stammering tongue, that thou canst not understand;* See the Notes, Chap. 28. 11. and Psal. 81. 5.

Ver. 20. *Look upon Zion, &c.* Having in the foregoing verse assured the faithful Jews, that they should never more see those enemies that were such a terror to Jerusalem; here he triumphs in the preservation of that City, *Look upon Zion the City of our solemnities*, that is, The City where God hath appointed his people to meet together to worship him in a solemn manner; *thine eyes shall see Jerusalem a quiet habitation*, that is, Free from the disturbances that were formerly therein, the inhabitants living safely, and without fear; *a tabernacle that shall not be taken down*, to wit, as other tents and tabernacles used to be, and then to be removed to other places. And therefore we must know, that Jerusalem is called a Tabernacle, with respect to Gods dwelling there in the Temple, in the same manner as formerly he did in the Tabernacle made by Moses; and withal to imply, that though it were in itself a weak place, that might as easily be destroyed, as a Tabernacle may be taken down; yet through Gods protection it should be preserved, as being chosen of God to be his settled dwelling place unto the coming of the Messiah, See the Notes Psal. 78. 68, 69. and 1 King. 9. 3. And to the same purpose is that which follows, *not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.* But now under this type of Jerusalem, the perpetual peace and safety of the Church of Christ is intended, that therein Gods people shall enjoy a peaceable and quiet habitation, See the Note Chap. 9. 6. That God would so preserve it here in this World, that the gates of Hell should never be able to prevail against it; and that at last she should be triumphantly settled in an unchangeable estate of happiness in Heaven. The Tabernacle of the earthly Zion was removed, Lam. 2. 6. *He hath violently taken away his Tabernacle, as if it were of a Garden;* it

It is in Heaven only that God hath promised his people a continuing City.

Ver. 21. *But there the glorious Lord will be unto us a place of broad rivers and streams, &c.*] As if the Prophet had said, Though *Jerusalem* be not compassed about with any great River, as *Babylon*, and *Nimrod*, and many other Cities are, but hath only a small brook or two for the watering of it, yet that shall be no hinderance to our preservation, because the Lord is with us, and he will be unto us instead of many such broad rivers and streams, securing us so that no enemy shall come at us to hurt us; See the Note, Chap. 26. 1. Yea, whereas such great Rivers, that are in some regard a great defence to Cities, have yet this discommodity in them, that thereby ships do usually come in to besiege and batter those Cities, it shall not be so with us, because the Lord will be such a River of defence about us, *wherein shall go no galley with ears, neither shall gallant ship pass thereby;* that is, No ship or galley great or small, shall be able to break through to assail or hurt us; See the Note, Chap. 8. 6.

Ver. 22. *For the Lord is our Judge, &c.*] That is, he hath taken us to be his peculiar Covenant people, and therefore as our supreme Lord he will surely protect us. And observable it is, that looking upon this as a sure ground of comfort, he repeats it in a triumphant manner three several times, *the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King;* and then concludes, *he will save us;* that is, As our Sovereign he will safe guard us, if we continue Loyal to him, and live in obedience to his Laws.

Ver. 23. *Thy tacklings are loosed, &c.*] Having said ver. 21. That God would be as a broad river about *Jerusalem*, through which no ship or galley should be able to pass, to do them any mischief; here now, keeping to the former metaphor, he addresseth his speech to the *Affyrian*, or in particular to *Sennacherib*, as to one that was coming in some great gallioun, or with some huge navy of ships against *Jerusalem*, assuring them that they should be all certainly shipwrecked and destroyed; *Thy tacklings are loosed*, that is, Unfastened, or broken, Or, (reading it as it is in the Margin) *They have forsaken thy tacklings*, that is, The mariners mind not thy tacklings; *they could not well strengthen their mast, they could not spread the sail;* that is, The tacklings being loose and broken, could neither keep up the mast steady and upright, nor spread or turn the sail, as occasion required. The drift of all these Expressions is to make known to the *Affyrians*, that their condition should be just like that of a ship, when the Mariners, despairing of safety, do give over all care of ordering their tacklings; or where tacklings, and mast, and sails are useles and broken, and so the ship must needs be driven up and down by the wind and wayes, till at last it be swallowed up of the Sea; that is, They should be all certainly broken in pieces and destroyed: *then is the prey of a great spoil divided*, that is, Then shall the inhabitants of *Jerusalem* go forth and seize upon the spoil of the *Affyrian* Camp, even as when some great ship is cast away, that was laden with rich Commodities; the people that dwell on the coasts where this is done, are wont to make a prey of all that by the Sea is driven on shore. And it is called a great spoil, partly because of the multitude of them that were slain by the Angel in the Camp, *an hundred fourscore and five thousand,* 2 King. 19. 35, and partly be-

cause the *Assyrians* had before that wasted and plundered in a manner the whole land of *Judea*; *the lame take the prey*; the most impotent among them shall be able to take the spoil; there shall be no difficulty in it, the enemy being all fled or lying dead before them; See the Note, 2 Sam. 5. 6.

Ver. 24. *And the inhabitants shall not say, I am sick, &c.*] That is, None of the Inhabitants of *Jerusalem* shall have the least cause to complain of any sickness or weakness, which the siege or the invasion of *Sennacherib* hath brought upon them; or more generally, The inhabitants of *Jerusalem* (and under this type all the members of Gods Church are intended) shall through Gods favour, live in a prosperous and comfortable condition, free from all things hurtful to them. Yet I know many understand it, as spoken with respect to that which was said in the foregoing verse, That the inhabitants of *Jerusalem* should run out with all alacrity to seize upon the prey in the *Assyrian* Camp; no man should withdraw himself from going forth under a pretence of being sick or weak: *the people that dwell therein shall be forgiven their iniquity*; and so God being reconciled to them, all shall be well with them; God will proceed no more in a way of wrath and vengeance against them.

CHAP. XXXIV.

VERSE I.

Come near, &c.] This Chapter seems to be a Prophecy of the dreadful vengeance which God would execute upon all the enemies of his Church and people; amongst whom, ver. 5. the *Edomites* are particularly mentioned. And accordingly in the first words, *Come near ye Nations to bear, and bearken ye people*, either these Nations are summoned to hear the Judgments here denounced against them, or else all Nations are called upon to take notice with admiration, in what a terrible manner he meant to proceed against the enemies of his people; *let the earth bear, and all that is therein*; in the Hebrew it is, *and the fulness thereof*, for which see the Note, Psal. 24. 1. *the world and all things that come forth of it*; See the Notes, Chap. 1. 2. and Deut. 32. 1.

Ver. 2. *For the indignation of the Lord is upon all Nations, and his fury upon all their armies, &c.*] That is, It will certainly fall upon them; See the foregoing Note: *he hath utterly destroyed them, he hath delivered them to the slaughter*, that is, It shall as certainly so be, as if it were done already; the decree and sentence is gone out against them.

Ver. 3. *Their slain also shall be cast out, &c.*] To wit, in a way of detestation, and there left like the carcases of beasts, to rot above ground without burial: Or, there shall be such multitudes slain, that those that are left alive shall not be able to undertake the burial of them; *and their stink shall come up out of their carcases*, that is, It shall ascend up and infect the air; *and the mountains shall*

shall be melted with their blood; that is, blood shall run down from the Mountains, as if the very Mountains were melted into blood. It is an Hyperbolical expression, whereby is hinted, 1. That even the Mountains should not save those that fled thither for shelter. 2. That abundance of blood should be shed there. And 3. that thus it should be with the Mountains, as it were, out of fear of Gods wrath: see the like expressions, *Psal.* 97. 5. and *Amos* 9.

Ver. 4. And all the host of heaven, &c.] See the Note, *Gen.* 2. 1. *shall be dissolved*: that is, they shall melt and wither away. But the meaning is, that by reason of the dreadfulneſs of Gods judgments, then inflicted on the enemies of Gods people, it should be with them through extream anguish and fear, as if there were no such lights in the Heavens (see the Notes, *Chap.* 13. 10, 12.) as if they apprehended the whole frame of Heaven would break in pieces, and fall upon their heads. And indeed it is usual with the Prophets to set forth extraordinary judgments after the manner of the terror of the last judgment, when the whole fabrick of Heaven and Earth shall be dissolved, as we find it foretold, *Mat.* 24. 29. and *2 Pet.* 3. 10. and *the heavens shall be rolled together as a ſcrole*: that is, they shall seem to pass away, so that the lights therein shall be no more seen than the writing in a Parchment-ſcrole can be seen when it is rolled up together; and see the Note, *Psal.* 102. 26. *And all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree*, to wit, when they are withered, and so are easily blown down.

Ver. 5. For my sword shall be bathed in heaven, &c.] That is, in Heaven it is decreed, that my sword shall be bathed with the blood of mine enemies; see the Note above, *ver.* 2. and *Psal.* 119. 89. Or the meaning may be, that God from Heaven would cause a sword to be drawn against them that should be bathed in their blood, according to that of the Apostle, *the wrath of God is revealed from heaven against all ungodliness*, *Rom.* 1. 18. *behold it shall come down upon Idumea*; that is, upon the Edomites, and all the Churches deadly enemies: For these are particularly named, only because they were always most bitter enemies to the Jews, and their Country bordered upon Judea; and upon the people of my curse; that is, even upon this people whom I have accursed; or, and upon all other people whom I have destined to destruction; to judgment; that is, in a way of taking Vengeance on them.

Ver. 6. The sword of the Lord is filled with blood, it is made fat with fatness, &c.] That is, it shall be filled with blood, &c. to wit, by reason of the multitudes of them that should be slain and devoured thereby. And their blood and fat are expressly named, in allusion to their Sacrifices, where the blood and the fat were still offered. And upon the same respect is that next expression used; *and with the blood of lambs and goats, with the fat of kidneys of rams*; where he terms those that were to be slain, *Lambs, and Goats, and Rams*, to imply, that the slaughtering of them, should be to them as a sweeter smelling Sacrifice, acceptable to God; see the Note, *Exod.* 32. 29. Only I conceive, that by these lesser sort of Sacrifices, the inferior and common sort

of people are meant, of several ages and conditions, young and old, the poorer and richer sort. *For the Lord hath a sacrifice in Bozrah, which was then the Metropolis of Idumea, and a great slaughter in the land of Idumea; that is, he hath determined to keep a solemn Festival-day there; which is said, because on such days they used to offer a multitude of Sacrifices, 1 Kings 8. 63.*

Ver. 7. *And the unicorns shall come down with them, and the bullocks with the bulls, &c.*] That is, Together with the inferior sort of people, of whom he had spoken in the foregoing verse, their great, and strong, and mighty ones, their Princes and Nobles, Captains and men of War, fierce, cruel, untameable men, shall be knocked down and slain. And observable it is, that amongst these greater sort of Cattel appointed for Sacrifices, he mentions *Unicorns*, that never used to be sacrificed, purposely to hint unto us, that what he speaks here of Sacrifices, was to be understood figuratively: *and their land shall be soaked with blood, and their dust made fatness*; that is, their land, even the driest part of it, shall be batted, as with dung, by their blood, and the fat of their carcases.

Ver. 8. *For it is the day of the Lord's vengeance, and the year of recompence for the controversie of Zion.*] That is, It is the set time which God hath appointed for taking vengeance on those his enemies, and for recompencing abundantly into their bosoms, all the wrongs they had done to his people. For by *the controversie of Zion* here, is meant, the controversie which the *Jews* had with the *Edomites* for the mischief they had often done them; or the controversie which God would have with them on his peoples behalf.

Ver. 9. *And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.*] That is, the streams, or the land of *Bozrah* or *Idumea*. In this Rhetorical description of the devastation of this Country, there is certainly an allusion, as often elsewhere, to the destruction of *Sodom* and *Gomorrah*; see the Notes, Chap. 13. 19, and *Deut.* 29. 23. And the meaning seems to be, either 1. that their Cities being set on fire, should burn like pitch and brimstone. Or 2. that the land should be left desolate, the inhabitants, and all therein, being as it were burnt up; that is, utterly consumed and destroyed: see *Obad.* 1. 8. Or 3. that their whole Country, even the most fruitful and best watered places thereof, should be dry and parched, as if it were all pitch and brimstone, or burnt up with showers of fire and brimstone, as *Sodom* and *Gomorrah* were: see the Notes, *Job* 18. 15, 16.

Ver. 10. *It shall not be quenched night nor day, &c.*] That is, The burning of this land shall not be quenched. It is an Hyperbolical expression, signifying, that the wrath of God should continually burn against them, like an unquenchable fire: *the smoke thereof shall go up for ever*; that is, continually for a long time: *from generation to generation it shall be waste*; that is, for many generations *none shall pass through it for ever and ever*; that is, it shall be no more inhabited, but shall be desolate for ever.

Ver. 11. *But the cormorant (or the pellican) and the bittern shall possess it; the owl also and the raven shall dwell in it, &c.*] See the Notes, Chap. 14.

23. and Pſal. 102. 6. and he ſhall ſtrech out upon it the line of confuſion, and the ſquare of emptineſs; that is, the plummet, or level of emptineſs: the ground of which expreſſions, tho' in thoſe times they uſed to hang a ſtone upon the line of the level, as we now do a plummet of lead. The meaning is, either 1. that God would order it ſo, that it ſhould never be built again: they that ſhould undertake it, ſhould find the iſſue of their labour to be nothing but confuſion and emptineſs, according to that of the Prophet, *Idol. 11. 4. Wherein Edom ſaid, We are impoveriſhed; but we will return and build the deſolate places: thus ſaith the Lord of hoſts, They ſhall build, but I will throw down.* Or 2. that God would lay their whole land utterly waſte and deſolate. The expreſſion here uſed, of doing this by line and level, is taken from workmen, either that being to pull down ſome part of a building, are wont by line and level to mark out how far it muſt be pulled down; or elſe, that having quite pulled down a building, do uſe thoſe instruments to ſee the ground be layed level. But ſee the Notes, 2. *Kings* 21. 13.

Ver. 12. *They ſhall call the Nobles thereof to the Kingdom, &c.* That is, They that are left of the Edomites, ſhall invite the Nobles, or look out for ſome of the Nobles, to take the Kingly Government upon them, that ſo they might be ordered and defended by them: but none ſhall be there; that is, there ſhall be none of their Nobles to be found (as being all deſtroyed); or at leaſt, none that will undertake the Government; ſee the Notes, *Chap.* 3. 6, 7. and all her Princes ſhall be nothing; that is, they ſhall be all found to be ſlain and deſtroyed; or ſo poor and contemptible, that they ſhall be found as nothing for the undertaking of ſuch a Dignity. And thus the Prophet doth covertly deride their former vaunting in the glory of their Kingdom, telling them, that now they ſhould have a Kingdom without a King.

Ver. 13. *And thorns ſhall come up in her palaces, nettles and brambles in the ſtreets thereof, &c.* See the Notes, *Chap.* 32. 13, 14. and it ſhall be an habitation of Dragons; ſee the Note, *Job* 30. 29. and a court for Owls, or Oſtriches; to wit, where their Princes had wont to keep their Courts; ſee the Notes, *Chap.* 13. 21, 22.

Ver. 14. *The wild beaſts of the deſart, ſhall alſo meet with the wild beaſts of the iſland, and the Satyr ſhall cry to his fellow, &c.* See the Notes, *Chap.* 13. 21, 22. the ſhrick-owl alſo ſhall reſt there, and find for her ſelf a place of reſt; to wit, becauſe there ſhall be no body there to diſturb her.

Ver. 15. *There ſhall the great owl make her neſt, and lay, and hatch, and gather, &c.* That is, her young ones; under her ſhadow; that is, ſay ſome, under the ſhadow of thoſe ruins where ſhe hath made her neſt; or rather, under the ſhadow of her wings; all which imports, that theſe creatures ſhould have their ſetled abode there; and conſequently, that this deſolation of Idumea ſhould continue for a long time.

Ver. 16. *Seek ye out of the book of the Lord, and read, &c.* Some underſtand this of the book of Gods Law, wherein it is often ſaid, how tenderly careful God would be of his people, and how ſurely and ſeverely he would puniſh their enemies: and ſo they take this to be all one, as if the Prophet had ſaid, Obſerve whether God hath not there threatned, that ſuch deſolation

One shall come upon the wicked enemies of his people, as I have foretold. Again, others understand it of the whole Scripture then written; and that because there are many Prophecies therein, concerning the destruction of the Edomites; see *Numb. 24. 18. Psal. 137. 7. Amos 1. 11, 12.* But now the most of Expositors, and upon better grounds, do understand it of the book of the Prophets; or rather particularly, of the Prophecy of *Isaiah*, which he wrote by the guidance of Gods Spirit; as if it had been said, When the time shall come, of which I have now spoken, take the book of the Prophets, and read the relation of this which I now prophecy, and you shall find, that every thing will exactly come to pass which I have now foretold: *no one of these shall fail*; that is, no one of these beasts and fowl before mentioned: *none shall want her mate*; which implies, that they should breed, and fill the land: *for my word is hath commanded*; as if he had said, I have commanded my Prophet to foretel this; or I have ordered it to be done. And then (speaking in his own person) he adds, *and his spirit is hath gathered them*; that is, God, according to what he foretold, hath by a secret instinct, or by his Almighty power and word of command, gathered these creatures together.

Ver. 17. *And he hath cast the lot for them, &c.* That is, The wild beasts and fowl before mentioned. God hath given them the Land of *Manasse* for their settled habitation, and they shall enjoy it without disturbance as men do an inheritance that is by lot assigned to them: *and his hand hath divided it unto them by line*; that is, to each one their several portion; see the Notes, *Psal. 16. 5, 6. they shall possess it for ever; from generation to generation shall they dwell therein*; see the Note before, ver. 10.

CHAP. XXXV.

VERSE

THe wilderness and the solitary place shall be glad for them, &c. That is, For the destruction of the enemies of Gods people, related in the foregoing Chapter; and consequently for the deliverance of his people thereby. And the same is intended in the following clause, *and the desert shall rejoice and blossom as the rose.* But now whereas some would have the meaning to be, that the very deserts in *Judea* should rejoice at this so great a mercy; as if the Prophet had said, that the very senseless Creatures should triumph; for this see the Note, *Psal. 65. 12.* I rather think, that by *the wilderness, the solitary place and the desert*, is meant, the land of *Judea*, which was by *Sennacherib* laid waste like a desert (see the Note, *Chap. 33. 9.*) and much more afterwards, when the *Jews* were carried captive into *Babylon*; and consequently, that the promise here made, that this wilderness and desert should be glad and rejoice, must be understood of the flourishing and joyful

ful condition whereinto this land should be brought, when the *Assyrians* first, and the *Babylonians* afterward should be destroyed. Only we must know, that under this type a greater mercy is promised to wit, That the Church both of *Jews* and *Gentiles* under Christ, that were in their natural estate, as a dry and barren Wilderness, void of all goodness and grace, should be brought into a blessed, flourishing and joyful Condition (spiritually and initially in this life, but perfectly hereafter in Heaven; See the Notes, Chap. 22. 15. 16. And thus even the *Edomites*, that were threatened in the foregoing Chapter, to be turned into a wilderness, are a part of that desert that should thus triumph in Christs vanquishing of their spiritual Enemies. To be sure many Expositors hold, That in this mystical sense, the Gentiles are principally, if not solely intended. However even in this promise may be included also, That when Christ shall destroy the enemies of his Church, she that was under those persecutions laid waste as a desert, shall then be brought into a flourishing and triumphant Condition.

Ver. 2. *It shall blossom abundantly, and rejoice even with joy and singing, &c.*] That is, The Wilderness before mentioned: See the foregoing Note: *the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon.* They that understand this of the very deserts of *Judea*, say, that hereby is shown how they should rejoyce and sing, to wit, by becoming as gloriously fruitful, as the most fruitful places of the Land, which then must needs be taken hyperbolically. But now understanding it of the Church under Christ, this Expression might be intended to set forth both her exceeding great Glory in general, and more particularly that all the Glory and glorious privileges which the Church of the *Jews* formerly enjoyed, should be transferred upon her; as namely those mentioned by the Apostle, *Rom. 9. 4. the adoption, and the glory, and the covenants, &c. they shall see the glory of the Lord, and the excellency of our God,* that is, The Wilderness and Desert before mentioned, or the faithful people of God, that were before as a Desert and Wilderness. Some understand this also, as that before, as spoken in a hyperbolical way of the Deserts themselves. But it is rather meant of Gods people, to wit, that in Gods destroying their enemies, and delivering them, when they were in such a forlorn Condition, they should through faith experimentally see and own the glorious power and other excellencies of God as clearly discovered to them; See the foregoing Note. And observable it is, with what joy the Prophet expresseth this, as with respect to their peculiar interest in God; *and the excellency of our God.* But now, if we understand this of the Church under Christ, then by these words, *they shall see the glory of the Lord, &c.* may be meant, That they, even the blind Gentiles also, with the rest, should see and acknowledg both the Glory of Christs person (according to that, *John 1. 14. And we beheld his glory, as the glory of the only begotten of the Father*) and likewise of that great work of Redemption, which he came to perform.

Ver. 3. *Strengthen ye the weak hands, and confirm the feeble knees.*] See the Note, *Job 4. 3.* Having told them how God would destroy his peoples enemies and deliver them; this is added to encourage them hereupon against all base incredulous fears. And it may be taken, as spoken either to the Prophets in those times, that they should cheer up the people, whose hearts were ready to

link for fear of their enemies, and to the Teachers in the Church in Gospel-times, that they should comfort afflicted, trembling Consciences, or else to the faithful people themselves, that they should hearten one another, or cheer up their own fearful hearts. And indeed in this last sense the Apostle seems to apply these words, *Heb. 12. 12. Wherefore lift up the hands which hang down, and the feeble knees.*

Ver. 4. *Say to them that are of a fearful heart, Be ye strong, fear not, &c.*] That is, as some would have it, Say so to your own fainting hearts. But for this, see the foregoing Note, *Behold, your God will come with vengeance*, as if he had said, However your enemies deride you for your confidence in your God, yet your God will surely come to take vengeance on your enemies, to wit, the *Assyrians*, or *Babylonians*; even God with a recompence. See the Note, Chap. 34. 8. *he will come and save you*, that is, say some, He will not save you from the *Assyrians* by the *Ethiopians*, as you expect, but by his own immediate hand from Heaven. But now referring this to the days of the Gospel, there is more implied in these words: for, *behold your God will come with vengeance*, &c. may be understood not only of Christs taking vengeance on those that persecute and oppress his Church and people, but also of his first coming into the World for the Redemption of his people, that he might vanquish, and be avenged on their spiritual enemies, Sin, Satan, Death and Hell, that to his people being delivered out of the hands of these their enemies, might serve him without fear, *Luke 1. 74.* See the Note, Chap. 9. 4. and see also *1 John 3. 8. Eph. 4. 8.* and *Col. 2. 15.* And as this hath respect to the Gentiles, there is a special *Emphasis* in those words, *Behold your God will come with vengeance*, as if he had said, He that will be now your God as well as ours, *he will come and save you*, that is, Even he himself in his own person.

Ver. 5. *Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.*] How this is to be understood of the holy change that should be wrought in the *Jews*, after the vengeance executed upon the *Assyrians* or the *Babylonians*, and the deliverances of Gods people that followed thereupon; See the foregoing Notes, Chap. 29. 18. and 32. 3. But questionless under this type, there is a Prophecy couched of the miraculous cures that Christ should work (and therefore we find, that the accomplishment of this is alledged by our Saviour, as a clear proof that he was the promised *Messiah*, *Matth. 11. 4, 5. Go and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, &c.* And likewise of that greater wonder he should work in curing those that were spiritually blind and deaf, by the preaching of the Gospel. And indeed Christs miraculous Cures upon the bodies of men, were but pledges of the spiritual Cures which Christ was come to work upon the souls of Believers.

Ver. 6. *Then shall the lame man leap as an hart, and the tongue of the dumb sing, &c.*] To wit, for Joy. This may be understood as hyperbolically spoken of the joy that would be amongst the *Jews*, upon the slaughter made in the *Assyrian Army*, or upon their return out of *Babylon*. But withal under this type is foretold the miraculous Cures of Christ, the punctual accomplishment whereof we find in the Cripple's leaping, when he was cured of his lameness,

123. 3. 8. who with the Spiritual Superstition should be wrought upon then by the Ministry of the Gospel; so as, That they that were before crippled and lame for doing any thing that was truly good, should with all cheerfulness run in the ways of Gods Commandments; and that those that were before dumb for speaking of Spiritual and Heavenly things, should discourse freely of such things, and gladly sing forth the praises of God: for if this is added to the reason of such exceeding great joy, *in the wilderness shall waters break out, and streams in the desert*; that is, *Judah* that was as a wilderness, shall become as a fruitful and well watered land; and that which is implied is, that there shall be a blessed and joyful change in their state, and no want of any thing they could desire. And then also under this type is signified how exceeding fruitful and happy the state of the Church should be at the coming of Christ, and that by the abundant pouring forth of the gifts and graces of Gods Spirit upon them, which we find often compared to streams of water in the Scripture; as *Job* 4. 10. 8cc. and 7. 38. and may be here compared to waters breaking forth in a wilderness, as in allusion to the waters that gushed out of the Rock, which *Moses* struck in the wilderness: But for this, see the Notes, *ver. 1, 2. and Chap. 12. 3. 28. 100.* *His seed shall flourish, and shall grow as the barbs of a thorn.* (Ver. 7. *And the parched ground shall become a pool, and the thirsty land springs of water, &c.*) See the foregoing Note, *in the habitation of Dragons*, who delight in desert and dry places where such lay, *shall be grafs with Reeds and Rushes*, which always grow in moist and watery places, *Job* 8. 11. So that the meaning is, That the most desolate and waste places should flourish again. But now if we take this as a prediction of the blessed change that should be wrought amongst men in the days of the Gospel; the meaning seems to be, that the most savage and brutish people, men given up to all kind of vices, no better indeed than dens of Devils, should be made Temples of the Holy Ghost, richly furnished with the Graces of Gods Spirit, and abundant in good works.

Ver. 8, *And a high-way shall be there, and a way, &c.*] That is, In this land, of a wilderness become a fruitful well watered land, there shall be a *high-way*, that is, a fair common road-way for those that travel with beasts and carriages; *and a way*, that is, a smaller path-way for foot-Passengers; *Only a high-way*, that is, a Cawfey or Castway (as there useth to be in watery Countrys, such as he had spoken of in the foregoing verse) *and a way*, that is, another ordinary way. But that which the Prophet intended hereby, is either that the *Jews* should have a free and safe passage without encumbrance or molestation in their return from *Babylon* to *Jerusalem*; or else rather, That their Country that had lain waste and desolate like a wilderness, should then be quietly and peaceably inhabited again. Whereas in Wildernesses and Deserts, there is usually no path to be seen, it shall not be so with the people of God, when God shall have wrought this happy change for them: their ways shall be kept fair and fit for all sorts of Travellers, and shall not lye desolate, as before (See the Note, Chap. 33. 8.) but be continually frequented with multitudes that pass up and down in them: they shall freely travel from all parts of the land to the Temple and back again, and so likewise to other places; See the Note, Chap. 33. 17. *and it shall be called the way of holiness*, to wit, because the people that went

up and down it it should be a holy people, a people that should be much in frequenting the Temple, Gods holy place, and such as should live as becomes those that are a holy people to the Lord (all which may be said too, if we understand it of the way of the *Jews* return from *Babylon* to *Jerusalem*) *the unclean shall not pass over it, that is, The land shall not be in the possession of impure Infidels of foreign Nations, as formerly; nor shall the people of God that are there, be a sinful, wicked people, as formerly they have been.* (he alludes in this Expression to that law that forbade the coming of any persons that were legally unclean, into the Temple) *but it shall be for those, those holy ones, with respect to whom it was before called the way of holiness; those regenerate ones upon whom those spiritual Cures should be wrought, mentioned before, ver. 5, 6.* I know these last words may be read as in the margin, *for he shall be with them;* and then the meaning is clear, to wit, That God would be with them, as once he went along with the *Israelites* in their travelling through the wilderness to *Canaan*, *Exod. 13. 21.* to protect, conduct and prosper them, by which means they should be preserved in purity and holiness. And thereupon it follows, *the wayfaring men, though fools, shall not err therein;* that is, it shall be so plain, so direct and easie a way, that the simplest that are (such as *Solomon* speaks of, *that know not how to go to the City, Eccles. 10. 15.* See the Note there) shall not miss of it. But now if we understand all this of the days of the Gospel, whereof the other was a type, then the way here promised is Christ, *John 14. 6.* Or, the way prescribed in the Gospel for poor sinners to attain that life and salvation which is tendered in Christ, the way of faith and holiness; of which therefore it is said, *That it shall be called the way of holiness,* because it is the way that leads to the Holy of Holies in Heaven; and because none go in that way, but those that are *sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God; 1 Cor. 6. 11.* This way to life eternal is for those and no other; for *without holiness no man shall see God, Heb. 12. 14.* And then of this way it is said also, *That the wayfaring men, though fools, shall not err therein,* because it is so clearly discovered in the Gospel, that the simplest that are, need not miss the way, unless they will wilfully do it; and because men are naturally very fools before by the Gospel they are brought in to Christ, *Tir. 3. 3.* But when they are once brought to believe in Christ, they are sure by the guidance of his Spirit, not so to err in their way, though they be never so simple, as to miss of life eternal.

Ver. 9. *No Lyon shall be there, nor any ravenous beast shall go up thereon: it shall not be found there, &c.*] The meaning is, That in their return from *Babylon*, or in their passing up and down in their own land, they should not be annoyed with any ravenous wild Beasts, to wit, such as he had threatned should possess their land, *Chap. 34. 13, 14.* when it lay waste, as a Desert. But here again under this type is meant, That Christ would secure and protect his in their way to Heaven; neither Satan, nor any other of their spiritual enemies should make a prey of their souls; neither should their wicked enemies, the Instruments of Satan, be able to hurt them; he would carry them on safely in their way, till he had lodged them in Heaven; *but the Redeemed shall walk there,* to wit, the faithful *Jews*, whom God shall deliver out of the hands of their enemies; and so likewise

with those whom Christ shall redeem from the Estate of sin and death;
 Ver. 10. *And the ransomed of the Lord, shall return and come to Zion, that is, from those places*
 See the foregoing Note, *shall return and come to Zion*, that is, from those places
 whither they had fled to hide and shelter themselves, either within the Land,
 or in foreign parts; when the *Assyrian* first invaded the land, hearing of the
 destruction of the *Assyrian* Army, they shall come back to *Jerusalem*, or to the
 Temple in *Zion*, there to praise God for their deliverance (or it may be meant
 as well of their return from the *Babylonian* captivity; and so the main intent of
 the words might be to signify, that God having brought them out of *Babylon*,
 would not leave them, till he had brought them safe to *Jerusalem*) *with Songs,*
and everlasting joy upon their heads, that is, Joy of long continuance, such as
 haply was a refreshing to those that were joyed with it so long as they lived;
 or joy that should be for ever remembered in their anniversary Festivals. But
 withal, observable is this expression, *and everlasting joy upon their heads*; for
 though by *their heads* may be meant only the several persons of Gods redeemed
 ones (as usually elsewhere, see the Notes, *Jeb* 29. 3. and *Pron* 25. 12.) yet I
 rather think, that here this Expression is used to imply, that their joy should be disco-
 vered in the cheerfulness of their countenances, their going up and down with
 their heads lifted up, and perhaps with Crowns and Garlands ever green upon
 their heads; *they shall obtain joy and gladness, and sorrow and sighing shall flee*
away; that is, Their former grief and mourning shall vanish quite away, as
 if they had never been. But now most fully may all this be applied to that
 great work of our Redemption by Christ, whereof those deliverances of the
Jews were types and shadows; as namely, That all Christs redeemed ones,
 turning from their sins, shall first come in and joyn themselves to his Church
 with exceeding great joy, yea, with everlasting joy; joy that shall overcome
 and swallow up all their sorrows, and which no man shall ever be able to take
 from them; *Jeb* 16. 22. And then again, that Christ having thus called them
 to himself, would never leave them, till he had lodged them in the heavenly
Jerusalem, where indeed their joy shall be everlasting, and without any mix-
 ture of sorrow, *Rev* 21. 4.

CHAP. XXXVI.

VERSE 1.

NOW it came to pass, &c.] Here the Prophet inserts an Historical relation of
*Sennacherib*s invading the land of *Judah*, and of the wonderful delive-
 range of *Jerusalem* by Gods miraculous destroying the *Assyrian* Army; and that
 purposely to shew how exactly all came to pass herein, according to what he
 had long before foretold concerning these things as they are set down in the
 foregoing Chapters of this his Prophecy; that so this might be a seal to con-
 firm his Prophetical Office to the people; and might let them see with what
 affu-

assurance they might expect that all other things which he had foretold, or shall foretel hereafter, even those things which concern Christ, and the days of the Gospel, should certainly also be accomplished in their season. We have the very same relation, almost word for word, in 2 King. 18. 13. &c. (which makes it very probable, that this part of that History was composed by *Isaiah*) and the chief thing requisite to be known, for the understanding thereof, may be found in the Notes there; or in 2 Chron. 32. 1. &c. Only in that which is said here concerning the time of *Sennacherib's* invading *Judea*, that it was in the fourteenth year of King *Hezekiah*, this is further observable, that it was therefore within a while after this good King had made such a Reformation in the Land, as never any King before him had made, that this grievous storm fell upon him and his Kingdom, which must needs be both a great trial, and a great stumbling-block to many. But see, I say, the Notes, 2 King. 18. 13. &c.

Ver. 2. And the King of Assyria sent *Rabshakeb*, &c. and stood by the Conduit of the upper pool, in the high way of the Fullers field.] For this place see the Note before, Chap. 7. 3.

Ver. 3. Then came forth unto him *Eliakim*, *Mithiah's* son, which was over the house; and *Shebna*, the scribe, &c.] What is noted before concerning these two, *Eliakim* and *Shebna*, we may see Chap. 22. 15. and 2 King. 18. 18. Questionless this *Eliakim* was the same of whom the Prophet had before prophesied, that he should be surely settled in that place of high preferment in *Hezekiah's* Court, which now it seems he was in, *Shebna* that was formerly in it being removed, See Chap. 22. 20. 21. &c. And we may well think what a shaking it was to the faith of this good man concerning this promise, when he was now to go out to beg terms of peace of the proud Tyrant *Sennacherib*, ready in a manner to yield to any Conditions almost, which he would be pleased to put upon them. As for *Shebna* here mentioned, I conceive as before, that it was not *Shebna*, into whose place *Eliakim* was put, because it seems not very probable, that *Hezekiah* would employ such a wicked wretch, so likely to be discontented, and so justly therefore to be suspected, in such a weighty service as this was.

Ver. 4. And *Rabshakeb* said unto them, Say ye now to *Hezekiah*, Thus saith the great King, the King of Assyria, What confidence is this wherein thou trustest?] That is, What confidence is it that hath emboldened thee, first to rebel against me, and now to stand out against me when I am come with such a mighty Army to reduce thee under my power?

Ver. 5. I say (sayest thou) (but they are but vain words) I have counsel and strength for war.] In 2 King. 18. 20. this passage is expressed thus, Thou sayest (but they are but vain words) I have counsel and strength for the war; and therefore there it is clear, that *Rabshakeb* charged *Hezekiah* with boasting to the people, that they should be well enough able to defend the City against *Sennacherib's* forces, as being sufficiently furnished both with Counsel and Strength for War; and withal tells him, that these were but vain words, that is, such as *Hezekiah* himself knew were but meer boasting words, that had no ground of truth in them, and therefore would be of no avail for the saving of the City. And so likewise if we read that passage in the History of the Kings, as it is there

there condescend in the Margin of our Bible, Thus saith the Lord (say they our own words) counsel and strength are for the war; according to that Translation of the words it is also clear, that *Rabshakes* said *Hezekiah*, that he talked at a high rate, and uttered many big words, thereby to hearten and encourage the people, as namely, that the *Egyptians* would come in to their help; or that however the Lord *Jehovah* would surely deliver them, if the people would earnestly call upon him for help; and that which he added, That all this was to no purpose, such *vain words* would not defend the City, there was more requisite for the guarding of the City than so; *counsel and strength are for the war*. Well, but why is this passage rendered here, not as there, *Thou sayest*, but *I say*, &c. ? I answer, That though it be *Rabshakes* that saith here, *I say*, yet he speaks this in the person of *Hezekiah*; as if he should have said, I know well enough what thou talkest and pratest; to wit, *I say, I have counsel and strength for war*; but these are but *vain words*. And therefore indeed those words (*sayest thou*) are for the clearing of this, well inserted by our Translators, *I say, sayest thou*, &c. now on whom dost thou trust, that thou wilt stand against me? as if he should have said, If it be not a vain confidence of thine own sufficient strength whereon thou relyest, on whose help is it then that thou trustest, in the hope whereof thou hast emboldned thy self to rebel against me?

Ver. 6. *Lo, thou trustest in the staff of this broken reed, in Egypt, &c.*] He terms *Egypt*, or the King of *Egypt*, a *staff of reed*, by way of allusion to those *Reeds*, and *Canes of Reeds*, which grew abundantly on the banks of *Nile*, and were famously known in foreign Country's whither they were carried. But withal observable it is, That the people that would not mind *Gods* *Prophet*, when he from *God* did so often threaten them for their confidence in *Egypt* (See the Notes, Chap. 32. 1. and 31. 1.) are now to their greater vexation, brought to hear themselves upbraided with this by an insulting Adversary.

Ver. 7. *But if thou say to me, We trust in the Lord our God: is it not he whose high places, and whose altars Hezekiah hath taken away, and said to Judah and so Jerusalem, Ye shall worship before this altar?*] Though it was in obedience to *Gods* Command, that *Hezekiah* had pulled down these high places and altars, yet there was much cunning couched in this objection of *Rabshakes*'s; both because many of the people, whose hearts were not yet wholly taken off from their former idolatry, would be ready to close with this, and to conclude, That *God* in his wrath against *Hezekiah* for this, had brought these enemies upon their Land; as also because there was some colourable pretence of reason in this, which carnal men might soon approve, that it was a wrong and dishonour to *God* thus to limit his worship to one place; and that it was some vain glorious or covetous design in *Hezekiah* to order it so, that all the Sacrifices which the people would offer to their *God*, should be offered where he kept his Court, and had his constant residence.

Ver. 8. *Now therefore give pledges, I pray thee, to my master the King of Assyria, &c.*] To wit, That thou wilt perform the Conditions I shall propound to him; namely, That if he gave him, as in the next words he promiseth, two thousand horses, he would then come out to fight with him; (he gives him to understand, that he should not need to send to *Egypt* for Horses, he should have them

them of him) or else rather, that if he were not able to find men fit to ride and manage them, that then he should restore the Horses again; and withal, that they should submit to his Master upon such Conditions as he should be pleased to impose upon them.

Ver. 9. *How then wilt thou turn away the face of one Captain of the least of my Masters servants? &c.*] And thus he hints to them, that there was no reason why they should stand out, because Sennacherib was not yet come thither with his whole army; he alone, though the least of his Masters Servants, being able enough to subdue them.

Ver. 12. *But Rabshakeb said, Hath my Master sent me to thy Master and to thee to speak these words? Hath he not sent me to the men that sit upon the wall? &c.*] To wit, The people that in their turns are appointed to be on the walls for the guarding of them, and for the defence of the City, that they may eat their own dung, and drink their own piss with you; as if he should have said, And who indeed are appointed to be there, that the City by a long siege might be brought to such streights, that through famine both they and the people might be brought to eat their own dung, and drink their own piss. And thus he would make a shew of pitying the people; and withal seeks to stir them to discontent against Hezekiah and his Princes, that cared not to what they exposed the poor people, only to uphold themselves in their greatness.

Ver. 13. *Then Rabshakeb stood and cried with a loud voice, &c.*] That is, He lifted up himself as high as he could (for he stood before, ver. 2.) and that perhaps in some more eminent place, which he had chosen for that purpose; and then lifting up his voice together therewith, he spake aloud, that the people on the wall might the better hear him.

Ver. 14. *Thus saith the King, Let not Hezekiah deceive you, &c.*] He saith not, Let not your King Hezekiah deceive you, as not being willing to put them in mind of that Allegiance which, as Subjects, they did owe to their King.

Ver. 17. *Until I come and take you away to a land like your own, &c.*] Observable it is, how cunningly here Rabshakeb avoids that harsher expression of carrying them away Captives, and speaks only of it, as if they were peaceably to be transplanted from one Country to another; and that (to imply his respect to their good) though he durst not call the land whither they were to go, a better land than that of Canaan; yet he tells them, that it was a land like to their own, a land of Corn and Wine, a land of Bread and Vineyards; and, which is added 2 King. 18. 32. a land of oyle-Olive and of honey. But withal considerable it is also, how little this was like to move those that did not so much prize the land of Israel for the outward plenty and fruitfulness of it, as for the spiritual privileges that appertained thereto, as it was the inheritance of Gods peculiar people, the Temple and the Communion which they then enjoyed with God in his Ordinances.

Ver. 19. *Where are the Gods of Hamath and Arphad? where are the Gods of Sepharvaim, &c?*] As if he should have said, say some, Where were they when they should have saved those that worshipped them, and the Cities they dwelt in? But rather he speaks of their gods, as destroyed together with the Nations that

that served them; See the Note before, Chap. 10. 9. *and have they delivered Samaria out of my hands?* that is, The gods of Samaria; for that must necessarily be understood from the foregoing words. It was indeed his Father Salmannasser that took Samaria, but he might be present with his Father in that Expedition. However it is no whit strange, that speaking of the Conquests achieved by the King of Assyria, he should ascribe to himself that which his Father had done before him.

Ver. 20. *Who are they amongst all the gods of these lands, that have delivered their land out of my hands, that the Lord should deliver Jerusalem out of my hand?*] As if he should have said, If the gods of other Nations were not able to deliver them, their Countries and Cities out of my hands, why should you think the Lord Jehovab, your God, able to deliver Jerusalem out of my hand? And so this passage is expressed 2 Chron. 32. 14.

Ver. 21. *But they held their peace, &c.*] That is, say some, The men that were sent forth to treat with Rabshakeb. But I rather think it is meant of the people on the wall, to whom at last he addressed his speech. And so it is expressly said, 2 King. 18. 36. *But the people held their peace, &c.*

Ver. 22. *Then came Eliakim, &c. with their clothes rent, &c.*] See the Notes, Gen. 37. 29. and 2 King. 18. 37.

CHAP. XXXVII.

VERSE 1.

A*ND it came to pass when King Hezekiah heard it, that he rent his clothes, &c.*] To wit, as his Messengers had done, that brought him report of what Rabshakeb had said; See the Notes Gen. 37. 29. and 2 King. 18. 37. *and covered himself with sackcloth.* See the Note, Psal. 30. 11. *and went into the house of the Lord,* to wit, the Temple; that he might there pour forth his soul in Prayer before the Lord. But see the Notes for this Chapter, 2 King. 19.

Ver. 2. *And he sent Eliakim, &c.*] To wit, because they had been ear-witnesses of the Blasphemies of Rabshakeb, and the Elders of the Priests, covered with sackcloth, who were joyned with the other, the better to represent the weightiness of the business they were come about, and the sad condition of all the Servants of God that were in the City; unto Isaiah the Prophet the Son of Amos, See the Note, Chap. 1. 1. namely, both to engage him to joyn with Hezekiah and the people in praying to God for help; and likewise that he might from him be informed of what God would be pleased to reveal to them concerning the great streights they were in; and therefore there is express mention made here

here of his prophetic Office, be sent unto *Isaiah the Prophet*; for though this Prophet had formerly given them several promises from God, that *Jerusalem* should be delivered (see the Notes, Chap. 33. 17.) yet *Hezekiah* being conscious to himself of the weakness of his faith, and the overbearing power of his fears, was desirous further to be confirmed herein.

Ver. 3. *And they said unto him, &c.*] To wit, delivering the message which *Hezekiah* had given them in charge; Thus saith *Hezekiah* (where some observe that they do not say, Thus saith King *Hezekiah*, as being desirous, without minding any thing of State, to express themselves in the humblest manner, suitable to the sad condition whereinto they were fallen) *This day is a day of trouble, and of rebuke, and of blasphemy; for the children are come to the birth, and there is no strength to bring forth*: that is, say some Expositors, into so sad a plight the whole land is, that Women with child fall into travel for fear before their time and dye; because when the child comes to the birth, they have not strength to bring forth. But for this whole verse, see the Notes, 2 King. 19. 3.

Ver. 4. *It may be the Lord thy God will hear the words of Rabshakeh, &c. and will reprove the words which the Lord thy God hath heard, &c.*] Those words, the Lord thy God, which are twice here repeated, were doubtless used, in relation to that special interest which *Isaiah* had in God, as he was a Prophet, and that special respect which upon that account the Lord had to him, and to his prayers; wherefore lift up thy prayer for the remnant that is left: that is, Cry aloud unto God for them; whereto agrees that which is said, 2 Chron. 22. 20. for this cause *Hezekiah the King*, and the Prophet *Isaiah the Son of Amos*, prayed and cried to Heaven.

Ver. 5. *So the Servants of King Hezekiah came to Isaiah.*] That is, Thus, as is before related, they went and delivered their message to *Isaiah*. And this is again here inserted to make way to the following answer which the Prophet returned to their Message.

Ver. 6. *And Isaiah said unto them, Thus shall you say unto your Master, &c.*] As if he should have said, Thus shall you say to our King, who sent you his servants with this message to me, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the King of Assyria have blasphemed; as if he had said, Alas! they are but words: he shall not be able to do what he threatens to do. And as for the blasphemies they have belched out against me, fear not, I will take care to be in due time avenged on them for that.

Ver. 7. *Behold, I will send a blast upon him, &c.*] That is, He shall be struck with a pannick fear; yet I see not why it might not be meant of the terrible tempest which some think God brought upon the Assyrian Army when it was destroyed; See the Note, Chap. 30. 30. But of this and that which follows, and he shall hear a rumor, and return to his own land; See the Note, 2 King. 19. 7. and I will cause him to fall by the sword in his own land, that is, He that now makes such havock with the sword amongst foreign Nations, shall ere long be slain with the sword amongst his Subjects in his own Country; yea, by the hand of his own Sons, as is related in the close of this Chapter.

Ver. 8. *So Rabbahab returned and found the King of Assyria waiting at Libnah, &c.*] If this Libnah bordered upon Egypt, as some say it did, it is likely that Sennacherib left Lachish (when perhaps he had taken it) and sat down before Libnah, that he might the better keep off any auxiliary forces which the Egyptians might bring to the aid of Judea; or particularly, that he might the better oppose Tirhakah the Ethiopian, of whose coming against him he had heard. Or if it lay nearer to Jerusalem than Lachish, it is then probable, that his design was only to draw up the residue of his Army still nearer to Jerusalem; for he had heard that he was departed from Lachish, from whence Rabbahab was at first sent against Jerusalem. But see the Note, 2 King. 19. 8.

Ver. 9. *And he heard say concerning Tirhakah King of Ethiopia. He is come forth to make war with thee: and when he heard it, he sent messengers to Hezekiah, &c.*] See the Note, 2 King. 19. 9. It is not expressed whether this was true or a false report; yet it is most probable that it was so, because we find that God foretold by Isaiah, that the King of Assyria should vanquish the Ethiopians with the Egyptians, and so deprive the Jews of that aid which they expected from them: See the Notes, Chap. 20. 1, 3, 4, 5. And this is likelihood he did not long after he had again sent Messengers with a second summons for the delivering up of Jerusalem to him.

Ver. 14. *And Hezekiah received the Letter from the hand of the messengers, and read it, &c.*] For though God had promised to destroy Sennacherib, yet Hezekiah would not therefore carry himself the more insolently, nor neglect to accept of any fair treaty with his enemy; and Hezekiah went up into the house of the Lord, and spread it before the Lord; that is, In the Temple. But see the Note, 2 King. 19. 14.

Ver. 15. *And Hezekiah prayed unto the Lord.*] Here again observable it is, that though God had already assured him, that Sennacherib should be destroyed, and Jerusalem delivered, yet he would not give over using the means of praying to God for mercy, and that especially that he might withal shew himself sensible of the horrible reproaches which the proud enemy had cast upon his great name.

Ver. 16. *O Lord of Hosts, &c.*] See the Note, Gen. 2. 1. *God of Israel, that dwellest between the Cherubims;* as if he had said, Manifest, O Lord, that thou art present amongst us as thine own peculiar people, ready to help us, and to hear our Prayers, of which thine Ark covered with Cherubims is a visible sign to us, by delivering us out of the hands of this blaspheming Tyrant; and let him see what a bold attempt it is in him, to endeavour to dispossess thee of thy dwelling place.

Ver. 17. *Encline thine ears, O Lord, and hear; open thine eyes, O Lord, and see.*] That is, Hear the blasphemous speeches which these wretches have belched out against thee, and see the blasphemies that are in this Letter I have spread before thee.

Ver. 18. *Of a truth, Lord, the Kings of Assyria have laid waste all the Nations and their Countreys.*] So also is this expressed, 2 King. 19. 17. Here indeed it is in the Hebrew, all the lands and their Countreys; but therefore by lands are meant the

the Nations inhabiting those lands, as we find it explained 2 Chron. 32. 19. 17.

Ver. 21. *Then Isaiah the Son of Amos sent unto Hezekiah.* Most probable it is, that this he did by the Messengers whom Hezekiah had sent to him, to enquire whether he had received any further word of answer from God.

Ver. 22. *This is the word which the Lord hath spoken concerning him, &c.* That is, concerning Sennacherib, The Virgin, the Daughter of Zion hath despised thee, and laughed thee to scorn; See the Notes, Chap. 1. 8. and 22. 12. but especially 2 King. 19. 21. the Daughter of Jerusalem hath shaken her head at thee, See the Notes Job 16. 4. and Psal. 22. 7. as he had before shaken his hand at her, See the Note, Chap. 10. 32.

Ver. 23. *Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? &c.* To wit, as every way discovering his pride and insolence; See the Note, Chap. 10. 12. It is all one in effect as if he had said, Little dost thou think or consider against whom it is that thou hast thus arrogantly advanced thy self; even against the holy one of Israel, that is, The holy God of Heaven and Earth; that hath chosen Israel to be a holy people to himself; See the Note, Chap. 1. 4. It is he whom thou hast blasphemed, yea, in the reproaches thou hast cast upon Hezekiah, his anointed, and upon his people, thou hast indeed reproached the Lord their God.

Ver. 24. *By thy Servants hast thou reproached the Lord, &c.* In 2 King. 19. 23. it is, *By thy messengers;* and then it follows, *and hast said, By the multitude of my chariots am I come up to the height of the Mountains, to the sides of Lebanon:* that is, I have got over all the hills and mountains that lay in my way; even the loftiest of them; such as Mount Lebanon was, and that not with my foot-forces only, but also with my Chariots, which must needs be a work of great difficulty, and only to be mastered by a mighty Army; as namely, by cutting out and levelling their way where the ground was steep and rocky, and full of trees, that obstructed their passage. And this may be meant both of the hills and mountains they climbed; that they might take the Towns and Forts that stood thereon; and of those also which they were necessarily to pass over, that they might get into the Countrys that lay beyond them. And it might be that he might herein have special respect, also to those Mountains that were about Jerusalem; Psal. 125. 2. *and I will cut down the tall cedars thereof, and the choice fir-trees thereof;* that is, Having thus far subdued the land before me, I shall easily do so still; their Cedars and Fir-trees he would cut down at his pleasure, either to clear his way for his Army to pass, or for other uses; See the Note, Chap. 14. 8. That which he intends is this, That nothing should hinder him in his approaches to Jerusalem. But withal observable it is, that whilst Sennacherib here threatens to hew down the lofty trees of Lebanon, God had before threatened and foretold, that his Lebanon, that is, his mighty Army should be hewn down; See the Notes, Chap. 10. 33, 34. and *I will enter into the height of his border* (in 2 King. 19. 23. it is, *into the lodgings of his borders*) *and the forest of his Carmel,* or, as it is in the Margin, *the forest and his fruitful field.* Now by the height of his border, or the lodgings of his borders, some understand the tower of Lebanon, Cant. 7. 4. which according to

our Translation, *I will enter into the heights of his border*, seems not so probable, because it is before said, That the *Assyrian* had already marched over that Mountain. And others again understand thereby *Jerusalem*, the Metropolis and chief place of the Kingdom, which being taken, there would nothing else in a manner remain to be done; and by *the forest of his Carmel*, they understand the Country thereabout, because for the pleasantness and fruitfulness of it, it was like another *Carmel*, and with the abundance of Fruit-trees and Vines growing therein, it shewed like a forest. Indeed, having compared this place with that in 2 King. 19. 23. this seems to be the most probable Exposition, that by *the heights of his border*, is meant the City *Jerusalem*, together with the forts and holds on the frontiers thereabouts; and by *the forest of his Carmel*, the goodly and pleasant Country in that part of *Judea*. But see the Notes in that, 2 King. 19. 23. *How*.

Ver. 25. *I have digged and drunk water, &c.*] In 2 King. 19. 24. it is, *I have digged and drunk strange waters*; and it follows as here, *and with the sole of my feet have I dried up all the rivers of the besieged places*; for which see the Note, 2 King. 19. 24. The Expression here used of drying up great Rivers with the sole of his feet, is doubtless an hyperbolical vaunt; as if he should have said, That his Army was so numerous, that with their feet alone they were able to dry up all the waters where they came; or rather, That though the Rivers were never so great, his souldiers and their beasts were able to drink them all dry. However, that which is intended hereby, was, That the waters could no where keep him off from any place which he meant to assault; either by diverting their waters some other way, or by some such like policy, he could take a course that their waters should be no hinderance to him. Now thus considering the words, there may be therein a threatening covertly couched, to wit, that he could soon deprive *Jerusalem* of her waters, which *Hzekiab* had been so careful to secure for them, whereby they must needs be forced to yield, or else must perish with thirst.

Ver. 26. *Hast thou not heard, &c.*] *Sennacherib* had said, ver. 11. *Behold, thou hast heard what the Kings of Assyria have done to all lands by destroying them utterly*; and to this now God replies, *Hast thou not heard long ago, how I have done it; and of ancient times that I have formed it?* that is, That all that thou and thy Ancestors have done, was indeed done by me, by my decree, and all-ruling providence (which accordingly therefore I did long ago make known by my Prophets, as Chap. 10. 5. *O Assyrian, the rod of mine anger, &c.*) and that you therefore were but the instruments in mine hand to do what I would have done; and shall the ax boast it self against him that beareth therewith? &c. Chap. 10. 15. Now have I brought it to pass, that thou shouldest be to lay waste defended Cities into ruinous heaps. But for this whole verse, see the Note, 2 King. 19. 25.

Ver. 27. *Therefore their inhabitants were of small power, they were dismayed and confounded, &c.*] See the Notes for this and the following verse, 2 King. 19. 26, 27. they were as the grass of the field, and as the green herb; See the Note, *Psal.* 102. 4. as the grass on the bush tops, which the higher it stands, the sooner it is burnt up and withered; See the Note, *Psal.* 129. 6.

Ver. 29. *Because thy rage against me, and thy tumult is come up into mine ears: therefore will I put my book in thy nose, &c.*] In these words there seems to be an Allusion either to fish-hooks wherewith when they have struck some great fish through the nose; they use to draw it along this way and that, to the end that having thus wearied it, they may the better take it up (for the proof whereof that passage is usually alledged, *Ezek. 29. 3. 4. I am against thee, Pharaoh, King of Egypt, the great Dragon that lieth in the midst of his rivers.*—But I will put my book in thy jaws; or else to those rings which men are wont to put into the noses of Bears and Bufales, that they may the better over-master them, and carry them up and down which way they list. It is all one in effect, as if God had said; Because thou ragest against me like some furious wild beast, therefore I will use thee like a beast; therefore will I put my book in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou comest. And indeed; because men mad with rage, are wont to discover their fury by the puffing of their nostrils, and the foming of their mouths, it may well be that in reference hereto, the Lord doth the rather use this Expression, *therefore will I put my book in thy nose, and my bridle in thy lips.*

Ver. 30. *And this shall be a sign unto thee, &c.*] That is, To thee, O Hezekiah: ye shall eat this year such as groweth of it self, and the second year that which springeth of the same; and in the third year sow ye and reap, &c. Now though it cannot well be questioned, that this was given as a sign for the strengthening of his and the peoples faith concerning the foregoing promise of the destruction of the Assyrian, and the deliverance of Jerusalem; yet withal it is clear, that this tended also to the comforting of them both against the fear of Sennacherib's returning again with a fresh Army, because they are hereby assured, that after his departure they should live peaceably and quietly in the land; and likewise especially against that great distress they must needs be in, thinking how they should be provided for food, if they were rid of their enemies, when they had so far spent their old store, and the enemy had spoiled that which was growing in the field; and had, it may be, hindred them that year from sowing their seed, which might have yielded them a Crop at harvest-time. But for this sign, and how it must be understood, see in the Note, 2. King. 19. 30. and see also the Note before, Chap. 7. 14.

Ver. 31. *And the remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward.*] That is, They shall multiply exceedingly, and being settled in the land, shall prosper and flourish, both in their outward estate, and spiritually too, which was indeed accomplished in the remainder of Hezekiah's reign. But see the Note, 2. King. 19. 30.

Ver. 32. *For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion, &c.*] As if it had been said; As for Jerusalem in particular (of which the Assyrian had said, that God himself should not defend it) they that were shut up in her, shall go out freely and fearlessly wherever they please; they that were fled thither, shall return to their own habitations; and the rest, whithersoever their occasions shall call them; yet it may also have respect to their going forth to gather the spoils of the Assyrians, See the Notes, Chap. 33. 23, 24. and to those that should be sent forth from Jerusalem to repair the great

great ruine that had been made in many Cities in the land. And how this may be also mystically applied to that small remnant that should go out of Zion in the days of the Gospel, to encrease the number of Gods Israel amongst the Gentiles, we may see in the Note, Chap. 1. 9. *the zeal of the Lord of hosts shall do this*; that is, the zeal of God Almighty, who can do what he pleaseth, will do this. But see the Note, 2 King. 19. 31.

Ver. 33. *Therefore thus saith the Lord concerning the King of Assyria, &c.*] To wit, because the Lord is thus resolved to preserve his people, *He shall not come into this City, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it*; the meaning is, that he should never come to make any assault upon it, nor do much as to lay siege to it. By coming before it with shields, is meant, drawing up men that were to scale the walls, and to enter the City, who used to be armed with shields, therewith to cover and shelter themselves from any thing that might be cast upon them, or any strokes that might be made at them by those on the wall. And by banks cast up, may be meant, those banks which the souldiers cast up under the Cover, whereof they were to make their approaches to the City; or Mounds cast up, out of which they were to shoot into the City. But see the Note, 2 King. 19. 31.

Ver. 34. *By the way that he came, by the same shall he return.*] To wit, with great dishonour and disgrace; with *shame of face*, as it is expressed 1 Chron. 32. 21. as indeed it must needs be a matter of great reproach to him, to flee away with a few scattered Troops, through those very parts by which he had a while before marched in so great State and Fury, with such a gallant and numerous Army.

Ver. 35. *For I will defend this City, to save it, for mine own sake, &c.*] That is, For mine own Glory; because I have taken them of mine own free grace to be mine own Covenant-people; and determined that Jerusalem shall be the settled place of my Worship; and that I may vindicate mine own glory from the blasphemous Aspersions of the Assyrian; and for my Servant Davids sake; that is, For the love I bear to his seed for his sake; and that I may make good the promise I made to him, and not because the inhabitants of Jerusalem have deserved any such favour at mine hands. But see the Note, 2 King. 19. 34.

Ver. 36. *Then the Angel of the Lord, &c.*] In 2 King. 19. 35. it is, *And it came to pass that night* (which makes it more than probable, that this was done the very night after the foregoing promise made Hezekiah concerning the Destruction of Sennacheribs Army, and the deliverance of Jerusalem) *that the Angel of the Lord went out*, to wit, from Heaven, or from the Lord (as it is said, 2 Chron. 32. 21. That the Lord sent an Angel) *and smote in the camp of the Assyrians, an hundred fourscore and five thousand*; See the Note, 2 King. 19. 35. Why this was done in the night, we may easily conceive; namely, that this Judgment might come upon them the more suddenly, and with greater terror; and so likewise why it was done by an Angel, to wit, that they might clearly see, that it was by the immediate Sword of God, for the horrible contempt they had cast upon him; for which see the Note, Chap. 31. 8. A more difficult question is, Where the camp of the Assyrians was, when the Angel made this slaughter amongst them? Now though concerning this, we may upon clear grounds de-
termine

to *termine*, 1. That it was in the land of *Judah*, according to that, Chap. 14. 25. *I will break the Assyrian in my land, and upon my mountains tread him under foot*; for which see the Note there. And 2ly. That *Sennacherib* had not then besieged *Jerusalem*; for above, *ver. 33.* it is expressly said, That he should never do that; yet in what particular place he lay encamped with his Army, I find no where expressed. Some think it was at *Libnah*, where *Rabshakeh* found him, *ver. 8.* when he went back to him from *Jerusalem*. And again others hold, that it was at *Nob*, a Town not far from *Jerusalem*; which I judge the more probable, because Chap. 10. 32. where our Prophet seems to describe the manner of *Sennacherib's* marching from one place to another, when he went up against *Jerusalem*, *Nob* is mentioned as the last place where he pitched his Camp; and from thence it is said, That he shook his hand against Mount *Zion*, as by way of threatening, that he would now presently be with her; See the Note in that place. So that I say, it is most probable, that whilst *Sennacherib* made a stand there, that he might put all things in a readiness for the siege of *Jerusalem*; there it was that his Army was miraculously destroyed by an Angel. Only withal it is most likely too, which others say, That this slaughter was made, not only in *Sennacherib's* Camp wherever it was, but also amongst those forces which *Rabshakeh* had from the first left to block up *Jerusalem*. And accordingly of both places, that must be understood which followeth, and *when they arose early in the morning*, that is, The Inhabitants of *Jerusalem* that looked every moment for the coming of *Sennacherib*, or rather those few of the *Assyrians* that God would have escape the sword of the Angel; and *behold, they were all*, that is, Their whole Army, in a manner, *dead corpses*; that is, Not sick and dying, but stark dead. By what manner of death they were destroyed, it is no where expressed: only some places elsewhere in this Prophecy seem to import, That a mighty and terrible tempest fell upon the Camp of the *Assyrians* at that time when this Havock was made amongst them; for which, see the Note, Chap. 30. 30.

Ver. 37. So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh.] That is, He with those few that were not slain by the Angel, fled away home into their own Country. And thus God was pleased to order it by his providence, that he should escape, and not fall by the Sword of the Angel; 1. That he might to his greater confusion see the dreadful power of the God of *Israel*, whom he had despised and blasphemed, clearly discovered in that strange and horrid Judgment which he found executed upon his Army. 2ly. That he might to his exceeding vexation flee back in so disgraceful a manner the very way that he came; See the Note before, *ver. 34.* And 3ly. that he might be reserved to a death far sadder in many respects, than that of his being slain by the Angel, as is related in the following verse. As for *Nineveh*, that was at present the chief City of *Assyria*; See *Gen. 10. 11.* that *strong hold*, whereunto the Prophet had before foretold he should flee, See the Notes, Chap. 31. 8, 9.

Ver. 38. And it came to pass as he was worshipping in the house of Nisroch his god, that Adramelech and Sharezer his Sons smote him with the Sword, &c.] As the Prophet *Isaiah* had before foretold it should be, *ver. 7.* And some conclude from

from the Apocryphal Book of *Tobit*, Chap. 1. 21. That it was not above five and fifty days after the Destruction of his Army in *Tadmor*, that this was done. However, just it was with God, that he that had blasphemed the true God, should find his Idol-god unable to defend him; and they escaped into the land of *Armenia*, and *Esarhaddon* his Son reigned in his stead; who is also called *Assurpar*, *Ezra* 4. 10. and *Tobit* 1. 21. *Sarchedonus*; and by other Writers, as some conceive, *Sardanapalm*, in whose days, ten years after *Sennacherib's* death, the *Chaldeans* overcame the *Affrians* by *Morodach* their King.

CHAP. XXXVIII.

VERSE 1.

IN those days was *Hezekiah* sick unto death, &c.] See the Notes, 2 *King* 20. 1. Because ver. 6. there is a promise made of delivering the City *Jerusalem* from the King of *Affria*; therefore many learned men think that *Hezekiah's* sickness was before the ruin that fell upon *Sennacherib* and his Army. But the series of the History is clear; and how that promise ver. 6. must be understood, See the Note, 2 *King* 20. 6.

Ver. 2. Then *Hezekiah* turned his face toward the wall, and prayed unto the Lord.] To wit, As still trusting in the goodness and fatherly love of God to him, notwithstanding he had heard so severe a Sentence so absolutely pronounced against him from the Lord. But see the Note, 2 *King* 38. 2.

Ver. 3. And said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight, &c.] As if he had said, And therefore do not cut off my life in the midst of my days. That this was that which by these words of his he intended to beg of God, is evident; because in that promise that is afterward made to him, ver. 5. of lengthning out his days, God is said to grant him that which he had prayed for: And therefore we may well think that the reason why he did not go on and express this in his Prayer, was, because he was not able to speak any longer for weeping, as it is immediately added in the Text, and *Hezekiah* wept sore: And so what he could not, or perhaps was afraid to ask in words, because it was contrary to what God had said should be, his tears spake, and God heard them. But see the Note, 2 *King* 20. 3.

Ver. 4. Then came the word of the Lord to *Isaiab*, saying:] To wit, as it is expressed in the Book of *Kings*, afore *Isaiab* was gone out into the middle court; (so near was the sick bed of this good King to the Throne of God in Heaven,) even his sighs and groans God heard, and was presently careful to have him comforted with a promise of longer life; and that for the better strengthening of his faith by the same Messenger that had made known to him the Sentence of Death, that God had pronounced against him. But see the Note 2 *King* 20. 4.

Ver. 5.

Ver. 5. *Go and say to Hezekiah, Thus saith the Lord God of David thy Father, &c.*] By these words he makes known to Hezekiah, that he was mindful of the Covenant he had made with David, concerning his continuing of the Kingdom of Judah to his Posterity; *I have heard thy Prayers, I have seen thy tears, behold, I will add to thy days fifteen years;* that is, To the days thou hast already lived. In 2 King. there is another particular inserted in the promise here made, to wit, That on the third day he should go up to the House of the Lord. But for this and the following verse, see the Notes, 2 King. 20. 6.

Ver. 7. *And this shall be a sign unto thee from the Lord, &c.*] In 2 King. 20. 8. It is said, that Hezekiah desired a sign of the Prophet Isaiah to assure him, that this which he had promised him should certainly be (which the Prophet hath likewise noted in the close of this Chapter) and that hereupon God by the Prophet made him this promise of a sign; for which see the Note there.

Ver. 8. *Behold, I will bring again the shadow of the Degrees which is gone down in the Sun-dial of Abaz ten degrees backward, &c.*] In 2 King. 20. 9, 10. it is said, that when Hezekiah desired a sign of Isaiah for the strengthening of his faith, the Prophet tendered to him two different signs, leaving him to his choice which of them he would take; namely, That the shadow on the Sun-dial should either go forward ten degrees, or go backward ten degrees; and that when Hezekiah answered, That it was a light thing for the shadow to go down ten degrees; and desired rather that the shadow might return backward ten degrees (for all which see the Notes in that place) hereupon this promise was made him of bringing back the shadow ten degrees; the accomplishment whereof is related in the next words, *so the Sun returned ten degrees, by which degrees it was gone down*, to wit, after the Prophet had prayed that it might be so; for this is expressly inserted, 2 King. 20. 11. *And Isaiah the Prophet cried unto the Lord, and he brought the shadow ten degrees backward, &c.* for all which see the Notes there. Yet withal this also is here observable, that those words, *so the same returned ten degrees*, may well induce us to think, that the miracle now wrought, was not, as some would have it, in the going back of the shadow in the Dial of Abaz, whilst the Sun kept on its course, but in the retrograde motion of the Sun itself. And indeed how else could they in Babylon take notice of this Wonder? See the Note 2 King. 20. 12. And beside, the Analogy between the sign and the thing signified, depends much upon this. Princes are in their Kingdoms as the Sun in the World. The bringing back therefore of the Sun, when it was hastening to its setting, and the lengthning of the day thereby beyond its natural time, was most fit to signify, that after the same manner, how impossible it might seem, considering the desperateness of his disease, and the Sentence of Death by God himself pronounced against him, Hezekiah should be brought back from the Grave, whither he was posting, and his life be lengthened out beyond expectation.

Ver. 9. *The writing of Hezekiah King of Judah, when he had been sick, and was recovered of his sickness.*] That is, The Song of Thanksgiving which he composed and committed to writing, even as his Father David used to do, intending to leave it to posterity, as a Monument of his own fainting heart in the time of Gods mercy in recovering him out of his sickness, and his hearty thankfulness for it.

Ver. 10.

Ver. 10. *I said in the cutting off of my days, &c.* That is, When I perceived partly by the violence of my sickness, but especially by the sentence of death which the Prophet had pronounced against me, that God was now hewing me down in great displeasure; I began to think within my self, or I concluded fully within my self as I lay upon my sick bed, *I shall go to the gates of the grave, that is, I am now a dead man.* See the Note, *Psal. 9. 13. I am deprived of the residue of my years,* that is, the years I might have lived by the ordinary course of nature. Thus in the first place he acknowledgeth his own weakness, and the terrors wherewith he was surprized, when he saw himself likely to be cut off by an untimely death in the flower of his age (the reasons whereof see before in the Note 2. *Kim. 20. 3.*) the more hereby to magnifie the mercy of God to him in his recovery.

Ver. 11. *I said; &c.* See the foregoing Note, *I shall not see the Lord,* to wit, in his Temple; See the Notes, *Psal. 27. 4. and 42. 2. even the Lord;* it is twice repeated to set forth how vehemently he was afflicted herewith, *in the land of the living;* see the Note, *Psal. 27. 13.* And indeed his particular expressing of this, when he desired a sign of his recovery, *ver. 22. What is the sign that I shall go up to the house of the Lord?* doth plainly show, that this was one main thing that troubled him, when he lay under the terrors of Death; *I shall behold man no more with the inhabitants of the World;* that is, I shall no longer live amongst the Children of men here in this World: Or, as I shall no more behold God in his Ordinances, so I shall also be cut off from the Communion of the Church of the living; and so I shall not do that good to the people of God, that were under my charge, that I desired to do.

Ver. 12. *Mine age is departed, &c.* The time of my life and abode here in this World is at an end and gone; and is removed from me as a Shepherd's tent, who use not to stay long in a place, but to remove their tents from one place to another; See the Note, *Job 27. 18. I have cut off like a Weaver my life;* that is, I resolved with my self that my life was cut off; or by my sins I have provoked the Lord to cut off my life, even as a Weaver cuts off his web from the Loom when he hath finished it, and sometimes too (which some think is here intended) before he hath made an end of it; *he will cut me off with pining sickness;* or, as it is in the Margin, *from the Thrum* (which is the loose threads of the Woof fastened to the Weavers beam) that is, God will utterly cut me off; *from day even to night wilt thou make an end of me:* that is, All the day long from morning even to night thou wilt be hewing me down, so that there is not a moment wherein I am not in fear of death: Or, thou wilt speedily and presently dispatch me, this very day before night there will be an end of me; See the Note, *Job 4. 20.*

Ver. 13. *I reckoned till morning, that as a lion so will he break all my bones, &c.* That is, All the night long, from evening even to the morning, I lay thinking with my self, and made full account with my self, that partly by the torturing pain and sickness I endured in my body, and partly by the inward terrors wherewith my mind was perplexed, God would as a lion tear and devour me both flesh and bones, and so make an end of me. This I conceive is the plain meaning of these words; yet some, I know, think further, and that not improbably, that this is spoken with relation to what he had said in the foregoing verse,

and so that the meaning is, that though he lived out the foregoing day, which he thought he should not have done yet when the Evening came, all the Night long he was so torn and broken with the extremity he was in, that he reckoned for certain that he should dye before morning, or that he could not hold out another day. And therefore, say they, he repeats here that again, which he had said in the foregoing verse, *from day even to night wilt thou make an end of me*; and that by reason of the extreme anguish and fear he was in; as if he should have said, I shall dye, I shall dye, I cannot long subsist in this woful plight wherein I now lye.

Ver. 14. *Like a Crane or a Swallow, so did I chatter: I did murmur as a dove, &c.* Some take the meaning of this to be, that he was so weakened and perplexed in mind, that he could hardly speak, and did therefore pour out his complaints and prayers before God with a low, muttering hoarse and interrupted voice; much to the same purpose with that of the Psalmist, *Psalm 77. 4. I am so troubled, that I cannot speak.* But the meaning rather seems to be, that the violence of the pain and sickness he endured in his body, and the terrors he endured in his spirit through the fear of present death, made him lye groaning, and sighing, and sobbing, the confused noise whereof was much like that of the fowls here mentioned, especially when the young ones do want their meat, or when the Dams have their young ones taken from them: *mine eyes fail with looking upward*, to wit, with looking up to God for help; See the Notes, *Psalm 119. 82.* and *Job 11. 20.* O Lord, I am oppressed, that is, so heavily overpressed, that I am not able to endure it any longer: *undertake for me*, to wit, as a surety; as if he should have said; This sickness hath arrested me to carry me to deaths Prison-house; rescue me out of its power, as sureties do those they engage for; See the Note, *Psalm 119. 22.*

Ver. 15. *What shall I say? he hath both spoken unto me, and himself hath done it, &c.* Many learned Expositors hold, that *Hezekiah* doth still here proceed in bewailing himself, and setting forth the hopelessness of his Condition; *What shall I say?* that is, What shall I say further? What need I say any more? *he hath both spoken unto me, and he also hath done it*; that is, It was God that said to me by his Prophet, *Thou shalt die and not live*; and what he hath said, he hath done; it is he that hath brought me to this extremity, that I am now no better than a dead man; and therefore it is in vain for me thus to complain, to mutter against, and strive with my Judge; yea, to what purpose is it to call upon God to undertake for me, to ease and help me? if he have resolved that I must dye, there's no seeking to have it otherwise, I must stoop and yield; See *Psalm 39. 9.* And indeed such Expressions of impatience and despair, That it is in vain to pray to God, and to hope for any favour from him, may sometimes slip from the best of Gods servants in desperate dangers, and great discomposures of spirit. Thus, I say, many do understand these words. But indeed I see not how this can suit with the following clause, *I shall go softly all my years in the bitterness of my soul*, if we take it as they do, as a complaint that he should go drooping (*softly*, that is, Mournfully; See the Note 1 *King 21. 27.*) all his years; for how could he speak of living years in that condition wherein he concluded that he should not live a day to an end? Rather therefore we may think that *Hezekiah*, having in the foregoing verses set forth the low and hopeless Condition wherein he

he lay for a while, doth at these words begin to relate the wonderful mercy of God to him in his recovery. *What shall I say?* as if he had said, But alas how shall I be able to express the wonder of Gods love to me, in rescuing me out of this danger? Sure I shall never know how to shew my self thankful enough for such a mercy: *he hath both spoken unto me, and himself hath done it*; that is, He was pleased by the same Prophet, by whom he pronounced the sentence of Death against me, to send me a promise that I should recover out of this sickness; and what he hath promised, he hath accordingly done: *I shall go softly all my years*; that is, Deliberately and considerately, say some, or gently and easily, say others, *in the bitterness of my soul*; that is, In the constant remembrance of that bitterness of soul, which I have undergone in this time of my sickness. So that the meaning may be, either 1. That he would be all the remainder of his life often and seriously calling to mind the bitterness of this his late condition, that he might be the more thankful to God for his deliverance: Or, 2ly. That being comforted with the experience of Gods favour to him, he would go on quietly, fearlessly and cheerfully all his life long, though he should be assailed sometimes with the fear of death, or any other bitter affliction, as not questioning but that God would out of his wonted love be a sure refuge to him. Or, 3ly. That by the remembrance of that bitterness he had been in, and Gods great goodness to him in raising him upon his Prayers to him so speedily out of so sad a Condition, he would be careful to walk all his days as became a true Penitent, *softly*, that is, Pensively and mournfully as to his bewailing the sins wherewith he had displeased God; or *softly*, that is, Warily and circumpectly as to his care for the avoiding of every thing whereby he might offend and displease him for the time to come. Neither indeed can I see how this last clause, as it is in our Translation, can be any other way probably understood.

Ver. 16. *O Lord, by these things men live, &c.*] This verse is several ways translated by Interpreters. But according to our Translation the meaning is clearly this, O Lord, by thy favour, and promises, by the word of thy command, and by thy providence accomplishing what thou hast spoken, is the life of men continued to them, or prolonged as thou pleasest, yea, even to those that were at the brink of the Grave, or that haply had before the sentence of Death pronounced against them (for this is spoken with reference to that in the foregoing verse, *he hath both spoken unto me, and himself hath done it*) See the Note, Deut. 8. 3. *and in all these things is the life of my spirit*; that is, And by these things doth my soul still continue within me, cheerfully and comfortably enlivening my body; so wilt thou recover me, and make me to live; that is, And so by thy will it is that I am recovered and do live; or so thou wilt perfect the work of my recovery which thou hast begun, and make me to live that remainder of years thou hast appointed for me.

Ver. 17. *Behold, for peace I had great bitterness, &c.*] Or, *on my peace came great bitterness*; that is, When I was healthful and well, and had not the least fear of any distemper of sickness that was coming upon me; yea, when by Gods miraculous destroying the Assyrian Army, both my self and the whole Kingdom seemed to be in a way of settled peace; and thereupon I began to promise

my self, that I should now live the remainder of my days in prosperity and peace, on a sudden I was surprized with this bitter affliction; but thou hast in love to my soul, delivered it from the pit of corruption; that is, Out of thy fatherly love to me (See the Note, Psal. 3. 2.) thou wert pleased to recover me, even from the very grave; for thou hast cast all my sins behind thy back, to wit, as things loathsome to thee, which yet thou wert pleased to forget and forgive, so as never to charge them upon me. And Hezekiah that had before alledged, that he had walked before God in truth, and with a perfect heart, and done that which was good in his sight, ver. 3. doth yet withal acknowledg here, That his sins had been many, and the cause why God had visited him with his late dangerous sickness; and doth not so much rejoyce in his recovery, as in Gods love and pardoning mercy, which was better than a thousand lives to him.

Ver. 18. *For the grave cannot praise thee, death cannot celebrate thee, &c.*] See the Notes, Psal. 6. 5. and 30. 9. and 115. 17. Hereby Hezekiah intends to intimate, that he knew that Gods end in restoring him to his former health, was, That here in this World he might set forth his praise; and that this therefore he would certainly do, yea, that upon this account he chiefly rejoyced in his recovery.

Ver. 19. *The living, the living, he shall praise thee, as I do this day, &c.*] The repetition of this word, *the living, the living*, is very Emphatical, and amongst other things doth clearly discover how full of joy his heart was upon the thought of this, that by his recovery he should have so fair a season afforded him to speak good of Gods name; *the fathers to the children shall make known thy truth*, that is, Thy faithfulness in performing thy promises, as thou hast now done unto me; they shall teach their Children what great things thou hast done, and how they ought upon such occasions to extol thy name; and so thy Praises shall be continued from Generation to Generation: yea, these words may seem probably to imply, that Hezekiah had it now in his thoughts, that by Gods gracious lengthning out of his days, he might come to have a Son to succeed him in his Throne, whom he might instruct to live to Gods praise and glory.

Ver. 20. *The Lord was ready to save me, therefore we will sing my songs to the stringed instruments, &c.*] That is, I will do it with and in the publick Assemblies of thy people (as indeed Hezekiahs recovery was a great blessing and a just cause of thankfulness to all the people) and he saith, *we will sing my songs*, either as intending the Psalms which he meant to compose, or else those Psalms of Thanksgiving which he and the people used to sing upon such occasions.

Ver. 21. *For Isaiah had said, Let them take a lump of figs, &c.*] See the Note, 2 King. 20. 7.

Ver. 22. Hezekiah also had said, *What is the sign that I shall go up to the house of the Lord?*] See the Note above, ver. 7. In 2 King. 20. 8. it is, *What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day?* But the last clause is here only mentioned, because this implies how earnest his desires were, that he might go up to the Temple to praise God for his recovery.

CHAP. XXXIX.

VERSE 1.

AT that time Merodach-Baladan the Son of Baladan King of Babylon, sent Letters and a present to Hezekiah, &c.] To wit, by the consent and advice of his Princes; whence it is that these Messengers are called the *Embassadors of the Princes of Babylon*, 2 Chron. 32. 31. But see the Notes for this whole passage, 2 King. 20. 12. &c.

Ver. 2. And Hezekiah was glad of them, &c.] To wit, as being vain-gloriously joyed with thinking how renowned he was become, even in remote Countries, and withal haply as chattering himself with a conceit that by the friendship of this King of Babylon he should be the safer for the future from any further Invasion of the *Assyrians*; and if this were so, it must needs argue that he was not so confident in Gods protection, as the remembrance of Gods late miraculous Deliverance of him from the *Assyrians* might well have made him. But for this and that which follows, and shewed the house of his precious things, See the Note 2 King. 20. 13.

Ver. 3. What said these men? and from whence came they unto thee, &c.] Thus the Prophet demanded of the King, not because he knew not who they were, and whence they came, but that by the Kings answer he might take occasion to deliver the Message which God had given him in charge. As for his answer, *They are come from a far Country, &c.* See the Note, 2 King. 20. 14.

Ver. 4. Then said he, What have they seen in thine house? &c.] See the foregoing Note; and Hezekiah answered, *All that is in mine house, &c.* Though Hezekiah might well have thought, that Gods Prophet used not to come unto him, but about very serious and weighty matters, and he enquired not of these merely out of curiosity, that he might know what the business was he was come about; yet by his plain and direct relating what he had done, it appears that he apprehended not that he had sinned herein, but rather expected to be commended for his wise and prudent managing of the whole business.

Ver. 6. Behold, the days come, that all that is in thine house, and that which thy Fathers have laid up in store until this day, shall be carried to Babylon, &c.] As if he had said, All these things wherein thou hast so prided thy self, and whereof thou hast so exceedingly gloried, shall be plundered and carried away, even by the *Babylonians*, whom now by so great respects thou hast sought to engage to thee. A sad Message this was! But by making known, that this fact of Hezekiahs should help forward that dreadful desolation which indeed was chiefly brought upon the whole Land for the wickedness and obduracy of the people in general, 1. God discovered how hateful and detestable the sin of Pride and Vain glory is in his sight: And 2ly. he brought Hezekiah and the Inhabitants of *Jerusalem* to humble themselves for what had been done; as it is expressly said

said they did, 2 Chron. 32. 26. But see also the Note, 2 King. 20. 17.

Ver. 7. *And of thy Sons that shall issue from thee, which thou shalt beget, shall they take away, &c.*] To wit, mediately or immediately, his Posterity, his Children or Childrens Children: and they shall be eunuchs in the Palace of the King of Babylon, that is, Servants or Officers, See the Note, 2 King. 8. 6. And this was accomplished partly in the carrying away of Manasseh his Son Captive into Babylon, 2 Chron. 33. 11. but especially in the Captivity of Jeboiachim, and others of the seed Royal, See 2 Chron. 36. 10, 20. and Dan. 1. 3. And by foretelling this, Hezekiah was further informed how vainly he and his Progenitors had chucked themselves in the great treasures they had hoarded up for their Posterity, seeing both their Treasures and Posterity too, were not long after to be carried away into Babylon.

Ver. 8. *Then said Hezekiah to Isaiah, Good is the word of the Lord which thou hast spoken, &c.*] Thus the good King doth quietly submit to the Sentence of God, and to the denunciation of it by the Prophet; Good, saith he, is the word of the Lord; as if he should have said, It is most just that God should thus punish both my sin, and the wickedness of this people; and I know that what he doth therein, he will do out of fatherly love to those that fear him: he said moreover, for there shall be peace and truth in my days; which in 2 King. 20. 19. is expressed thus, Is it not good, if peace and truth be in my days? for which see the Note there. By peace and truth, is meant assured peace, or peace with the faithful accomplishment of what God had promised; particularly it may be, that of the lengthning out his days for fifteen years. So that that which Hezekiah intended hereby, was, That he had cause to own it as an effect of Gods Goodness and Favour to them, that this Judgment should be suspended and deferred so long, that during his life, peace should be continued amongst them; which also might hint some hope to them, that when the evil threatened was brought upon the Land, God would remember mercy in the midst of Judgment.

CHAP. XL.

VERSE I.

Comfort ye, comfort ye my people, saith your God.] As if he should have said, The Lord God, who doth still own you for his Covenant-people, though he hath so severely chastised you for your sins, and will still approve himself to be your God, upon the mention made in the foregoing Chapter of the Babylonian Captivity, ver. 6, 7. (whereby we may see how fitly the Stories there related were inserted in that place) the Prophet addresseth himself to comfort the people of God with many promises of their return from Babylon, and being settled again in their own Country; and under this also, of our Redemption by Christ from that more dreadful Bondage under Sin and Satan, whereof that deli.

deliverance of the *Jews* from the *Babylonian* Captivity, was a type, or shadow; so that indeed most of the following Prophecies, if not all, even to the end of the Book, are mainly concerning this subject, the return of the *Jew* out of *Babylon*, and that great work of our Salvation by Christ. And it may well be thought, that when the time of the *Babylonian* Captivity began to approach, the Prophet wrote this Prophecy purposely that during that long and sad time of their exile, they might have this as a Cordial amongst them for the cheering of their hearts. In the beginning of this Prophecy, God by *Isaiah* enjoyns his Prophets, to wit, such as God should raise up in the time of the *Babylonian* Captivity; as namely, *Jeremiah*, *Ezekiel*, *Daniel*, *Haggai*, *Zachariah* and others, that they should comfort the sad hearts of his people with the tidings of their approaching deliverance; and especially likewise those, that about the time of Christs coming in the flesh, were indued with a Spirit of Prophecy, and spake to the people concerning that great mystery, such as were *Zachary*, *old Simeon*, and *Anna*, together with the Apostles and other Preachers of the Gospel; that they should comfort poor dejected sinners with the glad tidings of our Redemption and Salvation by Christ. And herein observable also it is, 1. That to imply what plenty of these God would raise up after that long time of silence, when they had not, in a manner, a Prophet amongst them (See the Note, *Psal.* 74. 9.) this Command is expressed in the plural Number, *Comfort ye, comfort ye my people*. And 2ly. that it is twice repeated, 1. To set forth Gods pity and compassion toward his afflicted people. 2ly. To imply how faithfully and strenuously God required this work should be done by his Messengers and Ministers. And 3ly. to hint what full, abundant and continual ground of Consolation was contained in the glad tidings they were to impart to Gods people.

Ver. 2. *Speak ye comfortably to Jerusalem, &c.*] That is, to the Inhabitants of *Jerusalem*; Or, the people of God, and Church of Christ in general. It is in the Hebrew, *Speak to the heart of Jerusalem*; whereby is meant, either that they should speak that which might be as pleasing and delightful to them, as their own hearts could desire; or rather, that they should speak those things that might affect, comfort and revive their very hearts within them: *and cry unto her*, that is, proclaim to her with much assurance and earnestness, *that her warfare*, or, as it is in the Margin, *her appointed time is accomplished*, that is, (as it respects the *Jews* in *Babylon*) That her Captivity there is at an end; or that the set time appointed by God for her deliverance from thence is fully accomplished: Or, (as it respects the coming of Christ to perform that great work of mans Redemption) that his peoples servitude under the Law, Satan, Sin and Death, was fully expired; and that the fulness of time appointed by God for mans Redemption by Christ, was come; which is fully the same in effect with that of our Saviour, *The time is fulfilled, and the Kingdom of God is at hand*, *Mark* 1. 15. *that her iniquity is pardoned*, that is, That God is now resolved to receive her into his favour, and will proceed no further in a way of punishing her, as he hath done; Or, that God will now accept of satisfaction from Christ, and so pardon the sins of his people: *for she hath received of the Lords hand double for all her sins*; that is, she hath been abundantly punished for her sins; for so this word *double* is frequently used in the Scripture, as afterwards in this Prophecy,

Chap. 61. 7. for your shame ye shall have double; and again, Jer. 16. 18. I will recompence their iniquity and their sin double: and so likewise, Jer. 17. 18. Zach. 9. 12. and Rev. 18. 6. see also the Note, Prov. 31. 21. The meaning is not, That the Justice of God was fully satisfied by her sufferings; or that she had suffered more than her sins had deserved (for quite contrary is that Confession of Ezra's, Chap. 9. 13. *Our God hath punished us less than our iniquities deserve*) but that God would not lay any further or greater Punishment upon her, though indeed her sins had deserved for more. God seems to speak of his people, as pitying them for the great miseries they had undergone. Alas! my people have endured enough and enough, and more than enough! It is high time they should now be delivered.

Ver. 3. *The voice of him that crieth in the wilderness, &c.* See the Note, Chap. 13. 4. where we have a like Expression. It is, as if he had said, Let there be, Or, there shall be the voice of one crying in the Wilderness. Or we may conceive the Prophet speaking here, as in a prophetic rapture, Methinks I hear the voice of him that crieth in the Wilderness, &c. Because in the foregoing verses, by way of foretelling how graciously God would shortly deal with his people, he had enjoined his Messengers to make known the glad tidings they had for them, to cry unto her, that her warfare was accomplished, &c. Here now he sheweth how this should be done by the voice of one that should cry in the Wilderness, *Prepare ye the way of the Lord, &c.* Now as this is spoken (in the type) of the Jews return out of Babylon to their own Country, the meaning is, That God would order it so, that through the favour of Cyrus there should be an easie and a clear way opened unto them for their return, which had been hitherto blocked up against them with many difficulties not like to be removed; and that they who had been carried away as captivated slaves, with so much scorn and contempt, should now return back in an honourable and glorious manner. *The voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God;* the words do plainly imply, 1. That the Lord God would go before his people, and carry them home into their own Country. And 2ly. that therefore as Kings, when they are to pass from one place to another with their Train and Attendants, or to march with their Armies into foreign parts, are wont to have their Harbingers or Fore-runners go before them, to set Pioneers and others on work to remove all obstructions out of their way, and to provide that the way be direct, and fair, and plain before them, as they pass along; so would the Lord provide, that all hinderances should be removed that might obstruct their return; and that there should be a clear, a fair way set open before them. The Prophets should bring them to repentance, so that their sins should not hinder their return any longer; and as for other difficulties that might discourage them, their scattered, poor and desolate Wilderness-condition in Babylon, and those waste desert Countries they were to pass through in their going homeward to Judea, God would order it so, that they should have no stop nor disturbance, but all should be carried on with as much facility and expedition, as if such a fair Cawley-way had been prepared for them, even as in former times their Fore-fathers were carried from Egypt through the Wilderness into Canaan; the

the accomplishment whereof we may see, *Ezra* 1. 3, 4, 5, 6. But then as this was spoken with respect to the coming of Christ, the promised *Messiah*, as principally it was, doubtless it is meant of *John* the Baptists preaching in the Wilderness of *Judea*, as is evident in the Evangelists, who do expressly affirm, that in him this Prophecy of *Isaiah* was fulfilled; See *Matth.* 3. 3, 4. *Mark* 1. 3. *Luke* 3. 3, 4, 5, 6. and *John* 1. 23. And the meaning is, That the Baptist by his preaching the Gospel in the Wilderness of *Judea*, should, as Christs Herald or Harbinger, prepare a way by faith and repentance in the hearts of those that heard him, for the receiving of Christ that was coming after him, and the Grace of Life and Salvation that in Christ, as their *Messiah*, should be tendered to them. Though the hearts of men were naturally blocked up against the entertainment of Christ, and more especially by the great corruption of those times; yet by the power of the Baptists preaching, all hinderances should be removed, and the hearts of multitudes should be subdued to the obedience of Christ, and he should make ready a people prepared for the Lord.

Ver. 4. *Every valley shall be exalted, and every mountain and hill shall be made low, &c.*] As this was spoken with respect to the *Jews* return out of *Babylon*, the meaning is, that they should meet with no trouble or difficulty in their way. But now as it respects the Baptists preaching, the words seem to import, that there should be a strange reformation wrought thereby in the hearts of his hearers, even as to those things that did most indispose men to the ready receiving of Christ and the Grace of the Gospel. And so, 1. by the exalting of valleys, may be meant, either that men of low and cowardly spirits, should be advanced to great courage in embracing and professing the Gospel; or that men of base worldly thoughts should become heavenly-minded; or rather, that the sinking and despairing souls of poor sinners, dejected with sense of their sins, and the terrors of Gods wrath, should be comforted and raised up with hope of Reconciliation with God, and life eternal. 2ly. By laying Hills and Mountains low, may be meant the humbling of proud spirits, presumptuous and highly conceited of their own righteousness, with the terrors of the Law. 3ly. By making the crooked straight, we may understand the reforming of the crooked and false ways of ungodly men, and making them conformable to the straight Rule of Gods Law. And 4ly. by making the rough places plain, may be meant, the bringing of those that are of a rugged and stubborn temper, to become mild, and gentle, and pliable to Gods will. And summarily, the meaning of all may be, That all sorts of men should be prepared by the Baptists Ministry, to stoop to the yoke of Christ.

Ver. 5. *And the glory of the Lord shall be revealed, &c.*] The meaning of this also may be, That the glorious power, and mercy, and faithfulness of God to his people, should be manifestly discovered in the *Jews* return out of *Babylon* into their own Country. And accordingly we may understand the following clause, *and all flesh shall see it together*, to wit, that this work of his peoples deliverance should be so wonderful and glorious, that all Nations, all men might see; yea, that a man should see plainly, that it was the glorious Majesty of Heaven and Earth that had done it, and should stand amazed at it; so far they should be (poor frail Creatures) from being able to hinder what

God will have done ! But now if we understand it of the great work of our Redemption by Christ (to which the Evangelist St. Luke applyeth it, rendring it according to the Septuagint, Luke 3. 6. *And all flesh shall see the salvation of God*) then the meaning may be either, first, That Christ, the promised *Messiah*, who was the only begotten Son of God the Father, and the *brightness of his glory*, Heb. 1. 3. should after a long time of Expectation be at last manifested unto the World in mans nature, according to that, *Jeb. 1. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* Or, 2ly. that by that wonderful work of mans Redemption by Christ, that Mystery which had been hid from Ages and from Generations, Col. 1. 26. the transcendent Glory of all Gods glorious Attributes, should be manifestly and abundantly discovered to men ; which is further set forth in the next words, *and all flesh shall see it together* ; that is, The Elect, say some, of all Nations and all sorts of people ; or multitudes of all sorts and Nations, not the *Jews* only, but the *Gentiles* also, shall see this Glory of God in Christ, and in the great work of our Salvation by Christ.

Ver. 6. *The voice said, Cry.*] This, as it is in our Translation, seems to have relation to that charge given, ver. 1. *Comfort ye, comfort ye my people* ; as if it had been expressed thus : I heard, or methought I heard the voice that gave the former charge, saying, Cry. And therefore it must be understood either of the voice of God commanding the Prophet *Isaiah* to cry ; or as a prediction of a voice from God, enjoying the Prophets a little before the deliverance of the *Jews* out of *Babylon* ; or a voice from Christ enjoying his Messengers and Ministers after the coming of Christ in the flesh, to lift up their voice, and to cry aloud, to wit, with all earnestness and endeavour to make men hear, as it was fit they should do, both in regard of the importance of their message, and the stupidity of those to whom they were to speak ; or, as those that have very glad tidings are wont to do.

And he said, &c.] That is, the Prophet *Isaiah* (for it is usual with the Prophets to speak of themselves in the third person) or the party to whom this charge from God or from Christ shall be given, *What shall I cry ?* And this is added to imply, partly the readiness of Gods Servants to undertake the service imposed upon them ; and partly their care to say nothing in the message they were to deliver, but what they had received distinctly and expressly in charge from God.

All flesh is grass, &c.] This is that which was to be proclaimed ; *All flesh is grass*, that is, All men in their natural Estate are poor transitory and perishing things ; and all the goodliness thereof is as the flower of the field ; or, as the Apostle Peter cites it out of the Septuagint here, 1 Pet. 1. 24. *and all the glory of man, as the flower of grass* ; that is, All that is of greatest excellency, graceful and glorious in any man whatsoever, and for which men are usually most admired and esteemed, as when men are endued with excellent natural gifts, as Beauty, Strength, Wisdom, Learning, Courage ; and when men are outwardly above others in Riches and Honours ; all are of no more continuance than a fading flower. But, may some say, Why was this known truth concerning the vanity and frailty of man, and all that is in man, enjoyed here with so much vehemency

mency to be proclaimed? I answer, Many reasons are given for this by Interpreters; but the most probable are these: first, some say, That lest the people should question the promises they should hear from Gods Servants concerning the Lords delivering them out of *Babylon*, because of the mighty power of the *Babylonians*, by whom they were held in Captivity; therefore this was enjoined to be proclaimed, to imply, that how dreadful and invincible soever the *Babylonians* might seem to be, yet if God did set himself to destroy them, they would soon be found to be no better than grass, and as a withering flower. Again others hold, That the drift of this Cry was to hint unto the people of *Judah* their approaching Captivity, that so afterward he might proceed to assure them again of their deliverance from thence; *All flesh is grass, and all the goodliness thereof is as the flower of the field*; as if he had said, Though after the destruction of the *Assyrian* Army your State will seem to be in a very flourishing Condition, yet alas! All the glory of man is a poor fading thing; it will not be long ere all the glory of your State will be ruined, and you your selves will be carried Captives into a far Country; only indeed after this, the Comforts before promised you, shall surely be fulfilled in their season. But then thirdly, others (owning mans Redemption by Christ, whereof the deliverance out of *Babylon* was a type, to be the main comfortable tidings intended, *ver. 1.*) do accordingly hold, That the Servants of Christ are here enjoined, either to proclaim the baseness of mans natural Condition, that *all flesh was grass*, &c. thereby to set forth the riches of Gods grace, in that he would send his only begotten Son to take our Nature upon him; or, that Gods redeeming man by such a wonderful way, could not be ascribed to any worth in man, but only to Gods free grace; or else, rather to convince men of their natural corruption, to wit, That of themselves (unless when they are quickened and revived by the spirit of grace) they are poor, dying, perishing creatures, unable to do any thing toward their recovery out of this Condition, that so they might be fit to go out of themselves, and embrace the Salvation tendred to them in the Gospel through Jesus Christ. And indeed, till men be made sensible of their own lost Estate, they are not capable of the Consolations which *ver. 1.* were appointed to be propounded to them.

Ver. 7. *The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it, &c.*] As if he had said, As these things wither away, if a little sharp breath of wind doth but blow upon them (See the Note, *Psal. 103. 16.*) so when God is but pleased in his anger to blow upon men, they and all their glory are soon brought to nothing; surely the people is grass, that is, All the people in the World are no better than grass before God; whereby what is intended, see in the foregoing Note. Yet it may be more peculiarly meant of Gods own people; to wit, that even they also, however they might pride themselves in their carnal privileges, had in their natural Estate no advantage in this regard above others.

Ver. 8. *The grass withereth, the flower fadeth, but the word of our God shall stand for ever.*] The meaning of this may be in general, that however the Plots and Resolutions of poor perishing men might come to nothing, yet the Decrees and Promises of God should certainly stand firm for ever. But now as

This is spoken with particular respect to the *Jews* return out of *Babylon*, that which was intended must needs be, either that how firm soever the Glory of the *Babylonian* Monarchy might seem, yet that should wither and be ruined; but the word of promise which God had spoken concerning their return out of *Babylon*, and wherewith he had joynted his Servants to comfort his people, should surely be accomplished; or that though the glory of the State of *Judab* should be brought to nothing in the *Babylonian* Captivity, yet that should not hinder what God had spoken concerning their re-establishment again in their own land. And as it hath reference to the days of the Gospel, the meaning is, either that Gods promise and Decree concerning the coming of Christ to redeem poor sinful perishing man, should certainly be fulfilled; or else, that the word of Christ, published by the Ministry of the Gospel, and received by a lively Faith into the hearts of true Believers, should sanctifie and regenerate those poor dying Creatures, and so should, as an incorruptible seed, work in them an incorruptible and immortal life, and so should bring them to be everlastingly glorious in Heaven. And so indeed the Apostle applieth this passage, 1 Per. 1. 23, 24, 25.

Ver. 9. *O Zion, that bringest good tidings, get thee up into the high mountain, &c.*] This may be read as it is in the Margin, *O thou that tellest good tidings to Zion, get thee up into the high mountain*; and so likewise in the following words; *O thou that tellest good tidings to Jerusalem, lift up thy voice, &c.* and being thus read, it seems to be a repetition of the charge before given, ver. 1. *Comfort ye, comfort ye my people*, to wit, That they should proclaim to Gods people those glad tidings wherewith they were appointed to comfort them; for which see the Note there. But now reading it as it is in our Text, *O Zion, that bringest good tidings, get thee up into the high mountain*; it is rather *Zion* and *Jerusalem* it self, that is, the Church of the *Jews* (belonging to *Zion*, the place of Gods publick Worship, though now Captives in *Jerusalem*) that are here joynted to spread abroad as far as they could (which is implied by willing them to *get up into a high mountain*) the glad tidings they had received concerning the liberty granted them for their return out of *Babylon* into their own Country. And to the same purpose is that which followeth, *O Jerusalem, that bringest good tidings, lift up thy voice with strength*; that is, Cry aloud (as they use to do that have good tidings to proclaim) that as many as may be, may hear thee; *lift it up, be not afraid*; to wit, as any way questioning the certainty of your tidings; or as fearing any that may be enraged against your return; *say unto the Cities of Judab*, that is, Those that were once the inhabitants of the Cities of *Judab*, though now in Captivity, and scattered abroad into several Countries, and are now to raise up the several ruined Cities of *Judab* again: *Behold, your God*: that is, Lo, you shall now see, or you have now seen your God, with whom your enemies have so often twitted you, and of whose help you have been so often ready to despair, appearing gloriously to destroy your enemies, and to deliver you. This I conceive is the meaning of this whole verse, as it was spoken with respect to the deliverance of the *Jews* out of *Babylon*. But now as it respects the accomplishment of the long expected promise concerning the *Messiah*, I conceive, Gods *Zion*, the faithful that were first comforted with the tidings
of

of the coming of Christ, are here enjoyed to get up into a high Mountain, and to lift up their voice with strength; that is, cheerfully, openly, freely and confidently to spread abroad the glad tidings of the Gospel, first to the *Cities of Judah*, that is, the *Jews*, the *lost sheep of the house of Israel*, *Matth. 10. 6.* but then afterwards even to all Nations throughout the VWorld, without any fear of those that should oppose or persecute them for so doing. And this is just that which Christ said to the Apostles, *Matth. 10. 27, 28. What ye hear in the ear, that preach ye upon the house tops. And fear not them which kill the body, &c.* And again, *Mark 16. 15. Go ye into all the World, and preach the Gospel to every creature.* And thus understanding it, by those words, *Behold, your God*, may be meant, either the Son appearing visibly in mans nature, as when the Baptist pointed him out to the people, *Behold the Lamb of God which taketh away the sin of the World*; or else meerly his coming into the World to accomplish that great work of mans Redemption, which they had so long expected.

Ver. 10. *Behold, the Lord God will come with strong hand, &c.*] This may be read as in the Margin, *Behold, the Lord God will come against the strong*, that is, Against the mighty enemies of his people, the *Babylonians*; Or, taking it as spoken of Christ against the Devil, who is called, *Matth. 12. 29. the strong man* that was to be subdued by Christ, and cast out of his house. But indeed the sense is the same, if we read it as it is in our Text, *Behold, the Lord God will come with strong hand*; for if we refer it to the deliverance of the *Jews* out of *Babylon*, the meaning is, That God would appear with his Almighty power for the Destruction of the *Babylonians*, that so his people might have liberty to return into their own Country. And to the same purpose is that which follows, *and his arm shall rule for him*; that is, By his own all-sufficient power he shall exercise that Dominion that belongs to him over all the Creatures, by destroying his peoples enemies, and delivering them; *behold, his reward is with him*, that is, He will immediately without delay reward the proud *Babylonians* for all their wickedness; See the Notes, Chap. 34. 8. and 35. 4. and make his people amends for their patient waiting upon him, during the time of their Captivity; which is again repeated in the last clause, if we read it as it is in the Margin, *and the recompence for his work before him*: but if we read it as it is in our Text, *and his work before him*, the meaning is, That the work which he intended to do, both in delivering his people and destroying their enemies, lay plain and open before him, there being nothing that could lye as an Obstacle in his way, that could hinder him. And this may also imply that which some think is here chiefly intended, that they, to whom he intended a recompence of evil and good, lay naked and open before him, and were exactly known by him, so that he could fully proportion a reward according to the evil or good that he found in them. Thus, I say, this verse is to be understood, as it hath respect to the *Jews* return out of *Babylon*. But now as it hath respect to that which was figured thereby, Christ coming into the World to redeem his chosen people, I understand it thus, *Behold, the Lord God will come with strong hand, and his arm shall rule for him*; that is, the Lord Christ will come with infinite power to vanquish those spiritual enemies under whom his people were held in bondage, and to redeem his people out of their power; 1 *Joh. 3. 8. Joh. 12. 31. Col. 2. 15. and Heb. 2. 14.*

of which even the Miracles that he wrought in casting out Devils, and restoring the Dead to life, &c. were some discovery beforehand, with respect whereto it is said, that he was *mighty in word and deed before God and all the people*; Luke 24. 19. *his reward is with him*, that is, he will punish the Devil and his Servants with eternal Damnation; and those that embrace him and serve him faithfully, he will abundantly reward, both here and eternally in his heavenly Kingdom: *and his work before him*; that is, He will be earnestly intent upon the work which his Father shall send him to do; to wit, the work of mans Redemption; for so Christ used often to speak of it, as *John 4. 34. My meat is to do the will of him that sent me, and to finish his work.* And 17. 4. *I have finished the work which thou gavest me to do.* Some, I know, do otherwise understand the latter part of this verse; for some by *his reward*, do understand the ranfome paid by him for mans Redemption; and some hold, that his redeemed ones are here said to be both his work and reward; See *Chap. 45. 11.* and *60. 21.* But the former Exposition I judge the best.

Ver. 11. *He shall feed his flock like a Shepherd, &c.*] That is, Having gathered together his poor captived people, that were dispersed abroad into several places and Countreys, he will with all care and tenderness carry them home to their own Countrey in one body, defending them, and providing for them all the way they go thorough those waste places by which they must pass, and likewise after they are gotten home; so that the weakest and the tenderest amongst them, shall receive no prejudice by their Journey; which is more fully expressed in the following words, *he shall gather the Lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young*; that is, He will cherish them with all tenderness, as a Shepherd deals with the feeble in his flock, that when his Lambs are yeaned far off from the fold, or are wandred abroad, or wearied with driving, is wont to take them into his arms or lap and carry them home; and when the Ewes are feeble and wearied, is very careful not to over-drive them, See *Gen. 33. 13.* And so likewise under this is set forth Christs tender care over his Church and people, to defend them, and to provide for them, and to guide and govern them; and particularly, the tender respect he hath to his little ones, his poor weak ones, and those that are burdened with any heavy load of sin, affliction and sorrow.

Ver. 12. *Who hath measured the waters in the hollow of his hand? &c.*] That is, Who, but God? The Prophet doth here largely undertake to set forth the infinite and incomprehensible Power, and Wisdom, and Majesty of God, by that great work of his creating the world; his Wisdom in that he made those vast bodies of the Heaven, the Earth and Sea, in such due order and proportion, as if he had made them all by weight and measure; his Power, in that when he made these vast bodies, the Sea, the Heaven, the Earth, they were as nothing in his hand; whence it is said that he measured the *Sea in the hollow of his hand, and meted out the Heaven with a span, and comprehended the dust of the earth* (so he calls the vast globe of the earth, to imply, that it was all, but as a little light dust before God) *in a measure* (as it is in the Hebrew, which was, it seems, some small measure with them) and weighed the Mountains and Hills in the scales of a little balance. And this the Prophet doth, thereby to shew,

shew, either 1. That there was no cause why the *Jews* should question the accomplishment of what God had promised concerning the ruine of the *Babylonians*, and their deliverance from their bondage under them, out of a groundless fear of their seeming invincible power, or any thing which their idol-gods could do for them; for alas! What were these before that great God, to whom the making of the whole World was a work of no difficulty at all? Or 2ly. That men had no reason to question the mysteries of the Gospel in the work of mans Redemption, because they cannot comprehend the possibility of them; and that because we may be sure the God that created the World can do whatever he pleaseth. Some indeed think, that this large Description of the greatness of God, is to set forth the wonder of Christs Incarnation, to wit, that this great God should vouchsafe to be made man. But the account that is before given of the Prophets scope in this place, is far more generally approved by Expositors.

Ver. 13. *Who hath directed the Spirit of the Lord? &c.*] That is, Who, by any Advice or Counsel given him, did direct God in the doing of any thing that he did in the Worlds Creation? And this is added more fully yet, to set forth the infinite and incomprehensible Wisdom of God; and thereby yet further to imply, That it is a folly for men to question any thing which God saith he will do, because they cannot conceive how it should be done. By the Creation of the World we may see, that God can do those things which are far above the reach of our understanding. By the *Septuagint* this is translated, *Who hath known the mind of the Lord? &c.* And accordingly it is cited by the Apostle, 1 Cor. 2. 16. to prove the unsearchableness of the Gospel Mysteries by mans natural understanding. And again, Rom. 11. 34. to prove the unsearchableness of his Counsels.

Ver. 14. *With whom took he counsel, and who instructed him and taught him in the path of Judgment? &c.*] That is, In the way how to frame or order the Creatures which he made with such admirable Judgment, and Wisdom, and Understanding, or to govern them when he had made them? The drift of this is the same with that in the foregoing verse.

Ver. 15. *Behold, the Nations are as a drop of a bucket, and are counted as the small dust of the balance, &c.*] That is, They are of no more worth, or power before God, or in comparison of God. And what therefore cannot that God do, who is so infinitely great? Or, how can any Nation hinder any thing that God will have done? behold, he taketh up the *Isles* as a very little thing; that is, He can, if he pleaseth, take them up and throw them away; he can overturn and destroy them, and that easily and in a moment. Because Islands are commonly esteemed places of greatest strength; and the Inhabitants think themselves most safe and secure therein, as being compassed with the Sea; therefore these are particularly mentioned.

Ver. 16. *And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.*] To wit, if men would think to offer up to God a burnt-offering, perfectly besitting his Majesty, and fully proportionable to his greatness. And the drift of this is still to set forth the infinite and incomprehensible greatness of God. Yet some think it may be added more particularly to imply, how infinitely

finutely short man must needs come of finding out any means to satisfy Gods Justice, which is the subject of the Gospel.

Ver. 17. *All Nations before him are as nothing, &c.*] That is, In his sight and account, or in comparison of him; and they are counted to him less than nothing, and vanity; See the Note, Psal. 62. 9. But the drift of this is the same with that before, ver. 16.

Ver. 18. *To whom then will ye liken God, &c.*] This also tends to set forth the incomprehensible Majesty of God; and that still thereby to imply how little cause they had to distrust or doubt of the promises of this their God because of the power of any Heathen people that had none but Idol-gods to rest upon. God had, indeed, made use of these Nations to punish them for their sins; but alas! when God had a purpose again to rescue his people out of their hands, neither they nor their gods were any thing before him. This, I conceive, is the main scope of this place. But yet it is clear, that together with this, the Prophet intended hereby to secure his people, that did already, or should hereafter live as Captives amongst those Idolatrous Nations, from being corrupted with this brutish and abominable sin.

Ver. 19. *The workman melteth a graven Image, &c.*] This is spoken by way of deriding the brutish folly of those that can undertake to make themselves gods; and the Goldsmith spreadeth it over with Gold, and casteth Silver chains, to wit, to be an Ornament to it; or else, to fasten it therewith somewhere aloft that it may not fall or stir, but stand bolt-upright.

Ver. 20. *He that is so impoverished that he hath no oblation, &c.*] That is, That hath no such rich oblation, as is before mentioned, to be consecrated toward the making of a God for him, to wit, Gold, or Silver, or Brass; chooseth a tree that will not rot, (which is spoken by way of derision) he seeketh unto him a cunning workman, to prepare a graven image that it shall not be moved; that is, That may stand a long time, there being no need to take it down, because it is perished and decayed; Or, that may be so fastned by the Workman, that it may not be in danger to totter or fall down.

Ver. 21. *Have ye not known, &c.*] To wit, That God the Creator of Heaven and Earth, is the only true God, and of that infinite Majesty, that he cannot be represented by any Image? As if he had said, Surely you cannot but know this: have ye not heard? that is, Hath no body ever told you thus much? Or, have not ye, my people, been taught this out of my written word? hath it not been told you from the beginning? have ye not received this by tradition from your Fathers successively in all Generations, even from the first Creation? Or, have ye not been told this even from your Childhood? or from the beginning of Gods revealing himself to your Nation, as his peculiar people? As if he had said, This is no new Doctrine; even from the times of Moses and Abraham ye have been taught this: have ye not understood from the foundations of the earth? that is, say some, From the time when the Foundations of the earth were first laid? But rather the drift of these words is to shew, that this truth concerning the infinite Majesty of the only true God, was sufficiently discovered to all men by the Creation of the World, or particularly by the strange Foundations whereon God hath unmoveably settled the earth from the Creation unto this day.

Ver. 22.

Ver. 22. *It is he that sitteth upon the circle of the earth, &c.*] That is, That hath the Heaven for his Throne, and the earth for his footstool, Chap. 66. 1. the most high God, that is infinitely above all, the Sovereign Lord, Possessor and Governour of the whole earth and the fulness thereof. But now this may be read as it is in the Margin, *Him that sitteth upon the Circle of the earth;* and then it must be read, as joyned to the foregoing verse, thus; *have ye not understood him that sitteth upon the circle of the earth, and the Inhabitants thereof are as Grasshoppers?* to wit, even as to men that stand aloft on some high Mountain, things beneath seem very little. (for to this there is an Allusion in these words) *that stretcheth out the heavens as a curtain;* See the Note, Psal. 104. 2. and *spreadeth them out as a tent to dwell in;* that is, say most Expositors, for men to dwell in, who are under the Canopy of Heaven, as the covering of a Tent; or rather, as a Pavilion, or palace for himself to dwell in.

Ver. 23. *That bringeth the Princes to nothing, he maketh the Judges of the earth as vanity.*] That is, He maketh the great Kings and Rulers of the earth to appear to be as nothing, and meet vanity before him, or by destroying them, he brings them to nothing, See the Note, Job 12. 21.

Ver. 24. *Yea, they shall not be planted, yea they shall not be sown, yea their stock shall not take root in the earth, &c.*] As if he had said, In what a flourishing Condition soever these great ones seem to be, they shall be destroyed, as easily and utterly, without any memorial of them left behind them, as those things are overthrown or blasted, that never had any root in the earth; as namely, a dry, dead stock of a tree put into the earth; or as grass, that shooting up of it self in the superficies of the earth, and not having any deep root, is soon withered. Some, I know, understand this of their being overturned in the beginning of their Reign, before they are well settled in their greatness, or before they have any Posterity to leave behind them. But the former Exposition I judge the better, and most agreeable to that which followeth, and he shall also blow upon them, and they shall wither, &c. that is, The least breath of Gods displeasure shall soon bring them to nothing; See the Note, Psal. 103. 16.

Ver. 25. *To whom then will ye liken me, or shall I be equal? &c.*] See the Note above, ver. 18.

Ver. 26. *Lift up your eyes on high, &c.*] To wit, heavenward, as becomes men whom God hath created with erect bodies, and countenances fit to view the Heavens; and not like the Beasts that have their faces always groveling towards the earth: and behold who hath created these things, to wit, these heavenly Orbs, and the glorious lights therein: Consider of what infinite Power, and Wisdom, and Majesty that God must needs be, that hath made all these things, *that bringeth out their host by number, he calleth them all by names:* See the Note, Psal. 147. 4. *by the greatness of his might, for that he is strong in power, not one faileth;* that is, By reason of his infinite power, when he bringeth out this his heavenly Host, it is not with him as with other Generals, that when they lead out their Companies into the Fields, do usually miss some of their Souldiers; not one of his Host from the Creation unto this time, hath ever been wanting; but they have all been found in their places, ready pressed to do whatever God shall enjoyn them.

Ver. 27. *Why seest thou, O Jacob, and sleepest, O Israel?* &c.] That is, Considering the infinite Power and Wisdom of God before described, why should you ever and anon break forth into such words of despair, that are Gods Covenant-people; his *Israel*, the Posterity of *Jacob*; who because he relied upon God, being in danger of an enemy too mighty for him, was therefore called *Israel*? *my way is hid from the Lord*, that is, (say the most of Expositors) God takes no notice of, or doth not regard the Miseries we endure in *Babylon*; and *my judgment is passed over from my God*, that is, He passeth over my cause, and minds it not, and so he doth not execute Judgment upon those that wrong and oppress me. Well, but now the words may be understood another way, and that very probably, *My way is hid from the Lord*, and *my Judgment is passed over from my God*, that is, God himself cannot find out a way now to deliver us out of our Captivity; the way of judging and avenging us upon our enemies, is so far past all hope of being effected, that God himself cannot redress it; See the Note, *Job* 3. 23. And indeed this Exposition some do rather approve, because of that which is added in the following verses.

Ver. 28. *Hast thou not known, hast thou not heard, &c.*] See the Note above, ver. 21. that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not? to wit, as men usually do, when their strength is worn out with long toil and labor. Gods not fainting is alledged to imply covertly, that he was able to do as great and wonderful things for his people, as he had ever formerly done, as being never wearied with what he doth: and with respect hereto it is, that God is termed here the everlasting God; that is, That God; who from Eternity to Eternity continueth always the same unchangeably; and the Lord, the Creator of the ends of the earth, to imply, that being therefore Omnipotent, and having the whole World, even to the utmost ends of the earth, as being the work of his hands, under his power and command, to govern it as he pleaseth, it must needs follow, that this immutable God, that ceased not to govern the whole World, would much less cease to take care of his own Church and people; and that he was able to deliver his people, even in *Babylon*, and from the uttermost ends of the earth, as well as if they had been still in the land of *Judea*: *there is no searching of his understanding*: as if he had said, And how then can you think, that your way should be hid from such infinite Knowledge? Or, why should you not think, when you do not understand how that which God doth, should tend to the good of his people, that this may be because the Wisdom of his Proceedings may be far above your reach?

Ver. 29. *He giveth power to the faint, &c.*] That is, to those that are ready to faint and sink under great Afflictions and Temptations, as being no way able to help themselves, as it was indeed with the *Jews* in the *Babylonian* Captivity. Such as these, and that have humble thoughts of themselves, God doth usually strengthen them, and revive; and is it likely that he should faint himself, that revives the fainting spirits of others?

Ver. 30. *Even the youths shall faint and be weary, and the young men shall utterly fail.*] That is, The strongest that are, may, and do often, for want of strength to hold out, fail of effecting what they undertake; which is the rather said,

said, because such, but of the high combat they have of their own strength, as many times emboldened to undertake things too high for them, and so are ruined thereby.

Ver. 31. *But they that wait upon the Lord, shall renew their strength, &c.* The word in the Hebrew may be translated, *shall change their strength*; but the meaning is, That they that trust in God, and wait patiently and quietly upon him for the accomplishment of his promises, though they may sometimes be ready to faint, yet being strengthened by grace, shall again encourage themselves, and go on cheerfully, resting upon God for Deliverance: *they shall mount up with wings as Eagles*; that is, By mounting up in their Meditations concerning their God, and all his Glorious Attributes, and the Glory which in Heaven he hath prepared for his people: they shall with great courage and magnanimity of Spirit, raise up themselves above all Difficulties, and Dangers, and Fears, and with much confidence rest upon God, even against all opposition that may seem to threaten them in their way. But see the Note also, *Psal. 103. 5. They shall sin, and not be weary: and they shall walk, and not faint*: that is, Though the accomplishment of Gods Promises to them be never so long delayed, and though they meet with never so much Discouragement; yet resting confidently upon God, they shall hold out to the end, and courageously run the Race that is set before them.

CHAP. XLI.

VERSE I.

Keepe silence before me, O Islands, &c. So usually in the Scripture all Transmarine Countries are called; See the Notes, Gen. 10. 5. and Psal. 97. 1. The scope of this Chapter is much the same with that in the foregoing Chapter, to wit, to make known to the Jews with what confidence they might expect that deliverance out of Babylon, which God had before promised them, and doth here again assure them of (and so likewise that Redemption by Christ, whereof that deliverance was a type) and what little cause they had to fear that any power of that Heathen people, or their Idol-gods, should be able to disappoint God of doing that for his people which he had promised. And thus still also by the way they are covertly forewarned to take heed, that whilst they continued in Babylon, they were not drawn away to their Idolatry. Now accordingly here in the beginning of this Chapter, God by the Prophet (as is evident, ver. 4.) challengeth all the Heathen Nations round about, to enter into a fair and equal debate with him; that when he had pleaded his cause, and they had answered what they had to say for themselves, it might be judged and determined, whether God had not in all Ages done that for his people, as they had often found to their cost, which none of their Idol-gods were ever able to do; and consequently whether there was not very just ground why his people should quietly expect the

accomplishment of that which God had promised to do for them, without fearing anything their Idol-gods could do to hinder him therein; *Keep silence before me, O Islands, to wit, that you may hear what I shall say; and let the people renew their strength,* that is, Let them take courage, and strengthen themselves with all the Arguments they can; See the Note, Chap. 40. 31. *Let them come near, then let them speak;* that is, Let them except what they can against what I say, and say what they can for themselves; and for their Idol-gods, that cannot speak for themselves; *Let us come near together to Judgment;* that is, Let us with fair and equal terms on both sides debate the matter, that our Cause may be judged and determined. And thus he gives the *Jews* to understand, that the very Heathens might be convinced of the truth of that which he had now to say, if they would seriously consider of it.

Ver. 2. *Who raised up the righteous man from the east?* To wit, *Abraham*, whom God called out of *Ur in Chaldean*, that lay Eastward of *Judea*, raising his heart effectually to detest the Idolatry of the place where he lived, and readily to obey Gods command for the leaving of his Country and Kindred, to go to the Country whereto he would carry him; and who is called here *the righteous man*; because being justified by faith, *Gen. 15. 6.* he did afterward approve himself a truly righteous man, by continuing constant in the Worship of the only true God, and by the general Justice and Righteousness of his Conversation in all other regards: *called him to his foot,* that is, To follow God whithersoever he would lead him, not knowing at all whither it would be; even as servants being bidden, follow their Master, though they know not whither he will carry them; and being likewise afterwards ready to go to and fro, as God was pleased to appoint him, *gave the Nations before him, and made him rule over Kings;* to wit, by vanquishing them; See the Note before, Chap. 40. 10. *he gave them as the dust to his sword, and as driven stubble to his bow;* that is, He did as easily rout and subdue them, as dust or stubble is driven away or scattered by the wind. And all this is spoken, though more especially of *Abraham*, with reference to that victory of his over the four Kings that had plundered *Sodom*, see *Gen. 14. 14.* yet inclusively also of his Posterity, and of the many Kings whom they conquered and subdued; and all this to shew with what assured confidence the *Jews* at present might rely upon their God, and how little cause they had to fear the idolatrous Nations, or their Idol-gods, if they would consider what God had done for their father *Abraham*, and so for his Posterity successively: *Who raised up the righteous man from the East?* &c. as if he should have said, who but the God of *Abraham* did this? Or, which of the Heathen gods ever did the like? And therefore why should *Abrahams* Posterity question the deliverance promised them? When he was in *Chaldea*, God carried him safely through many dangers into the land of *Canaan*, and did afterward do great things for his Posterity; and now you are in bondage in *Chaldea*, why may not God do the same for you? I know well, that many learned Expositors do understand this of *Cyrus*, who, say they, was raised out of the East, that is, *Persia*; that lay Eastward of *Babylon*, and is stiled *the righteous man*, &c. because he did justly and faithfully what God would have done in executing vengeance upon the *Babylonians*, and setting Gods people free, and sending them home into their

their own Country. And again, others understand it of Christ, *the holy one and the just*, as he is called, *Act. 3. 14.* and who by the Gospel hath vanquished and subdued many Nations. But the former Exposition concerning *Abraham*, I conceive is far most probable; only Christ may be included in *Abraham* of whose seed he came.

Ver. 3. *He pursued them, and passed safely, &c.*] That is, *Abraham* pursued the Kings before mentioned with safety and success, and without any considerable loss or damage to him or his followers, *Gen. 14. 15.* even by the way that he had not gone with his feet, that is, In remote Countries where he had never been, and must needs therefore be unacquainted with their ways. But in this also, that which he did in his Posterity, may also be included. See the foregoing Note.

Ver. 4. *Who hath wrought and done it? &c.*] To wit, all before mentioned concerning *Abraham*, and his Children successively in all Generations; and with respect thereto therefore it follows, *calling the Generations from the beginning*; that is, Who, according to his eternal fore-knowledge and decree, hath from the beginning of the World, made and raised up the Nations of the World in their several Generations (which the Apostle, *Rom. 4. 17.* expresseth thus, *and calleth those things which be not, as if they were*) and hath ordered and disposed of them as he pleased; and so amongst others, the Posterity of *Abraham*, making them a great and numerous people, and doing great and wonderful things for them in their several Ages and Generations. It is as if he had said, It was none of your Idol-gods that did this, or were able to do it, but I the Lord Jehovah, whom alone he and his faithful Posterity have always worshipped. *I the Lord, the first, and with the last I am he*; that is, I the eternal and ever-living God, who having my being of my self, was before all things; and that shall govern and dispose of all things to the last, and subsist after all things have an end; the first cause and the last end of all things, *Rom. 11. 36.* it is I that have done all these things.

Ver. 5. *The Isles saw it, and feared, the ends of the earth were afraid, &c.*] Some apply this particularly to the astonishment of the Nations afar off, when they heard of *Abraham's* Victory over the Kings that had invaded the plain of *Sodom*, mentioned before, *ver. 2, 3.* But I see no likelihood how that victory could be such a terror to Nations so remote, as seems here to be intended. However, should that be included, certainly it must be principally meant of the wonderful works which God wrought for the *Israelites*, the posterity of *Abraham*, and their prevailing over the Kings that opposed them, when God delivered them out of *Egypt*, and carried them into *Canaan*; to wit, that when the inhabitants of remote Countries (see the Note above, *ver. 1.*) saw what God had done for this his people, they were amazed and affrighted (see *Exod. 15. 15.* and *Josh. 5. 1.*) Or, that they saw that the God of *Israel* that had done these things, was the true God, and that their Idols were nothing, and were startled at this. As for the following words, that they *drew near and came*, they are added to shew, that though they were thus far convinced, yet they would not stoop and yield; but that either they combined and gathered themselves together to fight against the *Israelites*; or else, that they assembled together to encourage

one another in their Idolatry; which last agreeth best with that which follows, ver. 7. concerning their eagerness to make new Idols.

Ver. 6. *They helped every one his neighbour, and every one said to his Brother, Be of good courage.]* That is, Notwithstanding their fore-mentioned Conviction and Astonishment, yet they continued obstinately in their Idolatry; and encouraged one another to oppose and fight against the Israelites, for whom they saw God had done such wonderful things; or to hold fast to their former Religion, and to proceed on to the making of new Idols.

Ver. 7. *So the Carpenter encouraged the Goldsmith, &c.]* To wit, to make ready, and bring the Gold or Silver plates wherewith the wooden Idol which he had made, was to be overlaid; and he that smothereth with the hammer, him that smote the anvil; that is, He that polisheth the plate, encouraged him that wrought at the Forge; saying, *It is ready for the sodering*; that is, It is now sufficiently beaten out at the Anvil; and now it is fit to joyn the pieces together with soder, that they may be fairly polished; or this clause may be read as it is in the Margin, *saying of the soder, it is good*; that is, Having joyned and sodered the pieces together, they were wonderfully well pleased, and delighted with their work, saying, So, so, this is very handsom, the pieces are neatly sodered together; and he fastned it with nails, that it should not be moved; that is, The Workman fastned with nails, either the frame or plates sodered together, to the wooden stock underneath it, that the pieces might hold the firmer together; or the Idol it self, being thus finished, to some nail or post, that it may stand fast; See the Notes, Chap. 40. 19, 20. The scope of this whole passage was to shew, That the Nations being thus eagerly bent to go on in their Idolatry, the Workmen, whose Trade it was to make Idols, were very ready to take hold of this opportunity to be set on work for the forging of new Gods for them.

Ver. 8. *But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.]* So Abraham is called, because of his frequent communion and covenanting with God. Having hitherto shewed, purposely thereby to comfort the Jews, That the Heathens themselves could not say, that ever their Idol-gods had done such great things for them, as he the Lord had done for Abraham and his Posterity; hereupon now he addresseth his speech directly to them, and with many affectionate Expressions of love, perswades them not to fear their deliverance out of Babylon, which God had now promised them; and consequently also that greater Deliverance by Christ, whereof the other was a type.

Ver. 9. *Thou, whom I have taken from the ends of the earth, &c.]* Some understand this of Gods bringing up the Israelites out of Egypt; and accordingly they also understand the following words, *and called thee from the chief men thereof*, of the King and Nobles of Egypt, out of whose hands God delivered the Israelites. But it is rather meant as with reference to what was said before, ver. 2. of Gods bringing the Jews, to wit, in the loins of Abraham, out of Chaldaea; and of Gods chusing Abraham to be the Father of his people, rather than of the great ones in the Country; and them, his Posterity, to be his peculiar people, rather than any of the great and mighty Nations in the World besides; and said

unto thee, *Thou art my servant*; that is, I took thee to be my Covenant people, that thou shouldest serve me according to the Law I gave thee; *I have chosen thee, and not cast thee away*; that is, I have not rejected and passed by thee, as I did others; or rather, since I took thee to be my people, I have never forsaken thee, or cast thee off, as many times thou hast given me just cause to do.

Ver. 10. *Fear thou not, for I am with thee; be not dismayed, for I am thy God, &c.*] That is, Though thou comest to be in never so sad and forlorn Condition, yet be not dismayed; I will strengthen thee, yea I will help, yea I will uphold thee with the right hand of my righteousness; that is, with my righteous right hand, to wit, mine Almighty power, wherewith I will faithfully make good my promises, delivering thee, and executing just Vengeance on all thine Enemies: only we must remember that what is promised here to the Posterity of Abraham and Israel, must all along also be extended to Believers under the Gospel, the true seed of Israel.

Ver. 11. *Behold, all they that were incensed against thee, shall be ashamed and confounded, &c.*] That is, Be they never so many, they shall be all overthrown, even the mightiest of them; See the Note, *Psal. 40. 14.*

Ver. 12. *Thou shalt seek them, and shalt not find them, &c.*] That is, They shall be utterly destroyed; so that there shall be no danger of their recovering themselves to trouble thee again.

Ver. 13. *For I the Lord thy God will hold thy right hand, &c.*] That is, I will be, as it were, thy Confederate; See the Note, *Prov. 11. 21.* Or rather, I will be thine aid upon all Occasions; as when a man takes his Friend by the hand, and undertakes to lead him on his way, to stand by him, to support, defend, and help him; See the Note, *Psal. 73. 23.* Or, I will make thee courageous and strong, saying unto thee, *Fear not, &c.* that is, cheering thee up by my Word and Spirit.

Ver. 14. *Fear not, thou worm Jacob, &c.*] That is, Though thou art a poor despicable people in thine own eye, and in the Judgment of others, cast down to the very earth (see the Notes, *Job 25. 6.* and *Psal. 22. 6.*) yet be not afraid. And to the same purpose is that which followeth, *and ye men of Israel*; that is, Though ye be but poor mortal men, and but few in number, in comparison of your enemies (for so some read it as it is in the Margin, *ye few men of Israel*) yet fear them not.

Ver. 15. *Behold, I will make thee a new sharp threshing Instrument, having teeth, &c.*] That is, As poor a worm as thou art, thou shalt break thine enemies in pieces, even as a new sharp threshing Instrument having teeth (of which see the Notes before, Chap. 28. 27, 28.) doth break the straw and chaff in threshing the Corn when being new; it is therefore the stronger and sharper, the pegs or teeth not having been yet worn or blunted; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff; that is, Thou shalt subdue and destroy the greatest, the loftiest and mightiest of thine enemies. But when, after this Prophecy of *Isaiah's*, did the Posterity of *Jacob* do this? I answer, 1. Some say this was accomplished when the *Babylonians* were destroyed; because though the *Jews* did not do it, yet God did it upon their Prayers, and for their sakes.

21y. Some understand it of those glorious victories which God at some times gave the *Jews* over their enemies after their return from the *Babylonian* Captivity in the days of the *Maccabees*. And 21y. others hold it is meant of the Victories of Christ and his people in the days of the Gospel, both spiritual in the subduing of all nations, and bringing them under the Dominion of Christ by the preaching of the Gospel, *that sharp threshing instrument*, which pierceeth to the very soul, and breaks the hard hearts of the most obstinate sinners; and external, when the Church hath wonderfully broken her Adversaries in pieces, even like the chaff of the summer threshing-flours, Dan. 2. 35. Yea, and some also take in the Saints judging the wicked together with Christ at the last day, 1 Cor. 6. 3. And indeed I conceive these Victories of Christ and his people in Gospel-times, is chiefly here intended; concerning which see also the Notes, Psal. 149. 6, 7, 8.

Ver. 16. *Thou shalt fan them, and the wind shall carry them away, and the whirl-wind shall scatter them, &c.*] That is, Thou shalt not only vanquish them and break them in pieces, but also disperse and scatter them; and thou shalt rejoice in the Lord, &c. to wit, as acknowledging the Glory of all to be long to him.

Ver. 17. *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them,*] That is, Because I am their God, I will provide for them. And this may be meant of Gods taking care of the poor afflicted *Jews*, either whilst they were Captives in *Babylon*, where most of them were in a very poor Condition, destitute of all things necessary, even as men ready to perish for thirst, and no way able to supply themselves in their wants; or else in their return homeward from *Babylon*, when indeed they went through many dry deserts; to wit, That God would provide that they should not perish for want of a supply of whatever should be necessary for them. But withal, I conceive it is principally meant of Christs refreshing poor souls troubled for sin, and scorched with the fear of Gods fiery indignation; poor in Spirit, and thirsting after Righteousness with the reviving Consolations of his Gospel and Spirit, which indeed are no where else to be found.

Ver. 18. *I will open rivers in high places, and fountains in the midst of the valleys, &c.*] That is, In all places high and low, Hills and Valleys; yea, in the most desert places, as it follows in the next words, *I will make the wilderness a pool of water, &c.* But the meaning is, That rather than the Lord would not supply his peoples wants (according to what is said in the foregoing Note) yea, and that abundantly too; he would provide for them in a supernatural and miraculous way; yea, and under this there is also a promise made of those living waters wherewith in the days of the Gospel the souls of poor sinners all the World over, yea even amongst the Gentiles, should obtain that refreshing which was no where else to be had. But for this, see the Note, Chap. 35. 6.

Ver. 19. *I will plant in the wilderness the Cedar, the Shittah-tree, &c.*] To wit, a chief sort of Cedar, as it is commonly said of the wood whereof the boards and the utensils of the Tabernacle were made; See the Note Exod. 25. 5. and
the

the myrtle and the oyl-tree, &c. that is, the Olive-tree; or more generally, as some will have it, any tree of the fruit whereof Oyl is made. The meaning is, That God by his Providence would so provide for his people, that their passage homeward from *Babylon to Judea*, should be as commodious and convenient, even when they travelled through the wildest deserts, as if the way had been all along planted with store of pleasant shadowy trees under which they might shelter themselves from the scorching of the Sun. But now as this is to be referred to Gospel-times, it must needs signifie the enlargement of the Church, and the propagation of the Gospel, even amongst the Gentiles that were before as a wild and barren Wilderness, amongst whom there should be many men of eminent gifts and graces, trees of Righteousness, as they are called; *Chap. 61. 3.* or there should be in the Church plenty of Spiritual Ordinances, Gifts and Graces, that should be a shelter to men against the scorching heat of Temptations.

Ver. 20. That they may see, and know, and consider and understand together, that the hand of the Lord hath done this, &c.] As if he had said, The things before mentioned I will do, that all men, not mine own people only, but the Gentiles also, may upon due consideration be together full satisfied and convinced, that I the Lord Jehovah, the God of *Israel*, have done these things for my people, and so may be satisfied concerning mine Almighty power, in that my works have been far above what any Idol-gods have been able to do, and concerning my love to, and care over my peculiar people.

Ver. 21. Produce your cause, saith the Lord, &c.] Here God by the Prophet returns to his Plea with the Heathen idolatrous Nations, begun *ver. 1.* and having hitherto pleaded his own cause against them, and shewn what he had done and would do for his people; here now he challengeth the Idol-gods, say some, that they should plead their cause, and prove themselves Gods; or the Idolatrous Nations, that they should say what they could for their Idols: *Produce your cause*, that is, Propound your cause, that it may be fairly tried; *bring forth your strong reasons*; as if he should have said, You that are wont to deride the simplicity of my people for their confidence in an invisible God, let us now hear your strong unanswerable Arguments and Demonstrations (which is spoken in a way of derision) to prove the Deity of your Idol-gods. All which is still spoken, not only to forewarn Gods own people to beware of such Idolatry; but also to shew them, that they had no cause to fear that either the *Babylonians* or their Idol-gods could hinder their promised return into their own Country. And this he concludes with an expresse asserting that this was spoken by the King of *Israel*: *bring forth your strong reasons, saith the King of Jacob*; partly for the greater comfort of his people, and partly by way of deriding their Idol-gods, that could not as Kings defend the people that worshipped them, as he the God of *Israel* did.

Ver. 22. Let them bring them forth, &c.] That is, Let the Nations bring forth their Idol-gods, that we may hear what they can say for themselves; or rather, let the Idol-gods bring forth their *strong reasons*, of which mention was made in the foregoing verse, to prove themselves Gods. And accordingly in the next words there is one particular way propounded, whereby they are required

to prove this, namely, by foretelling future things, as God had often done for the good of his people: *Let them bring forth, and shew us what shall happen.* As for the next words, *let them shew the former things what they be, &c.* There is much difference amongst Expositors concerning the meaning and drift of them. Some think that by *former things*, is meant (as the words plainly seem to import) things past, and that the telling of this is required of their Idol-gods; because, poor dead and dumb things, they were not able to do that. The whole period seems to intend as much, as if it had been said, *Let them, if they will be gods, prove themselves Omniscient, as the true God is; such as know all things, both things past and things to come: of the first things past, the words immediately following are meant, let them shew the former things; that is, Things that have formerly been done, that we may consider them, and know the latter end of them; that is, That we may improve the knowledge of these fore-past things by considering seriously of them, and of the event that followed thereupon: and then he repeats that of foretelling future things; or declare us things for to come, that being indeed incommunicably proper to God.* Again others hold, that by *former things*, are meant the things which the Idol-gods had formerly foretold; *let them shew the former things what they be*, that is, *Let them tell us what those things are, which they have formerly foretold, that we may consider them, and know the latter end of them; that is, That we may duly weigh them, and that we may know whether they came to pass exactly as they were foretold, and so may judge of the question in hand, whether they be gods or no; or else let them at present tell us what things are to come to pass hereafter.* And lastly, others by *the former things*, understand the first of future things, which I judge to be the true meaning of the words; *Let them bring them forth, and shew us what shall happen: let them shew the former things what they be; that is, The former of future events; those things that are immediately to come to pass, that we may consider them, and know the latter end of them; that is, That considering seriously of them, we may be able to judge what is like to be the end and event of such things in after times, that so we may accordingly prepare to avoid the evil, or fit our selves for the good, which we judge those things are like to produce.* It may be taken to be all one in effect, as if it had been ironically said, *Let the Idol-gods foretel those things that are forthwith to come to pass, and we will by discourse and reason judge hereby of what is like to follow afterward; or else, let the Idol-gods foretel all things that are to be, the former and the later, from the beginning to the end.* But may some say, How can the foretelling of future things be mentioned thus, as that whereby they were to prove themselves gods, seeing it is evident, that the Idol-gods amongst the Heathens, or rather the Devil by them, did often in their Oracles foretel future things? I answer, It is undoubtedly God alone that can foretel all future things infallibly of himself; and this the Idols nor the Devil in them never did, nor could do. Their predictions were but either natural or politick Conjectures (which by reason of their great Knowledge they were the better able to make) and therefore their Oracles were usually so ambiguous, that whatever the event was, they might seem to have foretold the truth: or else they foretold them by some discovery they

they had made of those things from the Scriptures, or from some command they had received from God concerning some thing they were to do. And all this likewise God suffered to be done, that they might, in a way of punishment for sin, be the more blinded and carried away by the delusions of Satan.

Ver. 23. *Shew the things that are to come hereafter, that we may know that ye are Gods, &c.*] See the foregoing Note. This is again ironically spoken; *ye, do good, or do evil, that is, Reward them that faithfully serve you, and punish your enemies, as before I have shown that I have done for my people, the Posterity of Abraham; which is also propounded as the sole work of God, there being none but he that can absolutely at his own pleasure both save and destroy, James 4. 12. that we may be dismayed, and behold it together, that is, That we may be astonished at the great things you will do (a sharp taunt) and may joyntly observe and consider of it, and so be convinced that ye are Gods.*

Ver. 24. *Behold, &c.*] Here God by the Prophet gives over reasoning with the Idol-gods, and passeth sentence against them; *Behold, ye are of nothing, that is, So far ye are from being able to foretel, or do any thing good or evil, that indeed ye are nothing (as the Apostle speaks, 1 Cor. 8. 4. We know that an Idol is nothing in the World) that is, As to your being that which men would pretend you to be, gods; all your Deities depend merely upon the phancy and imagination of those that worship you. And much to the same purpose is that which followeth, and your work of naught, that is, your Workmanship, the shape or figure which men put upon you, is nothing worth, or hath nothing divine in it; or your work is of naught, that is, you can do nothing, neither good nor evil. But now the whole verse may be read as it is in the Margin, Behold, ye are worse than nothing, to wit, because so much wickedness was committed in them; and your work worse than of a viper, that is, say some, as having your original from the Devil; or you not only do no good, but indeed you do much mischief to those that worship you.*

Ver. 25. *I have raised up one from the North, and he shall come, &c.*] Having in the foregoing verses derided the Vanity of the Heathens Idol-gods, by challenging them to foretel future things, or to do good or evil (neither of which it was sure they could do) here now by both those evidences God doth again assert himself to be the only true God, namely, because he had foretold, and doth here again foretel the great things he would do for his people in future times: *I have raised up one from the North, that is, I have determined he shall be raised up, &c. and he shall come; from the rising of the Sun shall he call upon my name: it is a very difficult place, and therefore Expositors differ much in their judgments concerning the person here intended. First, some understand this one to be the Chaldean, or Nebuchadnezzar their King, who are usually said in the Prophets to have come from the North (as we see, Jer. 1. 13, 15. and so in many other places) and yet it might be withal said, that from the rising of the Sun, that is, from the East, he should call upon Gods name, because Chaldaea, as some say, lay North-east from Judea; and because Nebuchadnezzar did there acknowledg the God of Israel to be the most High God*

that ruleth and governeth the whole World, and spake very honourably of him; See *Dan.* 3. 26, 28, 29. and 4. 34, 37. and to this great Victories not only over *Judea*, but likewise over many other Nations; that in the last words may well be applied: *and he shall come upon Princes, as upon mortars, &c.* that is, He shall subdue them and trample upon them, as easily as Mortar is trodden under mens feet. Secondly, others understand the first clause, *I have raised up one from the North, and he shall come* (as is before said) of the *Babylonians* that from the North were called against *Judea*; and the second clause, *from the rising of the Sun shall he call upon my name*; of *Cyrus*, who was raised up of God against *Babylon*, and whose people, say they, lay Eastward of *Babylon*. And thus they conceive that two great changes are here foretold, which none at this time could have imagined, to wit, 1. That God would raise up the *Babylonians* in the North, that should become a mighty Empire, and should be a sore scourge to *Judea*, and carry away Gods people Captives into a strange Country. And 2ly. that the *Medes* and *Persians* should afterwards from the East break in pieces the Empire of *Babylon*, and dismiss the *Jews* from their Captivity. And indeed against this Exposition there can be nothing well objected; but that in our Translation both clauses seem apparently to speak of one and the same person: *I have raised up one from the North, and he shall come: from the rising of the Sun shall he call upon my name.* Thirdly, others therefore do rather understand both clauses of *Cyrus*, who came against *Babylon* with an Army of *Medes* that lay more northerly from *Babylon*; and *Persians* that lay more easterly to it, (and therefore is here said to be raised up of God, *from the North and from the rising of the Sun*) and trampled the Princes of that great Empire like mortar under his feet; and may well be said to have called upon Gods name with reference to that Proclamation of his, *Ezra* 1. 2. when he gave liberty to the *Jews* to return into their own Country, wherein he did plainly acknowledge the Lord *Jehovah*, the God of Heaven, to be the Author of all his Victories. But fourthly, others hold, and I think most probably, that God doth here again assert, as an evidence, of that his Omniscience and Omnipotency, which could not be found in the Idol-gods; that which he had said before; *ver.* 2. concerning his calling of *Abraham*, and in him his Posterity, out of *Chaldea* (which lying North-east of *Palestina*, it is therefore said, that God raised him *from the North, and from the rising of the Sun*) and making them victorious over so many Nations. And thus under this seed of *Abraham*, even Christ also may be comprehended, who should subdue all his peoples spiritual enemies, Sin, Death, and the Devil, the Prince of the World; and by the preaching of the Gospel bring all Nations to the obedience of the Faith; or rather, the Church of Christ, the true seed of *Abraham*, who should be gathered from all quarters of the World (for though the North and East are only mentioned, as in like manner *the East and the West*, *Matth.* 8. 11. under these all other parts are comprised, as we find it more fully afterwards expressed, *Chap.* 43. 5, 6. *I will bring thy seed from the East, and gather thee from the West; I will say to the North, Give up; and to the South, Keep not back*) and should serve God and call upon his name, and so by his aid and assistance should subdue all their enemies, and tread them under their feet.

Ver. 26. *Who hath declared from the beginning, that we may know?* Sec. 7 That is, Who of all your Idol-gods hath from their first beginning, or long before (as it is in the following branch) foretold things to come, as I have done in those things that I have foretold concerning *Abraham* and his seed? (See the foregoing Note) or particularly concerning their deliverance out of *Babylon*; *that we may know*, to wit, which of them it is that hath so done, or what the things are which he did so foretel, and whether they came to pass accordingly; and so whether he be indeed a God, as he is pretended to be? *and before time, that we may say, He is righteous?* that is, who of your Idol-gods have before time made known such future things, that we may acknowledg that he hath rightly foretold them, and that he is to be justified and allowed of in his claim to a Godhead? And this indeed agreeth with that expression of our Saviours, *Wisdom is justified of her Children*, Mat. 11. 19. *yea there is none that sheweth*, that is, There is never an one of their Idols that ever did, or indeed can foretel what shall be hereafter; *yea, there is none that declareth*, that is, There is neither Priest nor Prophet, that being inspired by these their Gods, either do, or can declare from them what shall come to pass in future times; *yea, there is none that beareth your words*, as if he should have said, And indeed ye are all dumb Gods; and therefore there is no hearing of any such thing from you, or from any body to whom you have imparted it.

Ver. 27. *The first shall say to Zion, &c.* God, as I conceive, doth here speak of himself in a third person. But it is all one in effect as if he had said, I the Lord, who am absolutely *the first*, not having any dependance upon any other, (See the Note above, ver. 4.) or that did first undertake to prove my self the only true and living God, by foretelling things to come, and afterwards challenged the Heathens Idol-gods, if they could, to do the like (See the Notes above, ver. 1, 2. and ver. 21, 22.) *I the first, shall say to Zion, Behold, behold them*: that is, say some, I will before-hand make known to my people, first the coming of the *Babylonians* upon them to punish them for their sins, and after the coming of the *Medes* and *Persians* to destroy *Babylon*, and to deliver them out of their Captivity; or, I will say to *Zion*, Behold my Servants the Prophets, who shall foretel future things to you, or that shall bring you tidings of the accomplishment of those things that I had foretold you: or rather, I will say to *Zion* for her comfort, *Behold, Behold them*, that is, Behold my people, whom you thought utterly lost, are now brought back from their Captivity; and so poor *Zion* that lay desolate before like a very wilderness, shall then see her Children come flocking in to her in great abundance: *and I will give to Jerusalem one that bringeth good tidings*, that is, Such as shall bring them good tidings, to wit, both concerning their return from *Babylon*, and that likewise which was signified thereby, the glad tidings of the Gospel; See the Note, Chap. 40. 9. This is that which I conceive may most probably be intended in this verse. But yet I know there are divers learned Expositors that do otherwise understand these words. As the first branch, *the first shall say to Zion, Behold, behold them*: some understand of the first of the *Jews* that should come home from *Babylon*, to wit, That they should with great joy make known the approach of Gods people, Behold, here our Brethren come in great multitudes.

ritudes. And again, some understand it of Christ, the chief and head of the Church; yea, the only Prophet of his Church, from whom all the Prophets that were at any time inspired, did receive their Prophecies; to wit, That he should make known the accomplishment of those things that had been foretold concerning the days of the Gospel. Yea, and some understand it particularly of the Baptist, who was the *first* that proclaimed the coming of the promised *Messiah*. And so for the last clause, *and I will give to Jerusalem one that bringeth good tidings*, they understand it solely of those that should be sent to preach the glad tidings of the Gospel.

Ver. 28. *For I beheld, and there was no man, &c.*] God having challenged the Heathens Idol-gods to appear, as it were, in open Judgment, that upon a debate betwixt him and them, it might be determined whether they were true Gods or no; upon default of appearance, as I may say, he takes the Cause *pro confesso*, and as a Judge, pronounceth Sentence against them, that they were no gods, but meer Counterfeits; *For I beheld, and there was no man*; that is, I looked about to see whether any did appear, or whether any of these Idol-gods, or their Worshipers, would undertake to prove them to be gods, and found there was none; *even amongst them*, that is, amongst the Idolaters and their Idol-gods; *and there was no Counsellor, that when I asked of them, could answer a word*; that is, There was none that would undertake to plead their Cause, and that could answer me a word, when I had challenged them to say what they could; Or, there was none that did so much as go about to consult together what answer they should give; which indeed agreeth with a like passage, Chap. 45. 21. *Tell ye, and bring them near, yea, let them take counsel together*.

Ver. 29. *Behold, they are all vanity, &c.*] To wit, all the Idol-gods, *their works are nothing*, see the Note before, ver. 24. But now it may be also extended to the Idolaters, to wit, that *they are all vanity*; that is, Vain and foolish; and that *their works are nothing*, that is, The Idols they make, and all the service they perform to them, are meer lost labour; which may be thought the more probable, because of the following words, *their molten Images are wind and confusion*, that is, There is no profit in them; yea rather, they are hurtful.

CHAP. XLII.

VERSE I.

B*ehold my servant, &c.*] Some learned Expositors are of opinion, that this Prophecy might be intended concerning *Cyrus*, as he was a type of Christ; and that because there are several passages in this Chapter, that are the same in effect with others in the 44. and 45. Chapters, where *Cyrus* is expressly named; and whereas it may be objected, that some passages here cannot with any probability be understood of *Cyrus*; to this they answer, That in other like Prophecies,

phics, where both Christ, and likewise *David* and *Solomon*, as types of Christ, are jointly intended, there are some passages that cannot properly be applied to the types, but only to Christ, who was chiefly intended; See the Notes, *Psal.* 2. 1. and 16. 8. and 22. 1. and 45. 1. and 72. 1. But though it may be questioned whether it were meant of the *Jews* return out of *Babylon*, and so of *Cyrus*, whom God made use of as his Servant in that great work; there can be no question made, but that it was principally intended concerning Christ; because *St. Matthew* tells us that what the Prophet saith here in the first four verses, was fulfilled in Christ, *Matth.* 12. 17, 18. &c. It is usual with the Prophets when they foretel things hard to be believed, therewith to joyn some Prophecy concerning Christ; the reason whereof see in the Note, *Chap.* 7. 14. But here a more particular reason may be given of that which is here prophesied of Christ. God having in the foregoing Chapter proved himself to be the only true God, by that whereby the Idol-gods, as he there tells them, could not prove their Deities; namely, by foretelling future things, which he would do for the seed of *Abraham*, and not only in their deliverance out of *Babylon*, but also in that greater work of their Redemption by Christ, whereof that was a type; and how Christ and those whom he should send forth, should bring them the glad tidings of the accomplishment of the great mercies here foretold (See the Notes, *Chap.* 40. 25, 27.) Here he proceeds on in these his Prophecies concerning Christ, *Behold my servant*, to wit, Christ; who though he were the only begotten Son of God, yet is here called *Gods Servant*, with respect to his humane nature, wherein he took upon him the form of a servant, *Phil.* 2. 7. and as man, was bound to serve God in a thorough obedience to his Laws; but especially because of that singular Office of the Mediator, which God had imposed upon him; whom I uphold, to wit, That he may not sink under my wrath which he is to bear for sinners; nor under any other difficulty or discouragement which he shall meet with in the discharge of his Office; but may thoroughly fulfil it; mine elect, that is, whom from eternity I elected to this service, and who is indeed, both in regard of the transcendent dignity of his Office, and the dearthness of his person, and his exact discharge of his Office, my choice Servant, in whom my soul delighteth; that is, whom I dearly love, and through whom, and for whose sake only I am well pleased with others, *Eph.* 1. 6. I have put my spirit upon him, See the Note, *Chap.* 11. 2. he shall bring forth Judgment to the Gentiles, that is, He shall cause his Gospel to be published, not to the Jews only, but also to the Gentiles, and thereby set up his Kingdom amongst them, and rule and govern them as his peculiar people; See the Notes, *Chap.* 2. 3, 4.

Ver. 2. He shall not cry, nor lift up, nor cause his voice to be heard in the streets.] It is expressly noted of Christ, that sometimes in his preaching he lifted up his voice and spake very loud; as *John* 7. 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. The meaning therefore of that which is here prophesied concerning Christ, is rather, 1. That this great King of the Church should make no great noise in the World, that he should come to his people in an humble and low Condition, without any of that stir or noise that useth to be where earthly Kings and Potentates come in Pomp and State to any place. Or 2ly. That he should

should be most humble, and meek, and gentle, not seeking the applause of men in a boasting way, not seeking to awe and keep under his people by loud clamours and threatenings, as earthly Kings often use to do, nor endeavouring to carry on his Cause in a passionate and clamorous way, as men are wont to do, that not being able to convince men by strength of Argument, do then assay to overbear men by passionate and loud speaking; whence it is that the Apostle joyns *wrath, and anger, and clamour*, together, *Eph. 4. 31.* And this Exposition may seem indeed the more probable, because in *Matth. 12. 19.* this place is cited thus, *He shall not strive nor cry, &c.* and it is purposely cited by the Evangelist in that place, to shew how fully that was accomplished in Christ, which our Prophet had foretold concerning the Humility, Meekness, and Calmness of Spirit that should be in the promised *Messiah*; for having related how the *Pharisees* were enraged against him for a Miracle that he had wrought, and how Christ thereupon did not so much as contend with them, but only withdrew himself from thence to another place, that he might not, when they were in such a rage, provoke them any further, *ver. 14, 15.* and charged the people not to make known the Miracles that presently after he wrought in another place, *ver. 16.* he adds *ver. 17, 18, 19.* *That it might be fulfilled which was spoken by Esaias the Prophet, saying, Behold my Servant whom I have chosen, &c. He shall not strive nor cry, neither shall any man hear his voice in the streets.*

Ver. 3. A bruised reed shall he not break, &c.] That is, Those that are as a cracked and bruised Cane or Reed which men are wont to break in pieces and throw away as good for nothing; and the smoking (or dimly burning) flax shall he not quench; that is, Those that are as the wick of a Candle that burns dimly, or as a snuff that hath more smoke than light, and is even ready to go out, which men are wont to cast away, or at least to put them quite out. They that understand this of *Cyrus* as a type of Christ, do apply it thus, That he did not despise and destroy the people of God, whom he found in *Babylon* in a low Condition, under extream Bondage and Slavery; but on the contrary was very tender over them, and rescued them out of the hands of their Oppressors, and sent them home with honour into their own Country. But it is questionless meant of Christ. And though it may be extended to his patience, and gentleness, and forbearance towards the worst, as appears by the Evangelists citing this place, with respect to Christs yielding-carrage towards the *Pharisees* (See the foregoing Note) yet I conceive it is chiefly meant of Christs Gentleness and Clemency towards the weaker sort of Christians, and those that are sorely troubled and wounded in Conscience for sin. 1. He will not drive those to despair by dealing over-rigorously and roughly with them that are poor brooken-hearted sinners, and that are through the Affrightments of Sin and Satan, and the weakness of their Faith, ready to sink in despair, like a wick of a Candle that is even ready to go out, but will rather cherish and encourage them, and blow up that spark of Faith that is in them. And 2ly. he will not cast off those that have but a weak measure of Grace, Pety and Goodness, that are like smoking flax, in that the light of Grace is hardly discernable by reason of those strong corruptions wherewith it is in a manner overwhelmed, but will bear with them, and cherish them, till Grace grow stronger in them. As for the last clause,

he shall bring forth Judgment unto truth; it is much the same with that, *ver. 1. he shall bring forth Judgment to the Gentiles*; and the meaning therefore seems to be, That by the preaching of the Gospel, he should set up his Kingdom among his people faithfully, according to what he had promised; or that he should judge and govern his people truly, according to the rule of the Gospel. And thus this may be added by way of explaining the former words, namely, by shewing, that though Christ should deal very gently with the weakest of true Believers and true Penitents, yet he would not cherish any in their sins, nor shew any favour to Hypocrites, and profane obstinate Despisers of the grace that was tendered them.

Ver. 4. He shall not fail, nor be discouraged, &c.] That is, He shall not faint nor be disheartened from going on in his work by any hard labor or grievous sufferings; yea, though all the World oppose him, he shall courageously go on; *till he have set Judgment in the earth*; that is, Till by the preaching of the Gospel he hath settled a Church upon earth, and therein hath established his Kingdom, even that Government whereby he sets up his Throne in the hearts of his people, and works a thorough Reformation in them, bringing the whole man to the obedience of his will, and whereby he subdueth all contrary powers which resist and oppose the exercise of his Kingly power, for the good of his Church and people; and with respect unto this last I conceive it is, that these words of the Prophet are rendred by the Evangelist, *till he send forth judgment unto victory*, Matth. 12. 20. *and the Isles shall wait for his Law*, that is, even the Gentiles in the remotest parts of the earth shall with all greediness embrace his Gospel, the Law whereby he will judge and govern his people. Now because they that do so, must needs trust in him for life eternal, therefore is this clause expressed thus, *Matth. 12. 21. and in his name shall the Gentiles trust*.

Ver. 5. Thus saith God the Lord, he that created the Heavens, and stretched them out, &c.] See the Note, *Psal. 104. 2.*

Ver. 6. I the Lord have called thee in righteousness, &c.] By God the Fathers calling Christ (the like whereto is also said of Cyrus as a type of Christ, *Chap. 45. 4. I have called thee by thy name*) may be meant, either his fore-appointing him to the Office of the Mediator (See the Note above, *ver. 1.*) or his actual bringing him to the undertaking of this Office by his Incarnation, and by his inauguration thereto whilst he was upon earth; according to the like Expressions we find elsewhere of Gods calling for a Famine, *2 King. 8. 1.* and of his calling the Generations from the beginning, *Chap. 41. 4.* And if we take it thus, we must know, that this is spoken of as done already, *I have called thee*, only to imply the certainty of it. As for those words (*in righteousness*) *I have called thee in righteousness*, the meaning thereof is, either 1. That Christ was designed to this Office in a just and righteous way, namely, by commission from God, whose will is the sure rule of righteousness, as the Apostle saith, *Heb. 5. 4, 5.* that he took not this Honour to himself; and that too not without his own free consent, See the Notes, *Psal. 40. 7, 8.* Or, 2ly. That God called him in faithfulness that he might perform the Promises which he had made unto his people; *and will hold thine band, and will keep thee*, that is, I will direct, support and defend thee: See the Notes, *ver. 1. and Chap. 41. 13. Psal. 16. 8. and 73. 23. and give thee*

for a Covenant of the people, that is, to be the Mediator, the Messenger, Mal. 3. 1. the Surety and the Ratifier of that Covenant of Grace which God hath made with his people; i. e. with the people of Israel (who are primarily here intended, and therefore distinguished here from the Gentiles) and then also with all Believers taken into the same Church with them; for a light of the Gentiles, that is, to enlighten their minds, and cheer up their hearts; See the Note, Chap. 9. 2.

Ver. 7. *To open the blind eyes, &c.*] That is, To enlighten mens minds, that were by nature spiritually blind; See the Note, Chap. 35. 5. *to bring out the Prisoners from the prison; and them that sit in darkness, out of the Prison-house;* that is, To rescue poor sinners out of the Bondage of Satan, Sin and Death; and so out of that blindness and woful misery wherein they lay, which may well be called the darkness of the Devils Dungeon; See the Note, Chap. 9. 2.

Ver. 8. *I am the Lord, &c.*] It is in the Hebrew, *I am Jehovah*, which imports a God that hath his being of himself, and from whom all things have their being; *that is my name*, that is, that peculiar name whereby I have made my self known to my people Israel, and whereby I will be distinguished from all Idols and false gods that have their being from others; See the Notes, Exod. 3. 14. and 6. 3. *and my glory will I not give to another, neither my praise to graven Images;* that is, The Glory and Praise of being the only true God, or the Glory of an exact accomplishing what I have foretold should be, which is that whereby God had before undertaken to prove himself the only true God; See the Notes, Chap. 41. 22, 23, 25, &c. It seems therefore that the Lord having finished the foregoing Prophecy concerning Christ, doth here again hereupon assert, That he, the God of Israel, whose name was Jehovah, that had foretold these things, was the only true God.

Ver. 9. *Behold, the former things are come to pass, &c.*] That is, The several things which from time to time I have long before-hand foretold my people, have been all accomplished in their several seasons; *and new things do I declare, to wit, concerning the destruction of Babylon, the return of Gods people into their own land, and their greater deliverance by Christ; before they spring forth, I tell you of them,* that is, long before there is any appearance or any probable sign of any such thing. It is as if he had said: As sure as the former things have been accomplished, so surely shall these things also, which I now foretell, come to pass. And thus the Lord doth re-assume his former Argument of proving himself to be the only true God, by his foretelling future things: See the Notes, Chap. 41. 22, 27.

Ver. 10. *Sing unto the Lord a new Song, &c.*] That is, say some, an exquisite song; or rather, a new Song, to set forth a new work of wonder which God would work; for indeed this is said with reference to that, ver. 9. *and new things do I declare.* But see the Note, Psal. 33. 3. *and his praise from the end of the earth;* see the Note Chap. 24. 16. *ye that go down to the Sea,* to wit, Mariners and Merchants; see the Note Psal. 107. 23. *and all that is therein,* that is, that dwell in the Islands that are in the Sea, as it is explained in the following words, *the Isles, and the Inhabitants thereof.* The Prophet having foretold the Destruction of Babylon, and the Deliverance of the Jews, and that which is the chiefest of all

the great work of mans Redemption by Christ ; he now stirs up the Nations that should bear of these things, to sing forth Gods praise ; and that purposely to imply the certainty of these things, the better to cheer up those whose deliverance was therein concerned. And indeed, as it was spoken with respect to Christ, concerning whom the Prophet had immediately before prophesied, it implies a clear prediction how all Nations should praise God upon the preaching of the Gospel amongst the Gentiles.

Ver. 13. *Let the wilderness and the Cities thereof lift up their voice, &c.*] See the Note, Chap. 35. 1. And if by *the Wilderness* here, be meant that vast desert that lay East-ward of *Judea*, as the Sea, mentioned in the foregoing verse, lay on the West ; then this is all one in effect, as if it had been said, That from the rising unto the setting of the Sun, God should be praised : *the Villages that Edom doth inhabit*, See the Notes, Chap. 21. 16. *Psalm* 120. 5. and *Cant.* 11. 5. *let the Inhabitants of the rock sing*, that is, The Inhabitants of *Arabia Petraea*, or of *Petra* the chief City in those parts ; See the Note, Chap. 16. 1. or rather, those that inhabit mountainous Countries, as the following words shew, *let them shout from the top of the mountains*. However, as this is spoken with respect to the days of the Gospel, it clearly implies, That the most barbarous Nations should then praise God.

Ver. 13. *The Lord shall go forth as a mighty man, &c.*] That is, having long withdrawn himself, as if he minded them not, he shall at last go forth in great fury, to wit, against the *Babylonians* ; See the Notes, *Job* 16. 14. and *Psalm* 48. 65. *He shall stir up jealousy like a man of war*, that is, As men stir and blow up a fire, so shall the Lord stir up the fire of his jealousy, to wit, his fierce wrath and indignation against his idolatrous enemies, proceeding from his ardent love to his people, and zeal for his own glory ; *he shall cry*, to wit, as soldiers are wont to shout when they assault their enemies ; *yea, roar*, to wit like a Lion. But now this may be spoken with reference to Christ, that he should go forth as a mighty man (it is an Expression which our Saviour himself used, *John* 16. 28. *I came forth from the Father, and am come into the world*) namely, to vanquish all his peoples spiritual enemies, Satan, Sin, Death and Hell, and to destroy all those that obstinately oppose him, and are the implacable enemies of his Church and people.

Ver. 14. *I have long time holden my peace, &c.*] God himself is here brought in complaining of his enemies abusing his long-suffering and patience, and promising Deliverance to his people : *I have long time holden my peace, I have been still and refrained my self*, to wit, (as the following similitude seems to imply) as a travelling Woman bires in her pains, and forbears crying out as long as ever she is able ; and the meaning is, That he had long forbore taking vengeance on his peoples enemies, and suffered his people to be still kept in Bondage by them : *now will I cry like a travelling Woman*, that is, as such a Woman, when she comes to the extremity of her pain, the Child being brought to the very birth, is then forced to cry aloud, and many times breathes out her cries the louder, because she had before suppressed them, and kept them in, thereby striving to help forward her deliverance, till when she can expect no ease nor rest ; so will I with all earnestness hasten the Deliverance of my people, as if I travelled and were in pain until they were delivered, and will fall with the greater fury

fury upon their enemies because of my former forbearance. And indeed this similitude doth notably set forth, 1. God's tender affection to his people, even like that of a Mother to the Child in her Womb. 2ly. His earnest desire of their deliverance. And 3ly. that though the Lord had hitherto only groaned in a more silent manner for their sad Condition, yet now the set and appointed time being come, they should speedily be delivered, as the Child is when the Mothers cries are loudest. As for those last words, *I will destroy and devour at once*, either the meaning is, That the Lord would *destroy* their Enemies Land, and *devour* the Inhabitants; or that he would speedily make an end of them all together, as it is with hungry ravenous wild beasts, that as soon as they have killed their prey, do immediately devour it.

Ver. 15. *I will make waste mountains and hills, and dry up all their herbs, &c.*] That is, the herbage which the Mountains and all other parts of the Land afforded both for man and beast; and *I will make the rivers Islands*, that is, Dry them up so, that here and there the dry land shall appear like so many Islands. The drift of the whole verse is to set forth the horrid Defolation that God would make in the land of the *Chaldeans* when he undertook the Deliverance of his people from thence. And to this end he speaks of his Vengeance therein, as a devouring Fire that would burn up all before it; See the Notes, *Deut.* 4. 24. and 32. 22. And the particular mention that is made of laying waste their *Mountains and Hills*, is either because there usually they had their idolatrous Temples and Altars; or rather, because there they had their greatest Cities and places of strength. And the same may be said for the mentioning of the drying up of their *Rivers*, which were the great safeguard of their Country; all is to imply, that all the strength and Riches of their Country should not hinder God from destroying them, and delivering his people out of their hands: one particular whereof is noted by some Expositors to have been accomplished when *Cyrus* made the great River *Euphrates* passable for his Army when they took *Babylon*. And then as this Prophecy refers to Christ, the same is meant that is said before, *ver.* 13. That he should destroy the Kingdom of Satan, and all the great enemies of his people, and ruine all the Riches, and Pomp, and State of those that should exalt themselves against him.

Ver. 16. *And I will bring the blind by a way that they knew not, &c.*] As this is meant of the *Jews* return out of *Babylon*, they are termed *blind*, because they saw nothing of their approaching Deliverance; they saw no likelihood of escaping out of that sad Condition wherein they lay, and so regarded not Gods promises, but as men stupified and hopeless, were in continual perplexity, not knowing which way to turn themselves; and of their return into *Judea*, it might well be said, That they were led by a way they knew not, and in paths they had not known; because the generality of them were born in *Babylon*; and so had never gone that way before. But as it is meant of Christs redeemed ones, whether *Jews* or *Gentiles*, it was accomplished in the enlightning of their blind minds (See the Note, *Chap.* 35. 5.) and bringing them into the way of Salvation, whereof they knew nothing before. And the like may be said of the following words; they may be meant of the *Jews* returning out of *Babylon*; *I will make darkness light before them*, that is, I will bring them out of an afflicted and

and sad Estate, into a joyful and prosperous Condition (See the Notes, *Eph. 8. 16. and Psal. 112. 4.*) or rather, I will make their way clear before them, wherein otherwise they might have been often brought to a stand, nor knowing which way to turn themselves; and *crooked things straight*, that is, their way shall be easie and plain, free from those troubles and difficulties which otherwise they might have found in it. But under this type is surely also meant, That Christ would enlighten and chear up his Servants by his word and spirit, and turn them from their crooked wicked ways into the straight ways of Holiness and Righteousness. *These things will I do*, to wit, how impossible soever men may deem them, and not forsake them; that is, though because of their long Captivity in *Babylon*, I may seem to have quite cast them off, yet I will not forsake them, nor leave them always in bondage; or having delivered them out of *Babylon*, I will not then leave them till I have brought them safe home to their own Country. And of Christ likewise this is most true, because he never forsakes his, but whom he loves, he loves unto the end, *John 13. 1.*

Ver. 17. *They shall be turned back, they shall be greatly ashamed that trust in graven Images, &c.*] This is spoken of the idolatrous *Babylonians*, to wit, that they should not be able to stand before Gods avenging hand, but should fly with shame before their enemies; Or, that they should be turned back, as men that are ashamed to shew their faces, when they should see how they were disappointed of their hopes, how unable their Idol-gods were to save them, or to do that for them, which the God of *Israel* had done for his people. But see the Notes, Chap. 1. 29. *Psal. 35. 4. and 40. 14. and 97. 7.*

Ver. 18. *Hear ye deaf, and look ye blind, that ye may see.*] Some few Expositors would have it, that the Heathens are here willed to yield and be convinced by the great things which they should see done by the Lord for his poor people, of which mention was made in the foregoing verses. But by the whole sequel of the Chapter it seems clear, that the Prophet doth here address himself to expostulate with the *Jews*; and either it is meant of the spiritual Blindness and Stupidity of the *Jews* in that Age, that both then when the Prophet now prophesied to them, and so afterward from time to time, were deaf to all the Instructions and Warnings of Gods Prophets, and blind as to a serious Consideration of all the great works that God had wrought amongst them, and so ran on impatiently, till the Lord was forced to bring a barbarous Nation upon them that should carry them Captives into *Babylon*: Or else it may be meant principally of the *Jews* in the days of the Gospel, this being a matter of greatest wonder, that when Christ the promised *Messiah* came into the World (as was foretold in the beginning of this Chapter) the Gentiles should see and embrace the Salvation tendered in him by the Ministry of the Gospel; and the *Jews*, Gods peculiar people; to whom he had been so long promised, should continue obstinately blind, and despise that great Salvation that was offered to them.

Ver. 19. *Who is blind, but my Servant? &c.*] They that understand the foregoing verse as spoken to the heathen Nations, do accordingly hold, that this is added by way of Correction; as if it had been said, Why do I check the Gentiles for their blindness? none are in truth blinder than mine own people. But rather this is added to confirm what was said before concerning the *Jews* blind.

blindness. *Who is blind, but my servant?* to wit, mine own people the *Jews*; or deaf, *as my messenger that I sent?* that is, My Priests and Levites whom I have set apart for the instructing of others; according to that of the Prophet, *the Priests lips should keep knowledge, and they should seek the Law at his mouth: for he is the Messenger of the Lord of Hosts*, Mal. 2. 7. *Who is blind as he that is perfect?* &c. that is, Those that ought to have been perfect in the Knowledge of Gods will, or that think and boast themselves to be perfect above others. And this may be meant of the *Jews* in general, who had indeed greater means of Knowledge than other Nations, and gloried much therein, Rom. 2. 17, 20. *Behold, thou art called a Jew, and restest in the Law, and makest thy boast of God, and knowest his will*—*and art confident that thou thyself art a guide of the blind*, &c. or else of their Teachers, who indeed had means of being eminently knowing men above others, and were herein highly conceited of themselves, as we may see by the Pharisees taking so great offence at our Saviours charging them with blindness, John 9. 40. *Are we (say they) blind also*. The sum of that which is here said, is this, That even these men were blinder and more stupid than the very Heathens, because under so much light and means of Knowledge, they became never a whit the wiser for their own good.

Ver. 20. *Seeing many things, &c.*] This is added, to shew what blindness and deafness it was, that in the foregoing Verses the *Jews* were charged with, to wit, spiritual blindness and deafness, *seeing many things, but thou observest not; opening the ears, but he heareth not*: that is, They minded not the great works that God wrought amongst them, nor what God spake to them by his Prophets, no, more than if they had been indeed blind and deaf; See the Notes, Chap. 6. 9, 10.

Ver. 21. *The Lord is well pleased for his righteousness sake, &c.*] This is a very hard passage, and therefore Expositors differ much concerning the meaning of it. But because it is not otherwise expressed what it was that God was well pleased with, I conceive it most probable, that this is spoken with reference to the following clause, *he will magnifie the Law, and make it (or him) honourable*: as if it had been all jointly together expressed thus: That *the Lord for his righteousness sake*, that is, purposely to approve himself righteous in all his dealings with his people, *was well pleased to magnifie his law amongst them, and make it honourable*. But how was God well pleased for his righteousness sake to magnifie his Law, and make it honourable? I answer, 1. Some understand it thus, That God was willing and well pleased to do his people good, and to have upheld them in a prosperous and flourishing Condition, that hereby he might manifest his Righteousness in making good his promises, and they might be brought highly to esteem and reverence his Law, finding how well it fared with them because of their careful observance of it; and hence it is that some read the last words thus, *to magnifie his Law; and make him*, that is, his people honourable. And thus, say they, the Prophet implies, That God being so ready to do them good, if they came to be in any great misery, they must ascribe it to their own obstinacy, and stupidity, and rebellion against God. Again, 2ly, others understand it thus, that God was pleased to give them over in his wrath to that Blindness, and Deafness, and Stupidity mentioned in the foregoing Verses, that so he might manifest his Righteousness.

reasoned in bringing those judgments upon them, wherewith he had threatened them in his Law, and so might bring them the more to reverence and magnify his Law for the time to come. And this indeed seems to have the fairest dependence upon that which went before. Nor do I see but that what is said in these two foregoing Expositions might be joyntly intended, namely, That God was well pleased for his Righteousness sake, to magnify his Law, and make it honourable, both by making good the promises thereof to his people, when they were carefully to obey it, and by punishing them as he had threatened, when they did slight and disregard it.

Ver. 22. *But this is a people robbed and spoiled, &c.* That is, This is a people that will certainly be robbed and spoiled; for though some think that this is spoken of the ten Tribes, that were already vanquished and carried into Captivity by the Assyrians; yet it seems rather to be meant of the Jews, to whom the Prophet now spake, to wit, That they would be unquestionably delivered up to be robbed and spoiled, namely, by the Babylonians first, and afterward by the Romans. It is, as if he had said, God was willing to have done them good, but they would not obey him, nor mind the warnings given them, and so did in a manner chuse rather to be robbed and spoiled; *they are all of them snared in holes*, that is, either being taken by their enemies, they shall be clapped up in caves and holes, till at more leisure they may otherwise dispose of them; or, though they fly into Caves and Dens of the earth, hoping there to hide or secure themselves, yet being there cooped up, they will be only the more easily taken. This, indeed, may be read as it is in the Margin, *insnaring all the young men of them*, the meaning whereof can be no other, but that this people by their infidelity and obstinacy, brought their choice young men into Bondage and Captivity. But the former Translation is more generally received; and they are bid in prison-houses, they are for a prey, and none delivereth; for a spoil, and none saith, Restore, that is, none shall undertake to defend or deliver them; which though it was fulfilled in the Babylonians vanquishing of them, when none appeared considerably for their defence (as it had been also before with the ten Tribes, when they were captived by the Assyrians, and were never brought back again; of which some understand this place) yet it was most fully accomplished, when they were destroyed and dispersed by the Romans, under which sad Condition they continue unto this day.

Ver. 23. *Who among you will give ear to this? &c.* Thus the Prophet proves those to be blind, and deaf, and stupid, whom before, ver. 19. he had called Gods Servants, and Gods Messengers, namely, because they would not regard the warning he had now given them; *who will hearken and hear for the time to come?* of which the meaning is either, 1. That even in time to come, when the judgments now threatened should come upon them, they would not call to mind, or lay to heart the warning now given them. Or, 2ly. That there was very few of them that would so far regard what he had said, as by timely Repentance and Reformation to prevent those judgments which he had told them would otherwise certainly in time to come be poured forth upon them.

Ver. 24. *Who gave Jacob for a spoil, and Israel to the Robbers? did not the Lord, he against whom we have sinned? &c.* Some think that this is meant of the Destruction which God had brought upon the ten Tribes, commonly called the Kingdom of Israel, for their sins; and so Judah is here warned by their Example. And others understand it of the spoil that had been formerly made in the land of Judah at several times by several Nations. But rather I conceive this is spoken to the Jews, the Posterity of Jacob, as supposed to be in Captivity in Babylon: the aim of the Prophet being to convince them of this; as one of the great truths which they would not see, to wit, that it was the Lord their God that brought those barbarous enemies upon them, the Babylonians first, and the Romans afterward, to punish them for their sins. And if that of the Romans be intended, then their disobeying the Gospel may be included in that reason which is given of their Destruction; for they would not walk in his ways, neither were they obedient to his Law.

Ver. 25. *Therefore be hath poured upon him the fury of his anger, and the strength of battle, &c.* Some think this is meant of Sennacherib's invading Judea. But see the foregoing Note. Rather it is meant of the Babylonians Invasion, or that grievous War which the Romans made against them in after-times, which proved Destruction to the whole Nation: and it hath set him on fire round about, that is, It hath brought utter Destruction upon him, out of which there was no escaping; or their City and Country was on a light flame round about: for to the burning of the City and Temple of Jerusalem, I conceive these words have special respect; yet he knew it not, that is, He minded it not; and it burned him, yet he layed it not to heart; to wit, so as to repent of his sins, and turn to the Lord.

CHAP. XLIII.

VERSE 1.

BUT now, &c.] Having in the latter end of the foregoing Chapter foretold a day of grievous misery that was coming upon the Jews, wherein the generality of them should continue obstinate and impenitent, notwithstanding the wrath of God so terribly poured forth upon them; here the Lord by the Prophet returns to his former Consolation, namely, That he would not utterly cast off and destroy his people, but that there should be a remnant whom he would preserve, and with whom he would deal graciously, as with his own peculiar inheritance; But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel; that is, who as I gave thee thy first being, together with the rest of mankind, so I also formed thee, and moulded thee into a National Church and State, and made thee a holy people for my self; for that this is indeed chiefly intended, is evident by many places; See the Notes, Chap. 29.

23. *Deut.* 32. 6. and *Psal.* 95. 6. *fear not*, See the Note, Chap. 41. 16. *for I have redeemed thee*; that is, I have many a time delivered thee when thou wert in a low and sad Condition, which may encourage thee to wait upon me for future deliverances: Or, I have determined to deliver thee, to wit, both from the *Babylonian* Captivity, and from your spiritual Captivity; *I have called thee by thy name*, that is, Thou art in my special favour, see the Notes, *Exod.* 33. 17. or, I have chosen thee and taken thee to be my peculiar people, and by that name have distinguished thee from all other people. And indeed, that this is principally here intended, appears by the following words; *thou art mine*: for which see the Notes, Chap. 41. 8, 9.

Ver. 2. *When thou passest thorough the waters, I will be with thee, &c.*] To wit, to preserve thee from drowning: *when thou walkest thorough the fire, thou shalt not be burnt, &c.* It is an Expression much like that, *Psal.* 66. 12. *Thou hast caused men to ride over our heads; we went thorough fire and thorough water*: and it may be it was used in allusion to the *Israelites* being carried safely thorough the Red Sea, and thorough *Jordan*. But however the meaning is, That God would deliver them out of their most desperate Dangers and Miseries, which must be understood as all other temporal promises, conditionally, to wit, unless God sees it better for them by their constant sufferings to confirm his truth, and so to translate them to heavenly Glory.

Ver. 3. *I gave Egypt for thy ransom, Ethiopia and Seba for thee.*] Most Expositors understand this thus; That when God raised up *Tirbakab* King of *Ethiopia* (of which see Chap. 37. 9. and *2 King.* 19. 9.) to go out with an Army against *Sennacherib*. (wherein it may be probably thought both the *Egyptians* and *Sabeans* went along with him as his Confederates) at that time when *Sennacherib* was going up against *Jerusalem*, not doubting speedily to surprize and sack that City; and *Sennacherib* upon the Report of the approach of the *Ethiopian* Army, was forced for the time to give over his design against *Jerusalem*, and to march away against *Tirbakab*, whom with his whole Army he did at that time over-run and utterly destroy (for which see the Notes, Chap. 18. 1. and 20. 1.--4.) it might be well said upon this account, That God gave the *Egyptians*, *Ethiopians* and *Sabeans*, as a ransom for the *Jews*; because God did hereby give up, as it were, these Nations to be destroyed by the *Assyrian*, purposely that *Jerusalem* might thereby be delivered from that ruine which at that time hung over their heads. But many things asserted in this Exposition are very questionable. And therefore I rather think, that the intention of these words was only to shew, That God had usually destroyed other Nations, that he might deliver them; and that he instanteth in the *Egyptians*, with respect to that famous Destruction of the *Egyptians* in the days of *Moses*, whereby the *Israelites* were delivered from that hard bondage under which they had held them; and in the *Ethiopians*, with respect to that mighty slaughter that was made amongst them (with whom also it is likely the *Sabeans* were joyned) when they invaded *Judea* in the days of *Asa*, *2 Chron.* 14. 9. &c. In both which that was accomplished, *Prov.* 11. 8. *The Righteous is delivered out of trouble, and the wicked cometh in his stead.* And Chap. 21. 18. *The wicked shall be a ransom for the righteous*; for which see the Notes in both places.

Ver. 4. *Since thou wast precious in my sight, &c.*] That is, Since I took thee to be my peculiar people, *thou hast been honourable*, to wit, as being advanced to such an honourable Condition: Or, through my favour thou hast become great, and of great renown above other Nations: *and I have loved thee*; that is, I have constantly continued to love thee, and to manifest it by many favours afforded thee; *therefore will I give men for thee, and people for thy life*; that is, As I have formerly done, so I will do still; rather than thou shalt be destroyed, I will destroy whole Nations to preserve thee; which was accomplished in the Destruction of the *Babylonians*; See the foregoing Note.

Ver. 5. *Fear not, for I am with thee, &c.*] See the Notes, Chap. 41. 10, 14. *I will bring thy seed from the East, and gather thee from the West, &c.* which is meant, i. of Gods bringing home the *Jews* from *Babylon* and other parts of the World, whither they were scattered, to their own Country; See the Note, Chap. 11. 12. for indeed there is no question to be made, but that upon the approach of the *Babylonians*, many fled into *Egypt*, and into other Countries; and that of those that were carried Captives into *Babylon*, many were sold to other Nations. But, 2ly. under this type it is principally meant of Gods calling the Gentiles from all parts of the World, according to that, *Matth. 8. 11. Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of God.*

Ver. 6. *I will say to the North, Give up; and to the South, Keep not back, &c.*] This is spoken with reference to that which was said before, Chap. 42. 22. *they are for a prey, and none delivereth: for a spoil, and none saith, Restore: as if he had said, Though none shall appear for their deliverance, yet at my command they shall be delivered, even from the remotest parts of the World: bring my Sons from far, &c.*

Ver. 7. *Even every one that is called by my name, &c.*] That is, That profess themselves my people (and so even the converted Gentiles may be comprehended too) whom therefore I must not disregard, unless I will be regardless of mine own name: *for I have created him for my Glory*, to wit, that they may live to my Glory; Or, that I may be glorified in all my glorious Attributes by all the great things that I do for them: *I have formed him, yea I have made him*, See the Note above, ver. 1.

Ver. 8. *Bring forth the blind people that have eyes, and the deaf that have ears.*] Some understand this as a continuation of the foregoing promise; as if it had been said, Then shall those poor souls be brought forth out of Bondage, that were before spiritually blind, but then shall be enlightened to see what they could not see before; and that were before deaf, but then shall hear; which may be understood both of the *Jews* brought back out of *Babylon*, and likewise of the converted Gentiles: See the Notes, Chap. 29. 18. and 35. 5. and 42. 16, 19, 20. But others hold, that here the Lord begins again to repeat his former Expostulation with all the idolatrous Nations, Chap. 42. 1. challenging, that they might be brought forth into Judgment; who, though they had eyes and ears, yet were as blind and deaf as if they had none, to wit, that they might prove their Idols to be really Gods, as they professed them to be. And this, indeed, is more agreeable to the context, and to the challenge we have in the following verse.

Ver. 9.

Ver. 9. *Let all the Nations be gathered together, and let the people be assembled, &c.*] In these words the Heathen Nations are summoned to make good the Deity of their Idol-gods, as before, Chap. 41. 1. for which see the Note there: and that as there, ver. 21, 22. by foretelling future things: *Who among them can declare this?* that is, Who among their Idol-gods, or who among these idolatrous Nations, by revelation from their Idol-gods, can declare this which I have foretold concerning the deliverance of my people out of *Babylon*, and the great work of mans Redemption by Christ, or any such like? and therefore it followeth, *and shew us former things*; for which see the Note, Chap. 41. 22. *let them bring forth their witnesses, that they may be justified*, to wit, those that can witness that they have truly foretold things to come; see the Note, Chap. 41. 26. *or let them hear and say, It is truth*, that is, Let them hearken to what I have said, and be convinced thereby, and yield that they are indeed no gods; Or, let them hear what I say, or what my witness shall testify, and so confess it to be true, that I am God alone.

Ver. 10. *Ye are my witnesses, &c.*] Having in the foregoing verse challenged the Idolatrous Nations to produce their witnesses, that might testify what those future things were which their Idol-gods had foretold, thereby to prove that they were indeed Gods; here he undertakes on his own behalf to do the like: *ye are my witnesses, saith the Lord*, that is, ye my people that have heard so many future things foretold by me, and have afterward seen them accomplished. Indeed the following words, *and my servant whom I have chosen*, are diversly understood by Expositors. For, 1. some joyning it to the foregoing words, take it thus; That the *Jews* were his Witnesses, and his Servant whom he had chosen, See the Notes, Chap. 41. 8. and 42. 19. 2ly. Others understand it of the Prophets in general, Gods peculiar Servant. 3ly. Others hold, that it is *Isaiah* in particular, to whose Testimony God here speaks, because he had by Revelation from God, foretold so many things that came exactly to pass. But because it may seem probable that this is spoken with reference to that which was said before, Chap. 42. 1. *Behold my servant whom I uphold, mine elect in whom my soul delighteth*; therefore I rather think, that it is the same choice Servant of whom he there spake, that is here intended, to wit, either *Cyrus* (as some there think) who indeed gave a glorious Testimony to God in this regard; See the Note, Ezra 1. 2. Or else rather Christ, in whom the chief things now foretold by *Isaiah* was fulfilled, and who is often mentioned in the Scripture as Gods peculiar choicest Witness; See Chap. 55. 4. *John* 18. 37. *Revel.* 1. 4. *that ye may know and believe me, and understand that I am he*: as if he had said, I appeal to your seeing the things accomplished which I have foretold, that hereby ye may be fully assured that I am the only true God; and I appeal to the promised *Messiah*, because by him ye shall be further confirmed in the truth of that which I now call you to attest: *before me there was no God formed, neither shall there be after me: that is, There was never any of your Idol-gods before me, gods of mens forming; nor shall there be any God after me, because I am the only everlasting and eternal God.*

Ver. 12. *I have declared, and have saved, &c.*] That is, I have foretold that I would deliver you from your enemies, and accordingly did deliver you (and this indeed was another evidence whereby the Idol-gods were challenged to prove themselves true Gods; See the Note, Chap. 41. 23.) and I have shewed, that is, I have by my Prophets made these things known to my people, when there was no strange God among you, to wit, that could foretel those things at that time; See the Note, Deut. 32. 12.

Ver. 14. *Thus saith the Lord your Redeemer, the holy one of Israel, &c.*] See the Note, Chap. 1. 4. for your sake I have sent to Babylon, to wit, Cyrus, with his Medes and Persians; and have brought down all their Nobles, to wit, from that height of Glory wherein they formerly lived. It is in the Hebrew, *All their bars*, and so some understand it of Cyrus his beating down Babels strong Walls and Fortifications, because these were as bars to keep out an Enemy from breaking into their City; See the Note, Chap. 25. 1. yet it may be as well meant of their Nobles, or men of War, who are usually accounted the strength and great defence of a City: and the Chaldeans whose cry is in the ships; to wit, either, 1. because they used to make a great shouting in their ships by way of glorying and vaunting herein, wherein they abounded by means of their two great Rivers, Euphrates and Tygris: Or, 2ly. because of the confused and sad out cry that was in their ships, when they fled thither to preserve themselves, the City being taken; especially when they perceived they could not sail in their ships, the waters of Euphrates being so far drained away by Cyrus: Or, when the poor captive Chaldeans were shipped by the Conqueror to be sold for slaves in other Countries. And all this we must know the Prophet speaks of, as of a thing done already, the better to set forth the certainty of it. To which some add, That the deliverance of the Jews out of Babylon, is mentioned as a pledge of their greater Redemption by Christ, that had been now promised them.

Ver. 15. *I am the Lord, your holy one, the Creator of Israel, your King.*] See the Note above, ver. 1.

Ver. 16. *Thus saith the Lord, which maketh a way in the Sea, and a path in the mighty waters.*] This last clause some understand of the Lords dividing Jordan before the Israelites, even at that time when there was a mighty inundation of the waters thereof; see the Note, Josh. 3. 15. But I rather think, that both branches are meant of Gods carrying the Israelites dry-shod thorough the mighty waters (as they are called, Exod. 15. 10.) of the Red Sea; and that because in the following verse he seems clearly to speak of the Egyptians being drowned therein. And the reason why God puts them in mind of this, is hereby to let them see, that they had no cause to question their promised deliverance out of Babylon; what he had formerly done for their Fathers, he could do again for them.

Ver. 17. *Which bringeth forth the chariot and horse, the army and the power, &c.*] That is, Who at his pleasure doth by his all-ruling providence bring forth the great and mighty Armies of Princes, meerly that he might destroy them; even as by hardning the heart of Pharaoh, his Princes and People (for by the dependence of this upon the foregoing verse it is clear, that hereto the Prophet alludes) he brought them forth to pursue the Israelites into the Wilderness, and after-

afterward to follow them into the Red Sea: *they shall lye down together, they shall not rise*; that is, They shall be irrecoverably destroyed, to wit, as Pharaoh and his Army were. And because this was done by drowning them in the Red Sea, therefore are the following words added, *they are extinct, they are quenched as tow*, that is, They are as easily and suddenly destroyed as the snuff of a Candle (See the Note, Chap. 42. 3.) is extinguished when it is thrown into the water; which doth notably set forth the destroying of Pharaoh and his Army in the Red Sea; when they came out with such burning rage against the Israelites. And some think that this Comparifon of quenching Tow or Flax, is the rather used in allusion to Egypt, that did abound in those kind of Commodities; see the Note, Chap. 19. 9.

Ver. 18. *Remember ye not the former things, &c.*] It is as if he had said, That the things he did now foretel, were so wonderful and strange, that they would be sufficient of themselves so to convince men of Gods infinite power, that there would be no need to call to mind Gods former deliverance of his people out of Egypt; Or, as most Expositors understand it, That that former deliverance of the Israelites out of Egypt, though very wonderful, was not worthy to be thought of in comparison of that which he had now promised to do for them. And hereby I conceive is joyntly meant the deliverance of the Jews out of Babylon; and likewise, yea principally, that spiritual deliverance of Gods people by Christ, which was signified thereby; see the Note, Chap. 42. 1. For, first, their deliverance out of Babylon, though there were not so many strange miracles wrought for the effecting of that, as were for the bringing of the Israelites out of Egypt; yet in many regards that of bringing them back out of Babylon into their own Country, might well be looked upon as the greater and more wonderful mercy, as namely (besides other reasons that might be given) 1. Because they were in a more glorious Estate when they were carried away Captives into Babylon, than when they were brought into Bondage by the Egyptians; and so as their misery was greater when they were made Bond-slaves in Babylon, so the mercy was greater when they were freed from this Bondage. And, 2ly. Because it was in some respect a wonder above all the wonders wrought in Egypt, and most unexpected and strange in the eyes of Gods people, that a Heathen King should of his own accord take so much care to send back Gods poor captive people into their own Country, and give them back all the rich Vessels of the Temple, and take such strict order that they should be furnished with all necessary Provisions, both for their Journey homeward, and for the rebuilding of their City and Temple when they came thither. And therefore we see that elsewhere the Deliverance out of Babylon is mentioned as a mercy to be prized above the other, Jer. 16. 14, 15. *The days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the Children of Israel out of the land of Egypt; But the Lord liveth that brought up the Children of Israel from the Land of the North, &c.* But secondly, the Redemption of Gods people was so far transcendently above the deliverance of Israel out of Egypt, that it might well be said, that the deliverance out of Egypt was not worthy to be minded in comparison of this. And this therefore is questionless chiefly here intended. So that as by the former things, not to be comparatively remembered, is meant their Deliverance out of Egypt, together with

with all that followed, unto their being put into possession of the land of *Canaan*; so by the greater deliverance that had been now promised, which should make the former things to be in a manner forgotten, is meant their deliverance out of *Babylon*, even unto that which was signified thereby, that great work of mans Redemption by Christ.

Ver. 19. *Behold, I will do a new thing, &c.*] That is, a new and notable work, far above what I have formerly done; whereby is joyntly meant the deliverance of the *Jews* out of *Babylon*, together with that great work of our Redemption by Christ, whereof that was a type; See the foregoing Note. And though neither of these were done till very many years after, yet he speaks of them (as the manner of the Prophets is, to imply the certainty of things) as of that which should be done within a short time: *now it shall spring forth*; and that because Gods Providence would be presently working towards the accomplishment of these things, and especially because several ages are but as a moment with God; See the Note *Psal. 90. 4. shall ye not know it?* that is, it shall be certainly done, and that so that you shall take notice of it as an Accomplishment of what is now promised: *I will even make a way in the Wilderness*, see the Notes, *Chap. 40. 3, 4. and rivers in the desert*, see the Notes, *Chap. 35. 7, 8. and 41. 18.* It is meant of the fair, and safe, and comfortable passage which God would give them in their return through the deserts from *Babylon* to *Judea*; and likewise spiritually of making a way in the Wilderness of the Gentiles, for bringing in of people to Christ, and life eternal.

Ver. 20. *The beasts of the field shall honour me, the Dragons and the Owls, &c.*] As this is spoken with respect to the *Jews* return out of *Babylon*, either it may be an hyperbolical Expression to set forth the wonder of Gods providing so carefully and bountifully for his people in their return through those dry and barren deserts, through which they went; as if it had been said, That the very brut beasts should stand amazed at it, and adore the mighty power of God therein, and his fatherly love to his people therein; or else the meaning may be, either that the very unreasonable Creatures did honour God by forbearing to do his people any hurt, that so their passages through those deserts might be the freer and safer; or else, that they feared the better, because of the bounty of God to his people, even as when God brought water out of the rock for the *Israelites*, the wild beasts of the wilderness were refreshed thereby; for as when such Creatures do languish for want of food, they may be said to cry unto God for it, *Psal. 104. 21.* so when they delight themselves in the provision God affords them, and are cheered therewith, they may be said in their kind to praise God for it, *Psal. 148. 7.* And thus the Beasts that were refreshed with Gods bounty to his people, are said to honour God for it; *Because*, saith the Lord, *I give waters in the Wilderness, and rivers in the desert, to give drink to my people, my chosen.* But now, if we take this as spoken with respect to that greater work of our Redemption by Christ, then it must be understood of the Gentiles, a brutish people, being called into the Church, and honouring God for those waters of Life, wherewith God had refreshed their souls; See the Notes, *Chap. 11. 6, 7.*

Ver. 21. *This people have I formed for my self, they shall shew forth my praise.*] Some think this is spoken of the Gentiles, whose Conversion they conceived is foretold

foretold in the foregoing verse ; and that by way of opposing them to, and preferring them before the *Jews*, of whose wickedness God complains in the following verse. But rather it is spoken of Gods peculiar people in general, both *Jews* and *Gentiles* ; see the Note, *Psal.* 102. 18. And they imply a reason why God would certainly deliver them, namely, because having formed them for himself and for his own Glory, he was engaged to deliver them, even out of respect to his own honour, that he might have a people to praise his Name.

Ver. 22. *But thou hast not called upon me, O Jacob, &c.*] That is, say some, You my people, the seed of *Israel*, have not called upon me in your troubles, as having indeed no confidence in my protection and help. But rather by calling upon God here, as usually elsewhere, the whole worship of God is meant ; and accordingly I take these words, *But thou hast not called upon me, O Jacob*, to be all one in effect, as if he had said, You think that you have called upon me, and so have yielded me that honour for which I made you my people (as it is said in the foregoing verse) but it is not so ; you have not called upon me, but upon an Idol-god of your own feigning ; a god which will be content merely with external Worship, which I abhor, *Chap.* 29. 13. nor do ever own those Prayers as service done to me, which are not offered with the inward Devotion of a believing, holy, and obedient heart ; and so *thou hast not called upon me, but thou hast been weary of me, O Israel* ; that is, it hath been a burden to thee to serve me. And the drift of the Lords alledging this, is, say some, to shew what just cause he had to cast off them, and take in the *Gentiles* to be his people. But rather it is to shew, that their deliverance out of *Babylon* now promised them, and likewise the great work of our deliverance by Christ, would be merely of Gods free Grace, and not because they had desired any such favour from him.

Ver. 23. *Thou hast not brought me the small cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices, &c.*] That is, say some, Thou hast not offered them to me, but to Idols. And so they understand also the following clause, *I have not caused thee to serve with an offering, nor wearied thee with incense* ; that is, I have not exacted such abundance of these kind of oblations of thee, as therewith to over-burden thee, and to make thee weary of my service : no, it is thine Idols for whom thou hast been at so much cost, and upon whom thou hast tired out thy self with offering them such a multitude of Sacrifices. But rather the meaning is, that because they did not offer them in a right manner, God did not own them as sacrifices offered to him ; See the Notes, *Chap.* 1. 11. &c. they were not the service which he had given them in charge.

Ver. 24. *Thou hast bought me no sweet cane with money, &c.*] To wit, for the precious Ointment, *Exod.* 30. 23. or for the Incense, *Exod.* 30. 7. wherewith it is therefore joyned, *Jer.* 20. 6. It is thought to be the same that is elsewhere called *Calamus*, *Ezek.* 27. 19. and it is spoken of as a costly thing, because it grew not in their own land, but was brought from far Countries : *neither hast thou filled me with the fat of thy sacrifices*, that is, Thou hast not satisfied nor delighted me with thy sacrifices, I never regarded them ; See the foregoing Note : *but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities* : as if he should have said, I have not caused thee to serve with imposing upon thee too great a burden of sacrifices, but thou hast caused me to serve with thy wicked-

wickedness ; to wit, because thy sins have been as great a grief, and trouble, and burden to me, as it is to men to serve under hard Task-Masters ; and I have been as much wearied with bearing with thee, as such a man can be with enduring such a hard service.

Ver. 25. *I, even I, am he that blotteth out thy transgressions for mine own sake, &c.]* And not in regard of any desert of yours ; and see the Notes, *Psal.* 51. 1.

Ver. 26. *Put me in remembrance, &c.]* That is, If you have any thing to alledge or reply against this which I have charged you, let me know it ; Or, if there be any thing wherewith you have deserved your deliverance, and the Remission of sins promised, put me in mind of it ; for it may be I have forgotten it, and therefore you shall do well to bring it into my remembrance ; which is spoken by way of a sharp ironical derision : *let us plead together*, to wit, that the truth betwixt us may be known ; See the Note, *Chap.* 1. 18. *declare thou, that thou mayest be justified*, that is, Say what you can for your selves, alledge what it is whereby you have deserved that I should work so great a deliverance, and so great salvation for you, that hereby you may be justified.

Ver. 27. *Thy first Father hath sinned, &c.]* Some understand this of *Adam*, the first Father of all Mankind ; and think that this is mentioned, because sin being traduced from him to all his Posterity, they that were descended from such a corrupt stock, must needs be sinners themselves. Again, because this seems to be spoken with more special respect to the *Jews*, others understand it of *Abraham*, and that with respect to his being an Idolater before his calling, see the Notes, *Josh.* 24. 2. And indeed *Abraham* is usually spoken of in the Scripture as the *first Father* of that Nation, because he was first circumcised, which was the sign whereby they were always afterwards distinguished from other Nations, as *Chap.* 51. 2. *Look unto Abraham your Father.* And they used to glory much in this, see *Matth.* 3. 9. and *John* 8. 39. But indeed the most of our best Expositors hold, That hereby is meant their Ancestors in general : *Thy first Father*, which is all one as if he had said, Thy fore-father *hath sinned* ; and the word *Father* being usually taken collectively (as it is, *Ezek.* 16. 3. *Thy Father was an Amorite*) it is all one as if it had been said, Thy fore-fathers have sinned. And so for the following words, *and thy teachers have transgressed against me* ; thereby I conceive is plainly meant their Priests and Prophets ; and that this is added as an aggravation of the wickedness both of them and their Fathers, that even they that taught others, and so should have been themselves most exemplary for good, were even as bad as others. And so the drift of the whole verse, I conceive, is to shew, that seeing their fore-fathers had been great Transgressors as well as themselves, they could not ascribe the great deliverances which God had now promised, to any goodness that God had found either in them, or in their Fathers. Indeed this people did use to glory much in their Fathers ; but God gives them to understand, that had there been nothing else to move him to shew them mercy, they had been destroyed long ago.

Ver. 28. *Therefore I have profaned the Princes of the Sanctuary, &c.]* Reading this as it is in our Bibles, I conceive it is clearly meant of those, at least the chief of those, that in the foregoing verse were called their *Teachers*, the chief of their Priests

Priests and Levites, such as had the chief command in Gods Sanctuary, and that are called, *Jer. 20. 1. chief Governors in the house of the Lord*; but as it is in the Margin, *the holy Princes*; their Kings and Princes may be also intended, who are so called, because they ruled over Gods holy people. And these may be said to have been *prophoned*, when they were slain and sold for slaves, and every way used as basely and contemptuously as any of the ordinary sort of people; See the Notes, Chap. 24. 2. and Psal. 89. 39. *and have given Jacob to the curse, and Israel to reproaches*; that is, I have given them up, even those that were my peculiar people, to be destroyed as an accursed thing, and to be exposed to all kind of Reproaches; they shall be looked upon amongst the Nations as an execrable and accursed people. And this may be understood as spoken, either with respect to that which God had already done to them in all the Judgments and Destructions which at several times he had formerly brought upon them, especially the Ruine and Desolation he had brought upon the ten Tribes by the *Assyrians*; or rather with respect to what God had determined to bring upon them by the *Babylonians*; for it is usual with the Prophets to express the certainty of what they foretel, by speaking of such things as if they were done already.

C H A P. XLIV.

V E R S E 1.

YET now hear, O Jacob, my servant, and Israel whom I have chosen.] Having spoken of his severe dealing with his people in the close of the foregoing Chapter, here now God addresseth himself again to speak comfortably to them, just as a man would speak to his Children or Friends, when he sees them weeping and mourning, and as before he had done; See the Notes, Chap. 43. 1. and 41. 8, 9.

Ver. 2. *Thus saith the Lord that made thee and formed thee, &c.*] See the Notes, Chap. 43. 1, 21. *from the womb*, that is, say some, from your conception or birth, before you could do any thing whereby you might deserve any favour at my hands; and that by reason of the Covenant, wherein from the first, as by right of inheritance, you shall have an Interest; Or, as others, from your first beginning; which was, say some, from the first calling of *Abraham*, or from the birth of *Jacob*, the stock, of whom they were called *Israel* (and some was therefore, that this is spoken with reference to that presaging Sign which was seen at his Birth concerning the excellency of his Posterity, for to be as the Note, *Gen. 25. 26.* or rather, from the time when they first began the *Me-entire* people by themselves severed from other Nations. And some, as from the *Womb*, as from the *Womb*, as from the forming of the Body in the Child when the Midwives care in forming and setting right every limb, because thou the hath taken it from the Womb; which will help thee to wit, art

art his; fear not, O Jacob, my servant, see the Notes, Chap. 41. 8, 10, 13, 14. and thou Jeshu run whom I have chosen, see the Note, Deut. 32. 15.

Ver. 3. *For I will pour water upon him that is thirsty, and floods upon the dry ground, &c.*] Some understand this of the many Prophets that God would raise up amongst them in Babylon, Jeremiah, Ezekiel, Haggai, &c. and others, of the abundant gift of the Spirit which God would pour forth upon the Preachers of the Gospel in the days of the Messiah; with respect whereunto they conceive the next clause is added by way of expounding this, *I will pour my Spirit upon thy seed, &c.* But rather the meaning is, That the Church and people of God that were as a dry, thirsty, and barren wilderness, where nothing almost grows and thrives, but all things seem in a manner dead, shall by the blessing of God become as a well-watered ground where all things thrive and flourish; that is, They shall multiply and prosper exceedingly, which is more plainly expressed in the following words; *I will pour forth my Spirit upon thy seed, and my blessing upon thine offspring*; where what is meant by Gods Spirit, see in the Note, Psal. 104. 30. And this I conceive is meant of the abundance of Mercy and Grace which God afforded the Jews at their return out of Babylon; and afterward to his Church both Jews and Gentiles in the days of the Gospel; See the Notes, Chap. 35. 1, 7. and 41. 17, 18.

Ver. 4. *And they shall spring up as among the grass, &c.*] That is, They shall multiply, grow up, and flourish abundantly, even as plants and trees do, that grow in green and fruitful Meadows.

Ver. 5. *One shall say, I am the Lords: and another shall call himself by the name of Jacob, &c.*] That is, say some, My people shall with one consent after their return out of Babylon, renounce all Idol-gods, and shall give up themselves wholly and only to the worship of the true God. But rather this is spoken of the increase of Gods people, as with reference to that which went before, ver. 4. that though they should be but a few, to speak of, at their return from Babylon, yet by degrees they should become very Numerous; which is spoken principally with respect to the calling of the Gentiles: *One shall say, I am the Lords, &c.* that is, Several persons of several sorts shall come in from all Places and Nations, and give up their names to Christ, and yield up themselves to be wholly at his command, and shall make open profession of Christ and of his Gospel, and so shall joyn themselves to Gods Israel; See the Note, Psal. 87. 4.

Ver. 6. *Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, &c.*] This may be referred to that which went before; yet rather it seems to be spoken with reference to that which followeth after. However, the use of it is to assure them of the truth of that which he had promised them, namely, because he that had promised was clearly the only true God: *I am the Lord, and I am the last, and besides me there is no God*; See the Note, Chap. 41. 4.

Ver. 7. *Who as I, &c.*] Having in the close of the foregoing verse said, That there was no God besides him; here he undertakes to prove it by the same Argument which he had used formerly, taken from his foretelling his people in all Ages the things that should afterward come to pass, Chap. 41. 22, 26. and 43. 9. *And who I shall call, that is, who among the Idol-gods of the Heathens*

Heathens can command, decree and determine future things, which accordingly shall afterwards come to pass, as I have done? See the Note, Chap. 41. 4. and shall declare it, that is, Foretell such things before they come to pass, as I have done to my people? See the Notes, Chap. 41. 22, 26. and 43. 9. and set in order for me; that is, Bring to effect what is so foretold, that I may see it done, even every thing orderly in its appointed time; or rather relate to me in order what from time to time shall come to pass, as I have done to my Church; since I appointed the ancient people, that is, Since I appointed such a Church to be; which was from the beginning of the World, or from eternity; or rather, since of old I appointed the Posterity of Abraham to be my peculiar people: and the things that are coming, and shall come; that is, Which of your Idol-gods can foretell future things, either those things that are come to pass immediately, or a long time hereafter? let them shew unto them, that is, Let their Idol-gods, if they can, foretell such things as these to those that worship them as gods.

Ver. 8. *Fear ye not, neither be afraid, &c.*] That is, Fear not the accomplishment of the promises I have made to you, though Idolatrous Nations bring never so great Miseries upon you (as it may be they had already destroyed the ten Tribes, which might be an occasion of great fear to them) yet be not afraid of their Idol-gods, as if they could hinder me from making good my promises; See also the Notes, Chap. 41. 10, 14. have not I told thee from that time, and have declared it? that is, From the time when I appointed thee to be my peculiar people (for which see the foregoing Note) have I not ever since that time successively in all Ages told thee what in future times should come to pass? And thus by repeating the foregoing Argument, he proves himself to be the only true God: ye are even my Witnesses, see the Note, Chap. 43. 10. Is there a god besides me? yea, there is no god: it is in the Hebrew *no Rock*, for which see Deut. 32. 4. I know not any, which I conceive, is ironically spoken; as if he had said, And therefore sure there is none, unless you know more than I know.

Ver. 9. *They that make a graven image, are all of them vanity, &c.*] See the Note, Chap. 41. 29. and their delectable things shall not profit; that is, Their rich Idols curiously carved, and gorgeously attired and adorned with all the pompous service which they yield them, wherewith they are so much delighted, see the Note, Chap. 1. 29. and they are their own witnesses, they see not, nor know, that they may be ashamed; that is, their Idols are Witnesses against themselves, or against those that worship them, to wit, because (as it follows in the next words) they see not, nor know; that is, They have neither eyes, nor understanding: Or, the Idolaters and Idol-makers are Witnesses against themselves, to wit, that they see not, nor know, but are as blind and stupid as their Idols; or they are Witnesses against themselves to their shame, that their Idols cannot profit them, because they cannot but know, that they can neither see nor understand any thing.

Ver. 10. *Who hath formed a god, or molten a graven Image that is profitable for nothing?*] That is, Who is so mad as to do this? to wit, to undertake to make a god (or if you intend not that it should be a god) to make an Image, if no profit be to be expected by it?

Ver. 11. *Behold all his fellows shall be ashamed, &c.*] That is, all the Workmans Companions (of whom he had spoken in the foregoing verses) to wit, those that had any hand in the making or worshipping of them, shall be all of them ashamed; See the Note, Chap. 42. 17. *and the workmen they are of men*, that is, They are no better than men; whereby is implied both the gross absurdity of the thing, that they that were but men made by God, should undertake by their power to make a God; and likewise how unable they were to stand before God: *let them all be gathered together, let them stand up*: to wit, to maintain and defend their Idols; See the Notes, Chap. 41. 1. and 43. 9. *yet they shall fear, and shall be ashamed together*: to wit, when their Consciences begin to be awakened, or when God shall begin to contend with them.

Ver. 12. *The Smith with the tongs both worketh in the coals, and fashioneth it with hammers, &c.*] Some understand this of the Smiths forging out Tools for the Carpenter that was to make the Idol. But it is expressly said, that the Heathens had Idol-gods of iron, Dan. 5. 4. as well as of other metals; and of these therefore I conceive the Prophet here speaks, or of the Iron-work that was used about their Idols: *and worketh it with the strength of his arms*: that is, he puts forth all his might in the forging of it; which is spoken by way of deriding their blind zeal, and so is likewise that which followeth: *yea, he is hungry, and his strength faileth; he drinketh no water, and is faint*: to wit, as being so intent upon his holy work, that he cannot afford himself time to eat or drink. Yet this mention of his hungry and thirsting may be also covertly to imply, both what a poor Creature such a one is, to undertake to make a God; and what vain things such Gods are that cannot keep their Servants from fainting; when they take such pains for them, unless they feed on the meat which the true God hath provided for men.

Ver. 13. *The Carpenter stretcheth out his rule, &c.*] To wit, to measure out the length and breadth of the timber to be set apart for the making of his Idol: *he marketh it out with a line*, to wit, to shew how much of the timber on every side must be cut away; *he fitteth it with planes*, and *he marketh it out with the compass*, to wit, that he might draw out every member with its due Proportion; *and maketh it after the figure of a man*, that is, a Man or Woman; *according to the beauty of a man*; that is, That noble and majestick shape which God hath given to man; *that it may remain in the house*; that is, in some Temple, or in his own dwelling house; for his own private Devotions. However, this covertly hints their folly; their Idols, after their pains and cost, not being able to do any thing, and so serving only to stand idle, and fill up a Room in their houses.

Ver. 14. *He heweth him down Cedars, and taketh the Cypress and the Oak, which he strengthneth for himself among the trees of the forest, &c.*] That is, which he hath suffered to grow till they were come to their full growth or strength. But many do rather like that Translation which we have in our Margin, *and he taketh courage to himself among the trees of the forest*, that is, he encourageth himself to take the fairest timber-trees for this service, and to put forth his utmost strength in hewing them down: *he planteth an Ash*, to wit, that there may be Timber for their Idol-gods in future times (whereby also is hinted their resolvedness for their

their holding on in this brutish sin) *and the rats doth nourish it*, which is also added by way of derision; for was it not most absurd to rob the true God of his Glory, by that which from him received both its being and growth?

Ver. 15. *Then shall it be for a man to burn, &c.*] That is, when it is thus grown up, then it is hewen down to be fuel for the fire: *for he will take thereof*, that is, of the trees so hewen down, or of the chips he cuts off from the Timber: *and warmeth himself; yea, he kindleth it, and baketh bread; yea, he maketh a God and worshippeth it, &c.* that is, Some part of it he useth for Kitchen-service, both in the Oven and Chimney, and of the other part of it he maketh a god.

Ver. 16. *He burneth part thereof in the fire: with part thereof he eateth flesh, &c.*] That is, say some, With part thereof he maketh Tables and Trenchers whereon to eat his meat; or rather, with part thereof he dresseth his meat; for all along he seems only to speak how it was used as fuel for the fire.

Ver. 17. *And the residue thereof he maketh a god, even his graven image: he falleth down to it, and worshippeth it, &c.*] That is, He doth not only provide this Idol for the use of others, but he himself also worships it; and prayeth unto it, and saith, Deliver me, for thou art my God: which is so set forth to imply, That men cannot worship and pray to an Idol, but they own it for their God.

Ver. 18. *They have not known nor understood, &c.*] See the Notes, Chap. 27. 18. and Psal. 14. 1. *for he hath shut their eyes that they cannot see; &c.* that is, God hath justly for their sins punished them with judicial blindness.

Ver. 20. *He feedeth of ashes, &c.*] That is, The Idolater doth as miserably deceive himself, as he should do that thinks to slake his hunger, and nourish himself with eating ashes; for as ashes eaten would be so far from doing men any good in these regards, that it would rather hurt them; so it is with the Idolater: he sets his heart upon that, he delights himself and trusts in that, and so feeds himself with hopes of Benefit and Comfort from that which will no way profit him, but rather do him a great deal of Mischief, namely, his Idols, pieces of wood that shall one day be turned into ashes, as well as the rest of the trees of which they are made, and therefore no way likely to help them in their straits, but rather to draw the wrath of God upon them. It is an Expression much like to that, Hos. 12. 1. *Ephraim feedeth on wind*; implying, That the Idolater feeds himself with the vain deceits of his own heart: *a deceived heart hath turned him aside*, to wit, out of the way of truth, *that he cannot deliver his soul*, that is, He cannot wind himself out of this foolish Error; and so save himself from that Vengeance and Damnation which this his Idolatry and Superstition is like to bring upon him; *nor say, Is there not a lie in my right hand?* that is, Is not this Idol which I am forming, or which I hold in my right hand, an Error and Deceit, a meer Fiction, no such thing as I have falsely conceived it to be? Do I not see and feel, and find it to be so?

Ver. 21. *Remember these (O Jacob and Israel) for thou art my servant, &c.*] See the Note, Chap. 41. 9. Remember these Idolaters of whom I have spoken, to wit, their gross foolishness; or these things which I have now said against them, and the Vanity of their Idolatry. And that which is intended is, That God would have them think seriously of these things, that so when they came to dwell long as Captives in Babylon, they might not be intangled with their Idolatry; I have formed thee, thou art my servant; which is repeated again to intimate, that Idolatry would be worse in them than in the Gentiles, because they were his peculiar people, and had been trained up in the Knowledge of his written Law. But see also the Notes, Chap. 43. 1, 21.

Ver. 22. *I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins, &c.*] That is, As a cloud that darkens and hides the Heavens from us, and seems to threaten some great storm, is many times quite dispersed by the Sun, or driven away by the Winds; so have I by a free and a full pardon perfectly put away all your sins, that have separated between you and your God, and have hid his face from you, Chap. 59. 2. and have thereby cleared you from all those Terrors and Judgments which your sins might otherwise have brought upon you. And doubtless this is mentioned as the foundation of that deliverance which God doth here promise his people; their sins, the cause of Gods controversy with them, being pardoned, they might well hope deliverance would come: *return unto me*, to wit, by Repentance; and then fear not, for I have redeemed thee, and therefore have the best right to thee; See the Notes, Chap. 43. 1, 3, 4 and Psal. 31. 5.

Ver. 23. *Sing, O ye heavens, &c.*] To set forth how wonderful the work should be of this new Deliverance that is promised to Gods people, the Prophet doth here break forth into this Rhetorical invitation of all the Creatures in Heaven and Earth to bless God for it; an Expression much like that, 1 Chron. 16. 31. for which see the Note there: *Sing, O ye heavens, for the Lord hath done it*; to wit, that which he had promised, the great work of the Redemption of his people, and which indeed none but the Lord could do: *shout ye lower parts of the earth*; that is, say some, The Plains and Valleys; this being opposed, say they, to that which follows, *break forth into singing, ye Mountains*, or rather the earth which lieth below (as opposed to the Heavens before mentioned) yea, the whole Earth even to the very Center: *for the Lord hath redeemed Jacob*, which is meant not only of the deliverance of the Jews out of Babylon, but also especially of the great work of our Redemption by Christ: *and glorified himself in Israel*, to wit, by delivering them, and destroying their enemies.

Ver. 24. *Thus saith the Lord thy Redeemer, &c.*] That is, that did formerly deliver thee out of Egypt, and will now again deliver thee out of Babylon; and he that formed thee from the womb, See the Note above, ver. 2. and 43. 1. *that stretcheth forth the heavens alone*; See the Note, Psal. 104. 2. *that spreadeth abroad the earth by my self*: that is, without the help or advice of any.

Ver. 25. *That frustrates the tokens of the Signs, &c.*] That is, Magicians, Astrologers and Soothsayers, to wit, by crossing them in their Predictions, whereof they had said, That such and such things were sure Signs and Tokens. But though this be expressed indefinitely, as a thing that God usually doth, yet here it is spoken as with reference to what God meant to do amongst the *Babylonians*, whose Magicians were exceeding famous all the World over; and it may well be with particular respect to some Predictions of theirs concerning the perpetual continuance of their Empire; and perhaps, that when the *Medes* and *Persians* threatened *Babylon*, they should not prevail against her; namely, That all these predictions should be found to be lies. And hereby also might be covertly hinted how short their Predictions came of the Predictions of Gods Prophets, that were always so exactly accomplished; and *maketh deviners mad*, that is, That makes their Divinations no more to be regarded, than the ravings of mad men; or rather, that makes them mad to see all fall out contrary to what they foretold; *that turneth wise men backward*, to wit, by crossing them in all their Counsels and Courses, and bringing all their Plots and Endeavours to nothing; or by confounding them, so that they are ashamed to shew their faces; *and maketh their Knowledge foolish*, to wit, say some, By discovering the folly of their Predictions. But see the Note, Job 12. 17.

Ver. 26. *That confirmeth the word of his servants, &c.*] To wit, *Isaiah*; or his Servants the Prophets in general: and so the next clause may be added, as by way of explaining this: *and performeth the counsel of his messengers*; that is, The Predictions of his Prophets concerning those things which it was the Will and counsel of God should be. And though this must be understood generally of all their Prophecies; yet we may well think it was spoken with special relation to that Prophecy, that *Cyrus* should subdue *Babylon*, and send home Gods people into their own Country; and that which went still along therewith, as signified thereby; their Prophecy concerning our Redemption by Christ. And this return of the *Jews* is therefore particularly added in the next words, *that saith to Jerusalem, Thou shalt be inhabited*; and to the Cities of *Judah*, *Thou shalt be built*; under which also may be intended the raising up of the Church of Christ, when ever she is brought low by her enemies: and *I will raise up*, that is, build again, or cause to flourish, the decayed places thereof, that is, all the ruinous and desolate places in the Land.

Ver. 27. *That saith to the deep, Be dry, and I will dry up thy rivers.*] That is, That can remove any Obstructions that are like to hinder the return of my people; so that though there should be a Sea lying in their way, even that can I dry up, and all the streams thereof. And most probable it is, that God by this way of expressing his Almighty Power, doth allude to his drying up of the Red Sea first, and the River *Jordan* afterwards, before the *Israelites*, as before, Chap. 43. 16. of which see the Note there; and that he doth likewise covertly hint the manner how *Cyrus* should take *Babylon*, namely, by *Cyrus* his drawing away the waters of *Euphrates* in several Channels he had digged for that purpose, that so his Army might pass over, and storm and surprize the City. This is, I conceive, the clear meaning.

meaning of this place; for which see the Notes also, Chap. 40. 3. 4. But yet some Expositors take it to be a directly figurative Prediction of the Destruction of Babylon. A deep, they say, she is called, as before the Desert of the Sea, Chap. 21. 1. (for which see the Note there) because she lay in a deep valley full of waters; and by drying up this Sea and her Rivers, is meant, they say, the destroying and plundering this great City, together with other Provinces, Cities and Towns belonging thereto.

Ver. 28. *That saith of Cyrus, He is my shepherd, &c.* So he is called; because as a Shepherd he was to take care of the Jews, Gods precious flock, to rescue them from the tyranny of the Babylonians, even as Sheep from the mouths of ravening Wolves, to gather them together that were scattered abroad in Babylon and other Countrys; and to carry them out into the large and fresh pastures of Judah, that had been shut up in Babylon as in a pinfold; and shall perform all my pleasure; that is, All that God had decreed and willed should be done, both concerning the ruine of Babylon, the return of his people, and their re-edifying their City and Temple, as is expressed in the following words, even saying to Jerusalem, *Thou shalt be built; and to the Temple, Thy foundation shall be laid.* And indeed, in Cyrus his time there was no more done, but only the laying of the foundation. However, most observable it is, That to the end the Jews might know it was God that had wrought that great deliverance for them when they were set free out of Babylon, and so might also believe his other Prophecies concerning Christ (of whose Redemption that deliverance was a Type) God doth here tell them the very Name of the Man by whom they should be delivered, as he had formerly foretold the name of Jofiah, 1 King. 13. 2. And this was about an hundred and seventy years at least, before it was accomplished; for Manasseh reigned five and fifty years, 2 King. 21. 1. Amon two, ver. 19. Jofiah one and thirty, 2 King. 22. 1. Jeboiakim eleven, 2 King. 23. 36. (at what time Nebuchadnezzar began to captivate the Jews) and then their Captivity in Babylon lasted seventy years. So that doubtless, when the Jews first heard of one Cyrus that was preparing to invade Babylon, the remembrance of this Prophecy must needs make them with great joy to conclude, That their Deliverance was then drawing nigh. But see the Note, Ezra 1. 2.

CHAP. XLV.

VERSE 1.

THUS saith the Lord to his anointed, to Cyrus, &c.] Though Cyrus was a Heathen idolatrous King, yet the Lord calls him his Anointed: 1. Because he was ordained and appointed of God to be King of Persia and Babylon, no less than the Kings of Judah that were anointed with oyl; See the Note, Ezra 1. 2. And 2ly. because he was as it were consecrated and strengthened of God to be a Saviour and Deliverer of his people, and was therein a type of Christ; whose right hand I have holden, that is, whom I will guide and strengthen, carrying him on successful, and causing him to prosper in all his great undertakings; See the Notes, Chap. 41. 13. and 42. 6. to subdue Nations before him, that is, the Babylonians; and many other Nations that were under the command of Babylon, or, that opposed him in his way thither; and I will loose the loins of Kings, that is, disarm, degrade and weaken them; See the Notes, Chap. 11. 5. and 23. 10. and Job 12. 18. to open before him the two-leaved gates, and the gates shall not be shut; that is, So that they shall presently open to him the Gates of their Cities and strong holds, together with their Palaces and private Houses; they shall not dare to shut a door against him, but upon the terror of his approach all shall fly open before him.

Ver. 2. I will go before thee, and make the crooked places straight, &c.] That is, Thou shalt over-run the Countries where thou comest, as if there were nothing in the way that might in the least hinder thee; See the Notes, Chap. 40. 3, 4. I will break in pieces the gates of brass, and cut in sunder the bars of iron; that is, No strength shall be able to withstand thee.

Ver. 3. And I will give thee the treasures of Darkness, and hidden Riches of secret places, &c.] That is, The Treasures of those Nations whom he should overcome, which he should find locked up and hidden in secret places; as amongst others the Treasures of Cræsus, the King of the Lydians, subdued by him, of whom Histories report that he was a King of mighty Wealth, far above any of those times: that thou mayest know that I the Lord which call thee by thy name, am the God of Israel; that is, That thou mayest know, that I that have so long before-hand foretold what thou shouldest do, even naming thee by thy name, as it is above, ver. 1. and Chap. 44. 28. am the only true God, and that I own Israel to be my peculiar people; See the Note, Ezra 1. 2.

Ver. 4. For Jacob my servants sake, and Israel mine elect, &c.] That is, Merely that thou mightest deliver them out of their Bondage in Babylon: I have even called thee by thy Name, that is, say some, I have in a special manner owned thee, and honoured thee; See the Notes, Exod. 33. 17. But rather it is meant of his mentioning him by name, as is noted in the foregoing verse, long before he was in the World: I have surnamed thee, to wit, by styling thee my shepherd, Chap. 44. 28. and mine anointed, as above, ver. 1. though thou hast

not known me, that is, say some, Savingly; or rather, though then thou couldest have no knowledg of me, but wert afterward by the great things I did for thee, brought to that knowledg which thou hadst of me.

Ver. 5. *I girded thee, &c.*] That is, say some, I raised thee to thy regal Dignity, See the Notes, Chap. 22. 21. and *Job* 12. 18. or rather, I gave thee Power and Might to do the great things thou wert to do; or, I raised thee up and fitted thee to make War with the *Babylonians* and other Nations; *though thou hast not known me*, that is, Though at that time thou wert altogether ignorant of me: (see the foregoing Note). Or, though thou little knewest who it was that strengthened and prospered thee, and what my Purpose and Counsel was in all that thou didst; See the Note, Chap. 10. 7.

Ver. 6. *That they may know from the rising of the Sun, and from the West, that there is none besides me, &c.*] That is, That from East to West, or all the World over (for under East and West all other parts of the World may be intended) all people may by this great work of my Deliverance of my people out of *Babylon* by thee, be brought to know, that I am the only true God. This was Gods end in this mighty work; and this was in a great measure effected, partly by the spreading of the fame of this great work of God far and near in those days; and partly by the knowledg which people should come to have of it in future times from the Scripture where it should be recorded. But still we must remember, that the greater work of mans Redemption by Christ, whereof the Deliverance out of *Babylon* was a Type, is here also intended.

Ver. 7. *I form the light, and create darkness, &c.*] This is mentioned as another thing whereof the Nations should be convinced by that great work of Gods delivering the *Jews* out of *Babylon*, to wit, that as he alone did cause the light of the day, and the darkness of the night, so he alone was the cause of all the Prosperity and Adversity that befalls men; which are usually, indeed, in the Scriptures, expressed by these terms of *light and darkness*; See the Notes, *Eph.* 8. 16. and *Psal.* 112. 4. And to explain this, are the following words added; *I make peace, and create evil*; See the Note, Chap. 41. 23.

Ver. 8. *Drop down ye heavens from above, and let the skies pour down righteousness, &c.*] Under this command a promise is implied of *Cyrus* his destroying the *Babylonian* Empire, and delivering Gods people from their Bondage there, and sending them home again into their own Country; which is here called *Righteousness*, because it was a work of great Righteousness in God thus to punish the wicked *Babylonians*, and to deliver his poor oppressed people, and because thereby he approved his Faithfulness and Justice in performing what he had before-hand promised them. And to the same purpose is that which followeth, *let the earth open*, to wit, to receive the showrs from above, or to let forth that which is to spring up, as it follows; and *let them*, to wit, the earth watered by the Heavens, *bring forth Salvation, and let Righteousness spring forth together*. As for this figurative Expression whereby this promise is expressed, *Drop down ye Heavens from above, and let the skies pour down Righteousness: let the earth open, and let them bring forth Salvation; and let righteousness spring forth together*: that is used to imply, 1. By whose command this should be done (and that to the end Gods people should not look upon this

deliverance promised as an impossible thing, in regard of the desperate Condition wherein the *Jews* should be at that time; namely, That God from Heaven would suddenly and miraculously cause it to be done. And, 2ly. how wonderfully great this Deliverance should be, and what an abundant discovery there should be made therein of the goodness, righteousness and faithfulness of God; for it is all one in effect as if God had said, I the Lord, who do cause the Heavens to water the Earth, and the Earth theretupon to yield all kind of Fruit abundantly, will from Heaven afford you so great Salvation, and so abundantly manifest my Righteousness therein, that it shall be with you, as if the Heavens did rain whole showers of it upon you; and as if a plentiful crop of it did every where spring out of the earth: See the Note, chap. 44. 3. And herein also may be comprehended the raising up of *Cyrus*, as a branch of Righteousness springing up (according to the like Expressions elsewhere, for which see the Note, Chap. 4. 2.) by whom this great Salvation should be wrought for them. But however, under this promise of the Deliverance of the *Jews* out of *Babylon*, that greater Deliverance is also promised, whereof this was a type, namely, the Redemption of Gods people from the Bondage of their natural Estate by the Lord Christ; and thence the happy effect of that typical Deliverance: for, indeed, had not the outward Polity of the *Jews* been preserved by their Deliverance out of *Babylon*, Christ could not have sprung up out of the stock of *David*, to be a Saviour for his redeemed, as God had promised. I know this passage is expounded by some in somewhat a different way. For, 1. some understand it thus, That Heaven and Earth should concur to afford their help for the effecting of that great Deliverance which God had now in hand. And, 2ly. others understand it both of the abundant bliss, safety and righteous dealing, which Gods people should enjoy by the favour of *Cyrus* to them; and likewise of that fulness of all spiritual Blessings, which the Church should enjoy under the Kingdom of Christ. But the Exposition formerly given, I conceive, is the best; yet see the Notes, *Psal.* 72. 6, 7. and 85. 11. As for the last clause, *I the Lord have created it*, it seems added with reference to that which went before, *ver.* 7. and that to assure them, that how impossible soever that might seem to be, which he had promised, yet it should certainly come to pass; to which purpose he speaks of it as done already, *I the Lord have created it*; as if he had said, I the Lord, who do by mine Almighty power what I please, will effect this.

Ver. 10. *Wo unto him that striveth with his Maker, &c.*] To wit, either by way of opposing what God hath determined to do; or by way of murmuring against any Dispensation of his Providence. And this might be spoken as by way of declaring in general the evil and danger of opposing or muttering against any Counsel or Acting of Divine Providence, upon occasion of that which God had said before, that all that was done in the World, was done by his all-ruling Providence, *ver.* 7. *I form the light, and create darkness, &c.* yet it seems rather to have been intended more particularly either against the *Babylonians*, to shew that nothing but misery and woe would be the issue of their opposing what God intended to do; or rather against the murmuring of the *Jews* in *Babylon*, especially as to that which God had now promised to do for them.

Because the poor Captives in *Babylon* might think with themselves, Why should the Lord bring us his peculiar people under the tyrannical Bondage of such a barbarous Nation, if he meant afterward to destroy them, and to deliver us, and send us back into our own Country? Or, why should he defer our Deliverance so long? Or, why should he not raise up one of our own Nation to do it, as he hath formerly done (even this also some add) but bring a Prince from so remote a Country to set us free? And so likewise for that which God had promised concerning that great Deliverance by Christ, because men might argue within themselves, Why was Christ sent no sooner? or why should the *Jews* be cast off, and the *Gentiles* called into their room? Against these, and all such Arguings with God, this is here opposed; *Wo unto him that striveth with his Maker*; and then he adds, *let the potsherd strive with the potsherd of the earth: shall the clay say to him that fashioneth it, What makest thou?* that is, What intendest thou to make of me? Or, why dost thou undertake that which thou art not able to effect? or rather, *Why hast thou made me thus?* as the Apostle hath expressed it, *Rom. 9. 20. Or thy work, He hath no hands*; that is, He hath no hands to do what he hath undertaken; or rather, He hath no hands fit to undertake such a work; or surely he that made me thus rudely and bunglingly, either had no hands, or made no use of his hands. And the drift of this is to shew, that if it would be an unreasonable and monstrous thing to think, that the clay should quarrel with the Potter about his Workmanship, or call him to an account concerning the work he made of it; much more unreasonable would it be for man, whom God formed out of the earth as the Potter doth his Vessels of clay, to contend with his Maker about any thing he doth to him; and that the rather, because the clay was not made by the Potter; whereas man had not only his form and shape, but his very being from God; and therefore it must needs be free for the Creator to do whatever he pleased with his Creatures. But see the Note also Chap. 29. 16.

Ver. 10. *Wo unto him that saith unto his Father, What begetteth thou? &c.* That is, Why dost thou beget me? To what end dost thou do it? Or, why hast thou begotten me so weak, so sickly, so unhandsome, so deformed, or of so mean inward parts as I am? Or, why hast thou begotten me subject to the same Miseries as other men are? The drift of the words is the same with that in the foregoing verse, to wit, to imply, that it is as base a thing to call God to an account for any thing he doth, as it is for a Child to quarrel with his Parents about their begetting him.

Ver. 11. *Thus saith the Lord, the holy one of Israel, and his Maker, &c.* To wit, as the Potter makes his Vessels of clay; for to that said before, ver. 9. he alludes. But see the Notes, Chap. 1. 4. and 43. 1. As for that which follows, *Ask me of things to come, concerning my Sons, and concerning the work of my hands, command ye me*: it is differently understood by Expositors; for some understand it, as spoken to the Idolatrous enemies of Gods people, and that Ironically; as if he had said, If you would know what I mean to do with my people, the work of my hands, or what the work is I mean to do for them, you had best enquire of me by my Prophets (wherein also there may be again a covert deriding of them, because their Idol-gods were not able to foretel

future things, as he the God of Israel was, as before, Chap. 41. 21. &c. and in several places afterward) and if you like not what you shall hear I mean to do, you had best command me to do otherwise, and so hinder me from doing what I intended; or *Ask of me*, &c. that is, You had best call me to an account, and lay your Command upon me; nor to deliver my people by *Cyrus*, as I have said I will do. But others again hold (which seems to me more probable) that this is spoken to Gods people; and that either, 1. as seriously advising them what they should do in their fears and low Condition, namely, That they should seek to him their Father and Maker; and commit themselves to his care, and expect help from him. *Ask me of things to come*, &c. as if he had said, Instead of seeking to Soothsayers and Magicians, enquire of me; for which see also the Note, Chap. 8. 19. Therefore you are overwhelmed with grief in your Miseries, because you will not ask Counsel of me; whereas, if you would enquire of me, in this you might, as it were, command me; so ready I would be to inform you; and so you might hear what might comfort you, how careful I am for you, and what a good-issue I will give to your troubles. Or rather, instead of murmuring against me, and striving with your Maker, ask what you will of me, and ye shall be as sure of it, as if it were at your command: Or else, 2ly. by way of upbraiding them for their murmuring at Gods delay of the promised deliverance, that striving with their Maker, whereof he had spoken, ver. 9. *Ask me of things to come, concerning my Sons, and concerning the work of my hands, command ye me*: as if he had said, If the clay may not contend with the Potter, nor the Child with his Parents, why do you then that which is no better than a quarrelling with me about my ordering you that are my Children, and the work of my hands? you had best call me to an account to know, how I mean to order my people for the future, and prescribe me what I should do, as if there were danger lest I should disregard them.

Ver. 12. *I have made the earth, and created man upon it; I, even my hands have stretched out the Heavens*, &c.] See the Note, Psal. 104. 2. and all their host have I commanded; that is, I made them by my word and command, and by my command they are continually ordered: And the drift of inserting this here, is to shew, That therefore he must needs be all-sufficient, both for the managing and effecting of whatever he had undertaken to do; and that it was a high degree of folly and boldness for them to question or mutter against any thing done by him, as thinking that he that governed all things as the great Creator of Heaven and Earth, would not in a special manner take care of his own peculiar people, that were in a more special manner the work of his hands.

Ver. 13. *I have raised him up in righteousness*, &c.] To wit, *Cyrus* above named, ver. 1. See the Notes, Chap. 41. 2. and above, ver. 8. and I will direct (or make straight) all his ways; that is, I will guide and prosper him, and facilitate all his designs; to wit, in his expedition against *Babylon*: he shall build my City, that is, he shall order it to be built, and give my people much towards the building of it; he shall let go my Captives, not for price nor reward, saith the Lord of host; that is, He shall give liberty to my people that are now Captives in *Babylon* by my disposing Will and Providence, and shall

send them home into their own Country freely, without any ranfome or consideration received for it. But now still we must remember, that under this Type of the deliverance of the *Jews* out of *Babylon* by *Cyrus*, that greater work of our redemption by Christ from our spiritual Bondage, is principally here intended; for he indeed was raised up of God in righteousness, (See the Note Chap. 42. 6.) for the effecting of this great work, and had all his ways made straight before him, (See the Note Chap. 40. 4.) And by him the spiritual *Jerusalem*, the Church, the City of God, is built, Mat. 16. 18. *Upon this rock will I build my Church*; and of his redeemed ones it may well be said, that he delivered them, not for price nor reward; because instead of receiving any thing from them, he gave himself as a ransom for their redemption.

Ver. 14. *Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia, &c.* That is, The wealth, which the *Egyptians* get by their labour, and the *Ethiopians* by their Merchandise; and of the *Sabeans*, men of stature, That is, of great stature, tall, big and goodly men, shall come over unto thee; That is, shall be brought into thee; and thy shall be thine: That is, not only the riches of the Nations before mentioned, but even the Nations themselves shall be thine, they that were before thine enemies, shall become thy Servants. Some, and that very probably, do understand this as spoken to *Cyrus*, of whom it is clear that he spake in the foregoing verse, to wit, that as a recompence of the service he should do for God, in destroying the *Babylonians*, and setting free his People, both these mighty Nations, and the wealth of their rich Countrys, should together with *Babylon* fall into his hands. But others again take it to be spoken to Gods people, to wit, That these Nations should bring in their wealth to them, and be serviceable to them: which they think was partly fulfilled, when these Nations, at the commandment of *Cyrus* first, *Ezra*. 1. 4. and of *Antaxerxes* afterward, *Ezra*. 7. 20. &c. did out of the tributes which they were to pay to the Emperor of *Persia*, afford them all things requisite for their return home into their own Country, and for the work they had to do, when they came thither: But especially in the days of the Gospel, when both these and other Nations did joyn themselves to the Church, and employed their riches for her advancement. See the Notes, *Psal.* 45. 12. and 68. 31. and 72. 9. &c. And indeed they that understand this as spoken to *Cyrus*, do withal hold, that it is principally meant of Christ, of whom *Cyrus* was a Type. Nor needs it seem strange that the deliverance of the *Jews* out of *Babylon* by *Cyrus*, and the redemption of Gods People by Christ, should be thus still joyntly intended together, because the main end of God's delivering the *Jews* out of *Babylon*, was, that Christ, the promised Messiah, might spring up of that Nation, and so his Kingdom might be established in the World. And to the same purpose is that which followeth, and they shall come after thee, in chains shall they come over, to wit, as captives are wont to follow the Conqueror in his triumphs; and they shall fall down unto thee, they shall make Supplication unto thee, saying, surely God is in thee, and there is none else, there is no God, to wit, besides; for as this may be literally understood of the Nations crouching before *Cyrus*, and acknowledging that God was apparently with him, prospering him in all his enterprises; so it may be mytically understood of the Gentiles submitting to Christ, and to the Church

Church in Christ, as acknowledging God Hypothetically in Christ, 2 Cor. 5. 19. and Gal. 2. 9. and both God and Christ, with the Church, even the true God, besides whom there is no God.

Ver. 15. *Verily thou art a God that hidest thyself, O God of Israel, the Saviour.* Here the Prophet breaks forth into an admiration of the hidden depths of Gods Dispensations; for therefore is God said to be a God that hideth himself; 1. Because of the secrecy and unsearchableness of his Counsels in the actings of his providences, (as in the raising up *Cyrus* against *Babylon*: God's purpose for the deliverance of the *Jews*, thereby would not have been thought of; and when it was done, Gods hand in doing it, had not God revealed it, would not have been seen.) And 2ly. Especially, because though God be the sure Saviour of *Israel*, his People, yet he often stands a-look for a time, and appears not as a Saviour; because he prospers their enemies, and suffers his People to be miserably oppressed by them, as if he regarded them not. And thus by this clause the Prophet doth covertly perfwade the *Jews*, not to murmur against God, according to what was said before, ver. 9, 10. But patiently to wait upon him for Deliverance in their lowest condition.

Ver. 16. *They shall be ashamed, &c.* Thus the Prophet applieth that which was spoken in the foregoing verse in general terms, to the particular condition of Gods People, *They shall be ashamed, and also confounded all of them*: to wit, the idolatrous *Babylonians*, as the following words explain it; *they shall go to confusion together that are makers of Idols*; this shall be at last the end of all their flourishing greatness. See the Note, *Psal. 42. 17.*

Ver. 17. *But Israel shall be saved in the Lord, &c.* That is, by the Lord: with an everlasting Salvation; That is, say some, in all ages: or so that they shall never perish; they shall be saved unto eternity; which is alledged therefore by Expositors as an evidence, that the eternal Salvation purchased by Christ for his People, is here also comprehended, whereof the deliverance out of *Babylon* was only a Type; *ye shall not be ashamed, nor confounded World without end*. That is, ye shall not always find your selves disappointed of that Salvation which ye expect from your God; as he had said in the foregoing verse it should be with those that worshipped Idols.

Ver. 18. *For thus saith the Lord that created The Heavens, God himself that formed the Earth, and made it, &c.* See the Note above, ver. 12. yet some think, that Gods creating all things is here mentioned as an evidence that he was the only true God, and that therefore they that worshipped him, should not be confounded, as all idolaters should be; as was said in the foregoing verse: *he hath established it*, See the Note, *Psal. 93. 1. He created it not in vain, he formed it to be inhabited*; to wit, by the Children of men. And the drift of mentioning this, may seem to be hereby to imply, that if God hath been thus careful to provide an habitation for all mankind, much more will he be sure to provide an habitation for his own peculiar People that must continue on the Earth so long as the Earth shall stand. This, I conceive, is most probably the drift of this place. Yet some, I know, do by *the Earth* here understand the land of *Canaan*, which God had provided for the habitation of his people, the Children of *Israel*.

Ver. 19. *I have not spoken in secret, in a dark place of the Earth, &c.*] Because the Oracles of the Heathens were usually in dark caves and dens of the Earth, places fit for deceit: See the Note, Chap. 8. 19. And because, when People resorted thither for satisfaction in any thing they desired to know, the Devil was wont cunningly to return them answers, as dark as the Caves where in they were given, obscure and ambiguous, that might always be understood several ways, that so, whatever the event was, it might be thought he had foretold the truth; therefore in an allusion hereto, the Lord intending to profess to his People, that he had not spoken to them after such a manner, doth thus express himself, *I have not spoken in secret, in a dark place of the Earth*; as if he should have said, I have always from time to time made known my will to you openly, plainly and perspicuously; and not as the idolatrous nations were informed by their Oracles. And it may well be, which some have thought, that it was with respect to this of the Prophet, that Christ spake that of himself, *John* 18. 20. *I spake openly to the World: I ever taught in the Synagogue, and in the Temple, whither the Jews always resort, and in secret have I said nothing.* However the drift of this passage seems probably to be, to make known to Gods people, that tho' the Lord might seem to hide himself from them, as was said before, ver. 15. by the strange dispensations of his providence towards them, yet having so clearly and openly revealed his will to them, that if they served him faithfully, and fled unto him in their streights and troubles, he would certainly deliver them, on this they might with confidence rely, however things went: and that because, as his promises were clear and plain, so they were sure and faithful; which is intended in the following words, *I said not unto the seed of Jacob, seek ye me in vain*; I do not encourage my people to seek unto me in vain, and to no purpose, by promising that which they shall not find in due time exactly performed: *I the Lord speak righteousness, I declare things that are right.* That is, I speak nothing but what is true and just, and what in the event they shall find to be so.

Ver. 20. *Assemble your selves, and come: draw near together, ye that are escaped of the nations, &c.*] That is, ye of the Heathens, both Babylonians and other idolatrous nations, that have escaped the destruction that *Cyrus* had made amongst you. And the reason why the Lord doth thus summon these nations together, that were spread abroad all the world over, is, that they might say what they could in the defence of their idol-gods, now when they had seen how unable they were to defend *Babylon* against the wrath of the God of *Israel*. And accordingly some conceive, that the following words, *they have no knowledge, that set up the wood of their graven images, and pray unto a god that cannot save,* are added by way of correction, as if he should have said, Why do I summon these to say what they can? Alas, these that worship stocks and stones, are very bruits, and have no knowledge. But rather this seems to be added, as a declaration of that which the Heathen nations had experimentally seen by Gods destroying *Babylon*, and delivering his people, namely, how foolishly ignorant they were that served idol-gods, that could not save them. Some indeed take the first words, *Assemble your selves, and come, draw near together, ye that are escaped of the Nations,* to be a prophecy of the conversion of the Gentiles by the

the Ministry of the Gospel, and that these are appealed to, as those that were able experimentally to speak in this case, having been won from the vanity of serving Idols, to the Worship and Service of the true God. But the former Exposition is clearly the best, as is very evident by the following Verse.

Ver. 21. *Tell ye, &c.*] Some conceive that the Heathen Nations are here enjoined to declare to others, what they had learnt or found by experience concerning the true God; and so to invite them to come in and join themselves to his Church and People: But rather here the cause is shown why the Nations were summoned in the foregoing Verse to *assemble together*; and accordingly I conceive that in these first words, *Tell ye*; either the Nations are appointed to tell one another of the Assembly intended or enjoined, as the following words seem to import, *Tell ye, and bring them near*; or else that they are challenged to tell and say what they could by way of defending their Idol-gods; yea, after they had met and consulted together about it, which is certainly intended in those words, *bring them near, ye let them take Counsel together*. And then in the following words the particular is expressed, whereby they are challenged to prove their Idol-gods to be true Gods; *who hath declared this from ancient time?* that is, Which of your Idol-gods have foretold things to come, long before they came to pass, as I have foretold this concerning the destruction of Babylon, and the deliverance of my people, and so other things before mentioned, even from Abraham unto this time? *Who hath told it from that time?* that is, from ancient time, as was before said; but see also the Note, Chap. 44. 8. *have not I the Lord? and there is no God else besides me, a just God and a Saviour*; that is, a true God, a God indeed, able to save those that seek to him. It is the very same Argument whereby often before it was proved that Idol-gods were no true Gods, namely, because they could not foretell future things, nor save those that served them, as the true God did. See the Notes, Chap. 41. 22, 26. and 43. 9, 12.

Ver. 22. *Look unto me, and be ye saved all the ends of the earth, &c.*] As if he had said; Look not to your Idol-gods, that cannot save you; but *look unto me*, that is, own me to be the only true God, worship me, and seek unto me, and trust in me (see the Notes, *Psal.* 123. 1, 2.) and so ye shall be saved; to wit, both temporally from your streights and dangers here in this World, and Eternally hereafter; and doubtless this is spoken with reference to Gods purpose of calling the Gentiles to be his people, as is clear by the following verse.

Ver. 23. *I have sworn by my self, &c.*] Upon occasion of the foregoing invitation of all Nations to own the true God, to let them see that it would be their wisest course so to do; here the Lord makes his Purpose and Decree concerning his bringing in of all Nations to be his People; and because this might seem strange and incredible, especially to the Jews that looked upon themselves as chosen of God to be his peculiar people, therefore he confirms it with an Oath, *I have sworn by my self*, having no greater to swear by, saith the

Apostle, Heb. 6. 12. *the word is gone out of my mouth in righteousness*, that is, say some, upon good and righteous grounds; (it being unquestionably a most just and righteous thing that all men should own and worship the true God) or rather, in truth and faithfulness, as being fully resolved to do what I say; and *shall not return*, that is, the word I have spoken is a Decree irrevocable, I will never reverse it; or, it shall certainly be accomplished, it shall not return without effect, as men often do that go out upon some enterprize, but are not able to effect what they designed; *that unto me every knee shall bow, every tongue shall swear*; that is, I will so manifest my self to be the only true God, the multitudes of all Nations that have formerly worshipped Idol-gods, and sworn by them, shall then know and worship me, and swear by my Name, or swear Fealty and Allegiance to me, see the Note, Chap. 19. 18. This is undoubtedly the true meaning of this place: The Apostle indeed cites this place as a proof that all mankind throughout the World shall at the day of Judgment be brought into subjection under the power of God in Christ, and shall stand crouching before him, as being forced to acknowledg him their Lord and Judg. Rom. 14. 10, 11. *We shall all stand before the Judgment-seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* But considering that the bowing of all Nations before God in Christ at the last day by way of owning his Sovereignty and Dominion over them, was a full accomplishment of that universal subjection of all Nations to him, which was begun in the conversion of the Gentiles; What wonder is it that this which is here foretold by the Prophet concerning the calling of the Gentiles, and their owning of the Sovereignty of God in Christ, should by the Apostle be applyed to the whole Worlds acknowledging of it, and being forced to submit to it, when he shall come to judg both quick and dead of all Nations?

Ver. 24. *Surely, shall one say, &c.*] It is in the Margin, *Surely he shall say of me, In the Lord is all righteousness and strength*; and according to this Translation the meaning is, that the faithful among the Gentiles, even every one of them, that shall turn unto God in Christ, and shall own and serve him; shall upon all occasions be ready to acknowledg and profess with much rejoicing, that in him is abundance of Righteousness; that is, Justice, Truth and Faithfulness, and an All-sufficiency of Power to do for them whatever he pleaseth; this they shall find experimentally, and so to their comfort shall see how much better it is with them, than when they served Idol-gods; but now if we read it as it is in our Translation, *Surely shall one say, In the Lord have I righteousness and strength*; there the meaning seems to be, that those Converts before spoken of, should be still ready to glory in this, that all their righteousness, both imputed and inherent, and all the strength they had to obey Gods Commandments, was wholly from the Lord; of themselves they had nothing that was good in them, nor were able to do any thing that was good in Gods sight: As for that which follows, *even to him shall men come, and all that are incensed against him shall be ashamed*; some understand the first branch of it, *even to him shall men come,*

of the Converts before mentioned, to wit, that they should come in, embracing the advice before given them, *ver. 22.* and join themselves to God and his people, (see the Note *Psalm 65. 4.*) though before Aliens and Heathens; and then the second Clause, *and all that are minded against him, shall be ashamed,* they understand of those wicked Wretches, that did obstinately despise God, and oppose him and his Truth, to wit, that they should be destroyed, and thereby be brought to shame and confusion of face. But then, others again understand both branches of these that will not stoop to God, but stand out against him, and provoke him to Wrath, to wit, that they should perforce come before Gods Tribunal, and there shall be put to Everlasting Shame and Confusion.

Ver. 25. *In the Lord shall all the Seed of Israel be justified, and shall glory.* Some hold the genuine sense of this place to be, That the innocency of the main body of the *Jews*, or of the faithful amongst them, should be justified by the Lords Pleading their Cause against their Enemies, by rescuing them out of the hands of their Oppressors, and taking vengeance on them that had so sorely wronged and vexed them; and that they should glory and triumph in this, according to that *Jer. 51. 10.* *The Lord hath brought forth our righteousness; come and let us declare in Zion the work of the Lord our God.* And indeed the word (*justified*) is sometimes so taken, as *Chap. 50. 8.* *He is near that justifieth me,* saith the Prophet, to wit, against the false aspersions of mine Adversaries, *Who will contend with me?* But because there is in the foregoing Verses, such a clear Prophecy of the Calling and Conversion of the Gentiles; I rather do understand it with the general current of Expositors, of that justification whereby those that come to God in Christ are discharged from their Sins, and owned as Just in his sight; and some conceive that this is added by way of confirming that triumphing of the faithful, in the foregoing verse, *Surely shall one say, In the Lord have I righteousness;* and affirming that so it should indeed be; *In the Lord shall all the seed of Israel be justified, and shall glory.* See the Note *Chap. 44. 5.* yea, and it may well be, which some conceive, that by calling those Converts that should be justified and glory in the Lord, *the seed of Israel,* the Prophet did purposely seek to prevent the *Jews* any thought that he intended that God would cast off the *Jews*, and take the Gentiles to be his people in their stead; No, God would own them still as his first-born People, and the Gentiles should be ingrafted into their Stock, and made the Children of *Abraham*, the Seed of *Israel*, together with them.

CHAP. XLVI.

VERSE 1.

BEL boweth down, Nebo stoopeth, &c.] These were the principal Idol-gods of the Babylonians, those doubtless which they esteemed their great Tutelary Gods; but under these, all the rest of their forged Deities are comprehended; for the drift of the Prophet here is to shew, that God would destroy, together with Babylon, even their Idol-gods too, in whom they trusted. See the Note, Chap. 21. 9. And this might be mentioned also as a figure of the utter ruine of Idolatry throughout the World, by the Gospel of Christ; the deliverance of the Jews out of Babylon being by all acknowledged to be a figure of that great work of our Redemption by Christ. Of Bel we read, Jer. 50. 2. *Babylon is taken, Bel is confounded, &c.* and again, 1. 4. *I will punish Bel in Babylon*; and in Pliny there is express mention of an Idol called *Jupiter Belus*; yea, and probable it is, that with some respect to this Idol-god it was that Daniel was called *Belteshazzar*, when he was brought a Captive into Babylon, Dan. 1. 7. because of that *Nebuchadnezzar* faith of him, Dan. 4. 8. *But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my God.* Indeed of the other Idol *Nebo*, we find no mention elsewhere in the Scripture; but we find a City so called from one of their Idol-gods. See the Note, Numb. 32. 38. And many of the Babylonian Princes and Nobles seem to have had their Names from this Idol *Nebo*, as *Nebuchadnezzar*, *Naburadan*, *Nabopolassar*, and others: The word *Nebo* according to the Hebrew, imports Prophecy; and therefore it is generally thought that this Idol was an Oracle amongst them, to whom they resorted for information concerning future things. As for that which is said of these Idols, *Bel boweth down, Nebo stoopeth*, it is clearly a Prophecy of the ruine and destruction of these Chaldean Idols, when Babylon should be taken by Cyrus; some indeed would have these terms of bowing down, and stooping, only to imply that these Idols that had been so magnified and highly esteemed, should now decline and sink in their Credit; and others, that they should stoop to the Yoke of Captivity; but the following words do plainly shew, that it is meant of the Persian Souldiers beating them down, being made of Silver and Gold, that they might carry them away as a rich Booty. Indeed considering that this was spoken when Babylon and her Idols were yet in their height of Glory, it may well be, which some say, that these Expressions are used to imply that their downfal drew nigh, *Bel boweth down, Nebo stoop-*

ab; as if he had said, they are falling, they are falling, they begin to totter, and will not stand long; however it is certainly spoken in a way of derision, as importing that those lofty Idols before whom the Heads and Knees of the proud Babylonians had so often bowed, should now bow and fall down themselves; *their Idols were upon the beasts and upon the cattle*, that is, they were by the Persians laid as so much luggage upon their beasts, or tumbled into Waggon; that they might be carried as a rich prize into their own Country: *your carriages were heavy laden, they are a burden to the weary beast*; This may be taken, as spoken, either to the Persians, or to the Idols; as terming the carriages wherein they were carried away, their carriages. However this is all spoken by way of derision; as if it had been said; Surely these are weighty gods, the poor weary beasts have much ado to carry them.

[*Ver. 2. They stoop, they bow down together, &c.*] Some understand this of the weary beast that carried the Babylonian Idols, to wit, that they fainted and sunk under the weight of them; and so likewise the following words, *they could not deliver the burden*, which they would have to be all one as if it had been said, The poor beasts could not free themselves from their burthen: Or, they could not carry the Idols to the place where they were to deliver up that their burthen. But rather it is meant, either 1. of the Babylonians, that they stooped and hung the head, *they could not deliver the burthen*, that is, they could not save their Idols from being carried away, when they saw the Persians lading their beasts with them; Or rather, 2. Of the Idol-gods. For the first words, *They stoop, they bow down together*, are in effect no more but a repetition of what was said in the beginning of the foregoing verse, to wit, that both *Bel and Nebo*, and all the rest of their Idols together with them, did *stoop and bow down*, that is, were broken down by the Persians, and carried away upon their beasts. And accordingly they understand that which follows, *they could not deliver the burden*, that is, say some, they could not keep themselves from being a burthen to the weary beasts; Or rather, *they could not deliver the burden* wherewith the beasts were laden, out of the hand of the enemy; that is, they could not deliver themselves; *but themselves are gone into captivity*; That is, even their Idol-gods; so far they were from delivering the People, that they themselves, together with the People, were carried Captives. It is in the *Hebrew*, *their Souls are gone into captivity*, which is an Hebraism, intending no more than what is said in our Translation, *themselves are gone into captivity*, as in *Psalm* 105. 18. where it is said of *Joseph*, *his Soul went into Iron*. But yet others hold, that these Idols are termed the *Babylonians Soul*; because they esteemed them as their own Souls, accounting that their well-being, yea their very life depended upon them. And again others think, that this expression is used ironically, by way of deriding these their dead gods, that had indeed neither Soul nor Sense.

Ver. 3. *Harken unto me, O house of Jacob and all the remnant of the house of Israel, &c.* That is, all that were left of the People of Israel, after Ten of the Tribes were carried away captives into *Assyria*; and after the great havock that should be made amongst the other two Tribes by the *Babylonians*. See the Notes, Chap. 10. 22. and 28. 5. yet some by the remnant of the house of Israel, understand those few of the Ten Tribes that had hitherto joyned themselves to the people of *Judah*. However that whereto he invites them to hearken, is that which he meant to say concerning himself, and the vanity of all Idol-gods, that so they might learn to trust in him, and to take heed of idolatry. As for that which followeth, *which are born by me from the belly, which are carried from the womb.* That is, who from your very infancy, (See the Note *Psal.* 22. 11.) or from the days of *Abraham*, *Isaac* and *Jacob*, (the first Original of your being my People) I have by my providence supported, and tenderly tended, fed and preserved, even as a Mother that carries her Child up and down in her bosome, and in her arms. See the Note, *Deut.* 1. 31. This seems purposely added, the better to set forth the difference that was betwixt him, the true God, and the Idol-gods of the Heathens: They carried their gods upon beasts, and carts, and waggons, whereas he on the other side did bear his People in his arms, as a Mother doth her young Infant.

Ver. 4. *And even to your old age I am he, and even to hoar hairs will I carry you, &c.* As if he had said, And so I shall do more for you, than Mothers do for their young babes; As soon as they are grown up a little, they are left to go by themselves, and are carried no longer: But I will be the same to you, even to your old age, that I have hitherto been. *I have made*, See the Note, Chap. 43. 1. (And herein there is another difference hinted, betwixt him, the true God, that made his People, and the Idol-gods that were made by those that worshipped them) and I will bear, even I will carry: See the foregoing Note, and will deliver you; to wit, out of the *Babylonian* Captivity.

Ver. 5. *To whom will ye liken me? &c.* See the Note, Chap. 40. 18.

Ver. 6. *They lavish Gold out of the bag, and weigh Silver in the balance, &c.* To wit, to make sure, that there was as much Silver put into their Idol as they allowed for it. Now all this is thus set forth, to shew how unfit these Idols were to be likened to the true and living God.

Ver. 7. *They bear him upon the shoulder, they carry him, &c.* That is, Having gotten him upon their shoulders, then they carry him.

Ver. 8. *Remember this, &c.* This is spoken to the *Jews*, that were too much addicted to idolatry, both in *Babylon*, and before they came thither: And see the Note, Chap. 44. 21. and shew your selves men, that is, make use of your reason, and do not carry your selves in these things, as if you had no more reason and understanding than the bruit beast hath; Or, do not worship these Idol-gods, out of a womanish fear of the *Babylonians*, or any other Idolaters; bring it again to mind, O ye transgressors; that is, ye that have transgressed the law, and

and the covenant of your God, call to mind again and again, and meditate seriously of what I have said.

Ver. 9. *Remember the former things of old, &c.*] That is, All the glorious Works of God from the Creation unto this time, his Predictions and Works, how he hath still done what he hath foretold. And indeed, because he speaks here to the *Jews*, it must be understood especially of all the great things he had done for them in former Ages.

Ver. 10. *Declaring the end from the beginning, &c.*] That is, foretelling things to come from the first to the last, and from ancient times the things that are not yet done; which is an Argument often before used to prove, that the God of *Israel*, who hath done this, is the only true God: See the Notes, Chap. 41. 22. and Chap. 42. 9. and 43. 9. and 44. 8. and 45. 21. *Saying, My counsel shall stand, and I will do all my pleasure;* and therefore what is not yet come to pass, shall as certainly come to pass, as those things that have come to pass already.

Ver. 11. *Calling a ravenous bird from the east, &c.*] To wit, *Cyrus*, that out of *Persia*, (See the Note, Chap. 41. 2.) should come swiftly upon *Babylon*, overcoming all difficulties lying in his way, as if he flew over them, and should tare their state and people in pieces, as such a bird doth her prey: For so it is expounded in the following words, *the man that executeth my counsel from a far Country*, See the Note, Chap. 44. 28.

Ver. 12. *Hearken unto me, ye stout-hearted, &c.*] Some think this is spoken to the *Babylonians*, that out of the pride of their hearts, and stoutness of their stomachs, thought to carry all as they pleased themselves, contrary to God's promises and purposes. But by the general current of Expositors, it is taken as spoken to the *Jews*, as was that before, ver. 8. and that they are called *stout-hearted*, because they had carried themselves stoutly and stubbornly against God, notwithstanding all the warnings he had given them by his Prophet, and the heavy Judgment that lay upon them in their being Captives in *Babylon*; and in the next words, *far from righteousness*, either because they were far from the holiness and righteousness which God required in his people (and haply with respect to their being much corrupted with the Religion and Manners of the *Babylonians*, amongst whom they lived), and therefore were very unfit for the deliverance they desired. Or else, as some think, because they looked upon themselves as in a desperate condition, and far from seeing the righteousness of God made good to them by the performance of his promise concerning their deliverance.

Ver. 13. *I bring near my righteousness: it shall not be far off, &c.*] They that understand the foregoing verse, as spoken to the *Babylonians*, do accordingly understand these words thus; That though they had been far from dealing righteously

teously with his People, yet he would deal justly with them, in bringing speedily that vengeance upon them, which by their cruel usage of his people, they had justly deserved. But taking the foregoing verse, as spoken to the *Jews*, (which by this, that is here added, seems far most probable) this is all one in effect, as if the Lord had said to them, Though you by your wickedness and infidelity do what you can to hinder me from doing it, yet I will approve my self righteous by performing that which I have promised concerning your deliverance by *Cyrus*, and that speedily, and without delay: See the Note, Chap. 45. 8. which fully agrees with that of the Apostle, *What if some did not believe? shall their unbelief make the faith of God without effect? God forbid*, Rom. 3. 3. 4. And this doth the rather appear to be the meaning of the place, because of the following words, *and my Salvation shall not tarry*, to wit, my delivering of my People out of their Captivity; *and I will place Salvation in Zion*, that is, having rescued them out of *Babylon*, I will settle them again in *Zion*, as in a place of safety, *for Israel my glory*, that is, by whose deliverance I will be glorified. But still we must remember, that under the Type of the deliverance of the *Jews* out of *Babylon*, that far greater Redemption and Salvation by Christ is also comprehended wherein God was indeed transcendently glorified: See the Note, Chap. 40. 5.

CHAP. XLVII.

VERSE 1.

Come down and sit in the dust, O Virgin Daughter of Babylon; sit on the ground, &c. What is meant by the *Virgin Daughter of Babylon*, and why she may be here so called, See the Notes, 2 Reg. 19. 21. *Psal.* 137. 8. and Chap. 23. 12. God by the Prophet doth here speak to *Babylon*, as to some proud stately young Queen gorgeously attired, and sitting upon her Throne, and bids her *come down and sit in the dust*, and *on the ground*, to wit, as poor Slaves and Captives used to do, and others in times of great and solemn mourning; See the Note, *Job* 2. 8. and that which was intended hereby is, that this glorious Imperial City, that had ruled over so many Kingdoms and Nations, should be forthwith brought down to the lowest pitch of baseness and misery. And indeed Gods Command is enough to make such mighty changes in Kingdoms: *there is no Throne*, O Daughter of the Caldeans: that is, thou shalt never Lord it more over other Nations, as thou hast done; thy Monarchy shall now be translated to the *Persians*; *for thou shalt no more be called tender and delicate*, that is, thou shalt no more be applauded for thine excellent greatness. Or, thou shalt no longer live in such tenderness and delicacy, but shalt be brought into a sad and miserable condition.

Ver. 2. *Take the Millstones and grind Meal, &c.*] That is, prepare thy self for the basest of all servile employments, such as was grinding at the Mill, wherein they employed their Captives and poorest drudges. See the Notes, *Exod. 11. 5.* and *12. 29.* *Judg. 16. 21.* and *Job 31. 10.* As for that which followeth, *Uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers;* some understand the first words, *uncover thy locks*, of the custome of Womens going in their Mourning, with their Hair hanging loose about them; and because of that mention that is made in the last place of passing *over the River*, that which is said of uncovering their Legs and Thighs, they understand of taking up of their clothes, when they were to wade through deep Waters: But I rather take this whole passage to be a description of the sad plight wherein the *Babylonian Women* should be, namely, that their stately Dames being stripped of their bravery, should be carried away captives with their Hair hanging about their Ears, having only such poor tattered Garments upon them as would neither cover their Legs or Thighs: (See the Notes, *Chap. 20. 2, 4.*) And so should be driven away into *Persia*, wading through the Rivers as they went along.

Ver. 3. *Thy nakedness shall be uncovered; yea, thy shame shall be seen, &c.*) To wit, the nakedness of their Privy parts, which Women out of modesty are ashamed to have seen. *I will take vengeance*, as if he had said, it is not so much *Cyrus*, that shall bring this misery upon thee, as I the Lord God of *Israel*, who shall by this means take vengeance on thee for all the wickedness thou hast committed against me, and against my people. *And I will not meet thee as a man*, that is, say some, I will fall upon thee without any pity or compassion, which even barbarous enemies will sometimes shew to the conquered, especially to the weaker Sex; and therefore as a Lion, or some other ravening Beast, rather than as a Man; or else, not with the wrath and power of Man, which may be resisted and born, but with the irresistible and unsufferable power of an Almighty God. It is as if, he had said, whilst thou hadst to do with men, thou wert able to grapple with them, and usually to subdue them; but now God will contend with thee, before whose indignation and revenging hand thou wilt never be able to stand. See the Notes, *Chap. 17. 6.* and *2 Sam. 7. 14.*

Ver. 4. *As for our Redeemer, the Lord of Hosts is his Name, the Holy one of Israel.*] This is inserted by the Prophet in the Name of God's people, as taking occasion from that which had been said concerning *Babylon*, to break forth into this magnifying of God, by professing that it was their God, the great God of Heaven and Earth that would do this, and that he would do it purposely for their sakes, that they might be redeemed out of their Captivity.

Ver. 5. *Sit thou silent, &c.*] Here again God proceeds to set forth the misery of the *Babylonians* in their Captivity. *Sit thou silent, and get thee into darkness, O daughter of the Caldeans;* some think that by these words, *get thee into darkness*, is intended, that they should be cast into dark Prisons; or that after they were carried away Captives, they should abide in the darkness of continual misery: But it is more probable, that all the expressions here used, are to set forth how they should be overwhelmed with grief and shame; for men in such a condition are wont to sit silent, (see the Note, *Job 2. 13.*) and to get into dark corners, as being ashamed to be seen. And it may well be, which some think, that in

that which is said of their sitting silent, there might be some respect had to the great noise which that Empire had formerly made in the world; as if he had said, Thou that hadst wont to thunder out thy commands and threatnings through so many Kingdoms, shalt now sit silent, as being ashamed of the bale condition whereinto thou art fallen, and not daring to mutter against those that shall tyrannize over thee.

Ver. 6. *I was wroth with my people, &c.*] Here the cause is shewn why Babylon should be thus destroyed: *I was wroth with my people, I have polluted mine inheritance, and given them into thine hand:* That is, my people, whom I chose to be my peculiar inheritance (see the Note, Chap. 19. 15.) I have cast off, as an unclean thing, as if they had been never separated from others to be a holy people unto my self, and as a People that had by their wickedness made themselves unfit indeed to be my people, and delivered them up into thine hands, an unclean, uncircumcised people, that thou mightest carry them out of my Land, whithersoever thou pleasedst; (See the Note, Chap. 43. 28.) *Thou didst shew them no mercy: upon the ancient hast thou very heavily laid thy yoke:* The accomplishment whereof, see *Lam. 5. 11, 12.* The drift therefore of these words is clear, namely, to shew, that though he was willing that his people should smart for their sins, yet he was highly offended with their cruel usage of them: Yea, and this also is hinted, that if God spared not his own people when they sinned against him, much less would he spare them.

Ver. 7. *And thou saidst, I shall be a Lady for ever, &c.*] This is added, as another cause of *Babylons* destruction, to wit, her security and presumptuous confidence concerning the perpetuity of her greatness, and which was indeed the root of her pride and cruelty: *So that thou didst not lay these things to thy heart;* that is, say some, That *Israel* was my peculiar people; and that therefore, though I made use of thee to correct them for their sins, yet there was no likelihood that I would cast them off for ever; and consequently thou didst not lay to heart the cruelties thou didst exercise towards them. But rather, the things they did not lay to heart, were the things which were now foretold them, those woful miseries which their inhumane dealing with Gods people would at last bring upon them; which is further confirmed from the last clause, *neither didst remember the latter end of it,* That is, what would at length befall thee for thy cruelty to them: yet some understand this too, of the end of *Jerusalem* or the people of God, namely, that they did not bethink themselves that God would at last deliver his people.

Ver. 8. *Therefore bear now this, thou that art given to pleasures, that dwillest carelessly, &c.*] To wit, without fear of any change, see the Note, *Judg. 18. 7.* *that sayest in thine heart, I am,* to wit, the great Monarch and Empress of the world, *and none else besides me,* that is, there is no Kingdom like me, either for magnificence or sure stability; all other are not worth the naming, and are as nothing in comparison of mine. An arrogant and blasphemous expression, wherein she ascribes that to her self, which God often mentions as his transcendent peculiar dignity. *I shall not sit as a Widow, neither shall I know the loss of Children;* that is, I shall not sit desolate as a Widow, nor want of the Royal issue to sit upon the Throne: Or, I shall never want a King that shall be as a Husband to me, nor be deprived

deprived of that numerous people; which, as my Children, live in subjection to me. See Rev. 18. 7.

Ver. 9. *But these two things shall come to thee in a moment, in one day, &c.*] To wit, in that day when Babylon was taken by Cyrus, which was done so suddenly and unexpectedly, that there was no place for counsel or escape. *The loss of Children and Widowhood*, that is, the destruction of thy people, and thy King Belshazzar amongst the rest. See Num. 5. 30. See the foregoing Note. *They shall come upon thee in their perfection*; that is, both the one and the other shall be fully and to the utmost accomplished upon thee, even to the utter destruction of thy Kingdom; for the multitude of thy sorceries, and for the great abundance of thine enchantments; that is, for all thy magical arts and practices, wherein the Chaldeans did abound: So that this is mentioned as another cause of their destruction.

Ver. 10. *For thou hast trusted in thy wickedness, &c.*] To wit, either their wicked policies, their rapines and oppressions, and all other the wicked ways whereby they had raised themselves to their present greatness, and whereby they might still hope to secure themselves against all fears and dangers. Or 2^{ly}, the riches and power which they had gotten by such ways of wickedness. Or 3^{ly}, all their Magick Arts (mentioned in the close of the foregoing Verse, and much afterward insisted on) whereon they relied much, because they thought their Magicians able to foresee and foretel future things, and heard nothing but assurance of good from them; and likewise able by their Sorceries and Witchcrafts to help them, and prejudice their enemies. *Thou hast said, none seeth me*; That is, thou hast flattered thy self, as if neither God nor Man could take notice of thy sinful ways and policies. See the Notes, Chap. 29. 15. and Psal. 64. 5. *Thy wisdom and thy knowledge is both perverted thee*; That is, thy trusting to that which thou esteamest great wisdom and knowledge, thy carnal policy, or thy great skill in Magick Arts, hath deceived thee and mislead thee, emboldening thee in thy hardness, and causing thee to chucker thy self with groundless hopes; and *thou hast said in thine heart, I am, and none else besides me*; see the Note above, ver. 8. So that all things considered, the drift of this Verse seems to be, to shew what was the Root and Spring of that pride and security in the Babylonians, mentioned before, Ver. 7. as the cause why God would destroy them.

Ver. 11. *Therefore shall evil come upon thee, thou shalt not know from whence it riseth, &c.*] It is in the Hebrew, *Thou shalt not know the morning thereof*; and therefore some take the meaning to be, either that they should not know what day it should come; or that they should take no notice of the apparent signs of their approaching destruction; though there should be many things that should be as clear tokens of their approaching ruine, as the first dawning of the morning is a token that the Sun is about to rise; yet they should never observe them. And because the words may be rendered, *Thou shalt not know the rising thereof*, it may be the more probably thought, that there is a secret nip here given to the practice of their Magicians and Astronomers, on whom they so much relied, who in their Figure-casting, were wont studiously to observe the rising and aspect of the Planets; as if it had been said, you that by the rising of the Planets, pretend or foretel what all days will prove, whether fatal or prosperous, shall not be able to foresee the rising or the morning of the day of your own

destruction. And again it may be spoken with reference to the sudden surprisal of *Babylon*, that was taken before the Inhabitants began to fear any danger, as all Histories reports. But because our Translators have rendred the word, *thou shalt not know from whence it riseth*, it is clear that they understand it of their not knowing from what Nation or Countrey their destruction should come upon them, the *Babylonians* not dreaming at that time of any quartel or evil intention that *Cyrus* had against them: *And mischief shall fall upon thee, thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know: That is, which thou shalt not foresee, and so it will be the more grievous to be born.*

Ver. 12. *Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth, &c.*] That is, whereto thou hast been violently addicted, and which thou hast followed with all eagerness, even from the first raising of thy City and State. And indeed this people were of Ancient time much given to these sinful practices; in so much, that the professors of these Arts were among other Nations known and called by the Name of *Caldeans*. *Stand now with thine enchantments, &c.* This is spoken by way of derision, and by way of insulting over them for their vain confidence in those things; as if it had been said, Call your Magicians together; and try what good you can do with them; if so be thou shalt be able to profit, if so be thou maist prevail; That is, see whether this will any way advantage thee; whether hereby thou canst keep off the ruine that is coming upon thee; and then you will soon find, that such things will do you no good in the World.

Ver. 13. *Thou art wearied in the multitude of thy Counsels, &c.*] As if he had said, Thou dost but tire thy self in vain, in seeking out many and many several ways to save thy self: Or, having hitherto to no purpose wearied thy self in those manifold policies and ways, whereby thou hast sought to secure thy self; try now what thy cunning wife men, thy Wizzards can do; as it follows in the next words, *Let now the Astrologers, the Star-gazers, the Monthly Prognosticators,* that is, those that undertake to foretel what will come to pass every Month, *stand up, and save thee from those things that shall come upon thee;* that is, let them stand up like men, and make use of all their Art, to see if they can foretel the miseries that are coming upon thee, and save thee from them.

Ver. 14. *Behold, they shall be as Stubble, &c.*] See the Notes, *Exod. 15. 7: The fire shall burn them,* which is meant of the invasion of the *Medes and Persians*; and it may be also spoken with relation to their burning of *Babylon*; they shall not deliver themselves from the power of the flame, to wit, your Astronomers and Star-gazers, &c. and how then shall they be able to deliver you? So that indeed your trust in them, is as if by heaping Stubble about you, you should hope to keep your selves from burning; *There shall not be a coal to warm at, nor fire to sit before it,* That is, they shall be utterly destroyed and consumed, as where Scrubble is burnt, where there is not so much as a brand or coal to be found, nothing at all but Ashes, good for nothing.

Ver. 15. *Thus shall they be unto thee with whom thou hast laboured, &c.*] That is, thus unable to help thee shall they all be, with whom thou hast tired thy self, in consulting with them concerning thine Estate. And commonly it is held, that this

is meant of their Magicians and Diviners, of whom he had been before speaking: yea, of the same they hold the following words are spoken, *even thy Merchants from thy youth, &c.* and that they are called *Merchants*, because (as Merchants) they had many crafty ways to deceive those they traded with, and made the people pay dearly for what they did for them. But yet others understand the whole Verse, of the Merchants that from foreign parts traded in *Babylon* in great multitudes, by reason of her convenient situation for Trade, in regard of her many great Rivers that ran into the *Persian Sea*; as if it had been expressed thus, As it shall be with thee in regard of thy Wizzards, so also in regard of thy Merchants, with whom thou hast traded *from thy youth*, (See the Note above, *Ver. 12.* *They shall wander every one to his quarter*, That is, they shall get away, fleeing every one to his own Country and home; or, they shall flee some one way, and some another, wandering up and down, each one in the way wherein he hopes to find a free passage; *None shall save thee*, to wit, neither Wizzards, nor Merchants.

C H A P. XLVIII.

Ver. 1. **H***ear ye this, &c.*] Having in the foregoing Chapters foretold the destruction of *Babylon*, and the deliverance of his people from thence; lest this should make his people think highly of themselves, here the Prophet addresseth his speech to them, convincing them of their gross hypocrisie and wickedness, and that their deliverance would be meerly of God's free grace, *Hear ye this*, O House of *Jacob*, which art called by the Name of *Israel*; That is, that are called *Israelites*, and glory much therein, though you be not so indeed; and are come forth out of the waters of *Judab*, That is, that are the off-spring of *Judab*; and therefore called *Jews*, descending from his Stock, as streams of water from their Spring; See the Notes, *Numb. 24. 7.* *Deut. 33. 28.* and *Psal. 68.* And this is mentioned as another thing wherein they gloried much, because this was the royal Tribe, that had retained the worship of God with them, when the other Tribes fell away to Idolatry: which swear by the name of the Lord; to wit, as owning him to be the only true God, and make mention of the God of *Israel*, to wit, in swearing by him; or more generally, in that they talked much of God; and gloried in him as their God peculiarly, *Psal. 50. 16.* But not in truth, nor in righteousness; that is, not sincerely, but hypocritically.

Ver. 2. *For they call themselves of the holy City, &c.*] That is, they boast that they are Citizens of the Holy City *Jerusalem*, in regard of Gods dwelling there amongst them, and their worshipping him there, and the confidence they had; that upon this account God would certainly defend the City; and stay themselves upon the God of *Israel*; that is, they profess much confidence in God, and make a great shew of relying upon him, though indeed there is no such thing. The Lord of hosts is his name, which is added, not to imply that God, Almighty All-ruling power was the ground why they did with such confidence rely upon him; But

but rather how able he was every moment to destroy them that did thus grossly dissemble with him.

Ver. 3. *I have declared the former things from the beginning, &c.*] That is, from the time when I first took you to be my people, I have successively in former Ages foretold you future things: *and they went out of my mouth, and I shewed them.* That is, I determined on the things to be done, and then revealed them by my Prophets to you. *I did them suddenly, and they came to pass:* That is, when the time determined came, they were suddenly done: when they, concerning whom they were foretold, did little think of any such thing. See the Note, Chap. 42. 9. All which is alledged, as often formerly (see the Note, Chap. 46. 10.) to make it clear to them, that hereby he had sufficiently approved himself to them to be the only true God. And what his aim was in asserting this here, is set forth in the following Verses.

Ver. 4. *Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass.* Here the reason is given, why he had, by foretelling things before he did them, prov'd himself to be the only true God (as is said in the foregoing Verse, and repeated again in that which follows) namely, because he knew that they were a stubborn, stiff-necked, impudent people, that would hardly be brought to believe his words by his Prophets, and very prone to rebel against him; and so to prevent this (and that merely of his own free grace, notwithstanding this their wickedness) he had thus clearly manifested himself to them, even from their first being his people, unto that present time, when he had foretold them their captivity in *Babylon*, the destruction of *Babylon* by *Cyrus*, and their deliverance from thence.

Ver. 5. *I have even from the beginning declared it to thee; before it came to pass. I shewed it thee, &c.*] See the two foregoing Notes, *lest thou shouldest say, mine Idol hath done them, &c.* And this is mentioned as one of the main effects of their stubbornness, which God sought to prevent by foretelling before-hand what he meant to do in future times, namely, their ascribing the great things which he did to their Idol-gods.

Ver. 6. *Thou hast heard, see all this, &c.*] That is, you have heard how in all Ages I have foretold what should come to pass in future times, and how all things have exactly come to pass as they were foretold; now mark and consider all this, and lay it seriously to heart: *And will not ye declare it?* That is, will ye not declare unto others this which you have heard concerning my Predictions and the accomplishment of them, and so bear witness to the truth, that it may be seen that I have omitted no necessary means of manifesting my self to you? *I have shewed thee new things from this time, even hidden things, and thou didst not know them:* As if he should have said, As formerly, so now also I have foretold thee new things, which were wholly hidden, and which of thy self thou couldest never have known, to wit, the destruction of *Babylon*, and thy deliverance from thence.

Ver. 7. *They are created now, and not from the beginning, &c.*] That is, they are now revealed and brought to light (as things are when created) and not in former times, see the Notes, Ver. 3, 5. *Even before the day when thou heardest them not,* That is, before the time when thou hadst heard any thing of them;
lest

lest thou shouldest say, Behold, I knew them; that is, lest thou shouldest say, when they came to pass, I knew well enough that these things would be.

Ver. 8. *Yea, thou heardest not, &c.*] Some would have the meaning of this whole Verse to be, that God had revealed these new things to them, of which mention was made in the forgoing Verse, to wit, the destruction of *Babylon*, and the deliverance of his people, when they *heard not, &c.* when they obstinately stopped their ears, and would not hear what he said to them. But it is rather a continuation of what he had said before; *yea, thou heardest not*, that is, the things that I now reveal to thee, are things which thou hadst never heard before from thy Star-gazers, or Soothsayers, or any body else; *yea, thou knewest not*, That is, thou knewest them not any other way: *Yea, from that time that thine ear was not opened*, That is, even when the least of this business had never yet come to thine ear: *for I knew that thou wouldest deal very treacherously*. As if he should have said, Therefore do I repeat this, and press this so often upon thee, that it is I that have foretold thee these future things that shall befall thee, to make sure thou shouldest know, that it was I that caused thee to be carried away into *Babylon*, and that it was I that delivered thee from thence; and that because I knew that thou wouldest not own mine hand in all that befel thee, but wouldest treacherously ascribe it to other things: *And wast called a transgressor from the womb*, That is, that hast been a transgressor from the womb, to wit, say some, from thy Nativity, or from thy first coming out of *Egypt*, when God first took thee upon Mount *Sinai* to be his covenant-people (but see also the Note, Chap. 46. 3.) and therefore mayest deservedly be so called, rather than as it is said, Ver. 1. they were commonly called by the name of *Israel*.

Ver. 9. *For my names sake will I defer mine anger, &c.*] As if God said, though thou art, and hast always been so wicked, as is before said, yet will I stay and suppress mine anger for my names sake, That is, say some, because thou art called by my name, as being accounted my people: Or rather for mine own sake, (see the Note, *Psal.* 25. 11. That is, with respect to mine own glory. It was not because you deserved not to be destroyed, but that men might not question mine Almighty power and faithfulness towards my people; or say the gods of the *Gentiles* were mightier than I. See the Note also, *Deut.* 32. 20. *And for my praise will I refrain from thee, that I cut thee not off*; That is, I will for thy good withhold my self from destroying thee, that I may be praised for my mercy and faithfulness to thee. All which is inserted for the comfort of the faithful amongst Gods people; and that when they were delivered, they might ascribe it wholly to Gods free Grace.

Ver. 10. *Behold, I have refined thee, &c.*] As if the Lord had said, Though with respect to mine own Glory I would not utterly destroy thee (as was said in the forgoing Verse) yet with respect to thy good, I have sought to purge away thy Dross in the fire of Affliction. The greatest difficulty is in the following words; which some read, as they are in the Margin, *I have refined thee, but not for silver*, and so understand it, that it was not for any gain or advantage that God got by it, that he cast them into the furnace of *Babylon*; and indeed we have the like expressions, Chap. 45. 13. and *Psal.* 44. 12. for which see the Notes there. But by most interpreters the words are rendered, as in our Translation, *I have refined*

finest thee, but not with silver; which though some understand of the successfulness of Gods afflicting them, to wit, that though he had sought to refine them in the furnace of affliction, yet it had not been with them, as it is with Silver, which is purged from its dross in the Refiners furnace; they being still as wicked as before; yet the most and best Expositors understand it of the gentleness of Gods afflicting them, *I have refined thee, but not with silver;* that is, not with so hot, and fierce, and vehement a Fire, as the Refiners use in refining their Silver: I have afflicted thee but lightly and moderately, having respect to thine infirmity, rather than to the greatness of thy sin and stubbornness; I have not refined so accurately and exactly, as Refiners do their Silver, who keep it in the Fire, till all the Dross be wasted and purged out of it; for then they would have been quite consumed. *I have chosen thee in the furnace of affliction,* That is, say some, I will make a choice one of thee; by purging thee; or I have purged thee like choice Silver, in the Furnace of Babylon. But rather I conceive the meaning is, either that God had chosen their captivity in Babylon to be as a Refining Furnace to them; or else, that in this their affliction he had set his heart upon them, and had chosen and called them out, as we do things we mean to preserve to be delivered.

Ver. 11. *For mine own sake even for mine own sake, will I do it, &c.*] see the note before, Ver. 9. *For how shall my Name be polluted?* That is, otherwise how exceedingly would my name be polluted? (which I can by no means suffer) to wit, by the enemies blaspheming my name; and *I will not give my glory unto another.* See the Note, Chap. 42. 8.

Ver. 12. *Hearken unto me, O Jacob, &c.*] Here God addresseth himself again to promise them deliverance out of Babylon, *Hearken unto me, O Jacob, and Israel, my called.* That is, whom I have called to be my peculiar people, and whom I cannot but own, in regard of the Covenant I have made with you, though you indeed deserve not to be called by that name, *I am he,* to wit, that must deliver thee; *I am the First, I also am the last,* See the Note, Chap. 4. 14.

Ver. 13. *Mine hand also hath laid the foundation of the Earth, &c.*] See the Notes, Chap. 40. 11, 12. and 45. 12. and Psal. 104. 2. and *my Right hand hath spanned the Heavens,* which is spoken after the manner of Workmen, that were wont sometimes to measure things by their span; *when I call unto them, they stand up together,* to wit, as my Servants, ready to do whatever I command them, See the Note, Chap. 40. 26. and this expression is the rather used in relation to that which follows afterward Ver. 15. concerning Gods calling of Cyrus.

Ver. 14. *All ye assembler your selves and hear, &c.*] That is, as it was expressed before, Ver. 1 and 11. All ye my people Israel, considering I am so great a God (as was said in the foregoing verse) hearken diligently to what I say; some would have it that the Prophet speaks here in his own person, because of those words in this verse, *the Lord loved him.* But nothing is more usual than for God to speak of himself in the third person; It is therefore more probable, that as before, and after, so here also, the Prophet speaks in the name of God; *which among them have declared these things?* that is, which of the Idol gods (see the Note before, Verse 5.) their Diviners or Astrologers, have foretold these things that I have foretold? See the Notes Chap. 44. 7. and 45. 21. *The Lord hath loved him,* that is, Cyrus, named before, Chap. 45. 1. to wit, in that he exalted him so highly, and

and made use of him in so great a Service: *He will do his pleasure on Babylon.* See the Note, Chap. 44. 28. *and his arm shall be on the Chaldeans, that he may fall heavily on them, and destroy them.*

Ver. 15. *I, even I, have spoken; &c.*] That is, I, even I alone, who am a faithful God, and sure to perform what I say: *yea, I have called him, to wit Cyrus, (as before, Ver. 14. to the doing of that great work, whereunto I have appointed him, I have brought him, that is, I will bring him; and he shall make his way prosperous, that is, he shall prosper in whatever he undertakes.*

Ver. 16. *Come ye near unto me, hear ye this, &c.*] See the Note before, Ver. 14. *I have not spoken in secret from the beginning;* the meaning whereof must needs be this (if we take them to be the words of the Prophet, as many do, and as the last words in this Verse clearly are) that from the beginning of Gods calling him to his Prophetical Office, he had publicly and plainly made known to them what God had revealed to him; and accordingly the following words must also be understood, *from the time that it was, there am I;* as if the Prophet had said, from the time that any thing was revealed to me, there still am I (as in my watch-tower) faithfully and plainly declaring the whole will of God unto his People. But this Exposition is somewhat hard; rather therefore it is God that speaks here to his People, *I have not spoken in secret from the beginning;* that is, from the first time that I took you to be my people, or from the time that I first began to foretel you future things by my Prophets, I have always made known such things to you clearly and in publick; see the Note, Chap. 45. 19. And then agreeably hereto, must the following words be understood, *from the time that it was, I am there;* namely, either 1. that from the time that any thing was foretold by his Prophets, he was there revealing to them, by his Spirit, the things which they did foretel, so that it was he indeed that spake by them. Or 2. That from the time that any thing came to pass which was foretold, he was there accomplishing the things foretold, by his Almighty power; as they were foretold, so they were also accomplished by him. And then for the last clause there, as is said before, it is clear that the Prophet speaks in his own person; and now the Lord God and his Spirit hath sent me, that is, as formerly in other things foretold by me and other the Prophets of God; so now in this which I say concerning *Babylon and Cyrus*, I say nothing but by commission from God, and by the inspiration of his Spirit.

Ver. 17. *Thus saith the Lord thy Redeemer, the holy one of Israel, &c.*] See the Note, Chap. 1. 4. *I am the Lord thy God, which teacheth thee to profit;* that is, who teacheth thee by my Word and Spirit, those things which will be for thy welfare; *which I teach thee by the way that thou shouldest go;* that is, reaching and directing thee how to order thy conversation. And the aim of these words, I conceive, is this; lest the Jews should say, If the Lord meant to fetch us back out of *Babylon*, why did he bring us hither? Therefore the Lord tells them here, that he had done enough to make them a Righteous people, which had they improved for good, they might have been still in their own Land.

Ver. 18. *O that thou hadst hearkened to my Commandments, &c.*] Implying, that then they had been free from all those miseries, which by their disobeying Gods commands they had brought upon themselves, & particularly in the *Babylonian* captivity, see the foregoing Note; *then had thy peace been as a river;* that is, then had thy peace

or may prosper in every regard (See the Note, *Psal.* 119. 165.) been abundantly and in a continued course, exceeding great, over-bearing any thing that might in likelihood be any hinderance to it: And to the same purpose is the following clause, *and thy righteousness as the Waves of the Sea*; for by *Righteousness* here, is meant, either the reward of Righteousness, namely, Peace and Prosperity, as before (as iniquity is sometimes put for the reward of iniquity, *Gen.* 4. 12.) See the Note, *Chap.* 32. 17. Or more particularly, a State rightly and well ordered and established; see the Note, *Psal.* 72. 3.

Ver. 19. *Thy seed also had been as the Sand, and the Off-spring of thy Bowels like the Gravel thereof, &c.*] As if he had said, Whereat your number hath been of late much diminished by the breaking in pieces of ten of your Tribes, and the carrying of them away into Captivity and by the havoc also that your enemies have made, even amongst you of *Judah*, had you been Obedient to my Commandments, it would have been quite contrary with you; God would have exceedingly multiplied you according to his promise of old, *Gen.* 22. 17. *His Name should not have been cut off, nor destroyed from before me*; that is, my people *Israel*, their State and Commonwealth, and so their name and memory, and the great renown which formerly they enjoyed, should not have been cut off from the Land, where in the Temple I dwelt amongst them, as now it is like to be to wit, in the *Babylonian Captivity*.

Ver. 20. *Go ye forth, &c.*] Having in the foregoing verses told them, that they by their sins had been the cause of the miseries that were come upon them, here he adds, that yet notwithstanding, to wit, of his own free grace, and for his own name-sake, as he had said before, he would deliver them out of *Babylon*. And this he speaks of, as if it were then a doing (though it were not to be done till about a hundred years after) to make the tidings thereof the more joyful to them, and the better to assure them of the certainty of it, *Go ye forth of Babylon; flee ye from the Chaldeans*, to wit, that ye may not be destroyed with them. Some indeed conceive, that in these last words the *Jews* are advised, upon the first report of the approach of *Cyrus*, to get them away from amongst the *Chaldeans*; but the following words do rather import a departure with full and free Liberty upon the proclamation of *Cyrus*, than an escape by flight; *with a voice of singing declare ye*; that is, with great joy declare what God hath done for you; and therefore it is repeated again and again, as a matter of great joy, *tell this, utter it even to the end of the Earth, &c.* that is, spread it abroad, so that the fame may be carried to the ends of the Earth.

Ver. 21. *And they thirsted not when he led them through the Deserts, &c.*] As if he should have said, Though in this return of my People from *Babylon* to their own Country, they went through many wild and dry deserts, yet they wanted nothing that was necessary for them, I provided for them as I did for their Ancestors, when I carried them out of *Egypt* through the Wilderness into the Land of *Canaan*; *He caused the waters to flow out of the Rock for them, &c.* that is, he did in a wonderful manner provide for them, as once for their Ancestors in their passage to the Promised Land, see the notes, *Chap.* 41. 18. and 43. 19. But yet, though this be thus expressed as done already, to imply the certainty of it; yet, that I conceive which the Prophet intended, was, that thus it should be when they were delivered out of *Babylon*.

Ver. 22. *There*

Ver. 22. *There is no peace, saith the Lord, unto the wicked.*] Having before told them, Ver. 19. That if they would have obeyed Gods Commandments, their peace should have been always abundantly great; here he allows them, that it is never so with wicked men. But the drift of the Prophet in closing this Prophecy with this general Proposition, may seem to be, to imply, either, 1. that whilst God showed to much Mercy and Goodness to his people, yet it should be quite otherwise with the wicked *Babylonians*, they should certainly be destroyed; and therefore it would be wisdom in the *Jews* to haste out of *Babylon*. Or 2^{ly}. that though the *Jews* might have been in a most prosperous state, had they obeyed Gods Commandments: (as was said before, Verse 18, 19.) yet it was no wonder that it was so ill with them at present, because of their great wickedness. Or 3^{ly}. that in the foregoing promise, made to the *Jews*, there was nothing of Peace spoken to the wicked amongst them, but only to the godly; for though they might go out of *Babylon* together with others, yet this would not be done for them, because God was reconciled to them, but still they would lye under Gods wrath, because of their wickedness.

CHAP. XLIX.

Ver. 1. *Listen, O ye unto me, &c.*] see the Note, Chap. 41. I do not see any inconvenience in that, which some learned Expositors hold; namely, that the Prophet speaks here in his own person, and as before concerning the deliverance of the *Jews* out of *Babylon*, yet as principally intending hereby to speak in the name of Christ, of whom he was a Type, and to set forth the greater work of Redemption which was shadowed forth in the deliverance of the *Jews* out of *Babylon*, that was to be accomplished by Christ. But I confess, that the general current of Expositors do understand this as spoken by Christ alone, without respect to any other. Having (say they) hitherto spoken of *Cyrus*, and his deliverance of the *Jews* out of *Babylon*, here he speaks of Christ and of our Redemption by him; and so on to the end of his Prophecy: whence also they say it is, that whereas before the *Jews* only were spoken to, *Hear ye this, O house of Jacob, &c.* here the *Gentiles* are called upon to hear, *Listen, O ye unto me, and hearken ye people from far*; because the Gospel of Christ was to be preached to them, even to the utmost of them, and because they would embrace Christ, when the generality of the *Jews* should reject him, and so should be taken in to be Gods People, instead of the *Jews*. However, it is clear that Christ is here principally (if not solely) intended, because many passages in this Chapter are in the *New-Testament* expressly ascribed to Christ, as Verse 6, 8, and 10. And indeed, if we consider that the People of God would have no well-grounded hope of that promised deliverance out of *Babylon*, but by their reconciliation with God in and through the Mediation of Christ; it cannot seem strange that from the prediction of the deliverance, he should now proceed to this promise

concerning Christ, *The Lord hath called me from the Womb &c.* [That is, Even from the Womb he designed me to the Office of the Mediator; yet the meaning is not, that God did not appoint him thereto, till he was conceived or born (for he was by Gods decree chosen and separated to be the Messiah from all Eternity) but that in his conception and birth, there was a tendency to the accomplishment of this which God had decreed concerning him; to that end he was born. Thus it was with *Isaiah*, in regard of his Prophetical Office (as it was with *Jeremy* also, *Jer.* 1. 5. and with *St. Paul*, *Gal.* 1. 15.) and thus it was with Christ; *From the bowels of my Mother hath he made mention of my Name*; that is, from my very birth, or before I was born, he assigned me my name, and did thereby make known the Work and Office whereunto I was appointed; see *Mat.* 1. 21. *Luk.* 1. 31. and 2. 21.]

Ver. 2. *And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his Quiver hath he hid me.* For the understanding of this, we must know, first, that Christs Word and Preaching, (and Typically the Prophet *Isaiah* too) is here compared to a *sharp sword*, and to a *Polished shaft*, (which wounds, not only near at hand, but also at a great distance, very far off) because it should be of such power and efficacy, to wound and pierce the hearts of Men, both by working effectually upon some for their conversion, and by convincing, vexing and galling of others, yea, even of the *Gentiles*, to the utmost parts of the World; the accomplishment whereof we see in many things recorded in the Gospel concerning Christs preaching; as where it is said of Christ, that he was *mighty in word*, *Luk.* 24. 19. and where his very enemies confessed, *Never Man spake like this Man*, *Job.* 7. 46. and in that which is said concerning the Doctrine of the Gospel, *Heb.* 4. 12. that it is *quick and powerful, and sharper than any two-edged sword*, &c. see the Notes also *Chap.* 11. 4. and *Psal.* 45. 6. And 2dly. that by saying that God had hid him in the shadow of his hand, &c.] is meant, that God would shelter him under the covert of his Almighty power, and protect him from the rage of his enemies, until the time came, fore-appointed by God, where he was to dye for the sins of his people; see the Notes, *Chap.* 18. 1. and 42. 1. And indeed, considering how sharply *Isaiah* dealt with the *Jews*, and that for so long a time together, under so many several Kings (as when he called them *Princes of Sodom*, and *People of Gomorrah*, *Chap.* 10. and so in many other places) he might well say that God had hid him in the shadow of his hand, &c. For otherwise how could he have been so long secured against their Rage and Fury?

Ver. 3. *And said unto me, Thou art my Servant, O Israel, &c.*] In our great Annotations, another Translation is approved as best, *And he said, thou art my Servant, It is Israel in whom I will be glorified.* But this cannot be the meaning of the words, according to our Translation; of those therefore that adhere to our Translation, some hold that this is spoken of *Isaiah*, and that he is called *Israel*, as owning him to be the only one, in a manner, amongst his people, that in those times of general defection deserved to be called by that name, an *Israelite* indeed, as *Nathaniel* is called, *Job.* 1. 47. but far most generally it is understood of Christ, *Thou art my Servant, O Israel*; for *Servant*, see *Chap.* 42. 1. The greater question is, why Christ should be here called *Israel*. Some say it is, because he

was

was descended of the Stock of *Israel*, which is not improbable, it being manifest, that elsewhere in like manner he is called *Daniel*, *Isa. 4. 1.* Others, because he was the true *Israel*, who wrestled with God to pacify his wrath against poor sinners, and prevailed, as *Jacob* once wrestled with the Angel, and prevailed, and was thereupon called *Israel*, *Gen. 32. 28.* And others again, because he was the *Seed*, to win of *Abraham* and *Israel*, to whom the promise is made, *Gal. 3. 16.* And so they hold, that both Christ, as the Head, and the faithful as his Members, are here jointly together called *Israel*, as elsewhere Christ, together with the whole Church, is called *Christ*, *2 Cor. 12. 12.* But this seems not so probable, because it is so clear in the foregoing Verse, that one particular person is here spoken to. However the ground of the following words, *In whom I will be glorified*, (as they have respect to Christ), is clearly because, 1. by his making God known, and the riches of his Grace towards poor sinners; and 2ly, by his accomplishing the great work of their Redemption and triumphing therein over Satan, Death, and Hell: And 3ly, by his performing all that had been foretold by the Prophets, God was exceedingly Glorified; whence was that of our Saviour, *Joh. 17. 4. I have glorified thee on Earth; I have finished the work which thou gavest me to do.*

Ver. 4. *Then I said, &c.*] To wit, Christ, (though indeed the following complaint might well be *Isaiah's* also, as a type of Christ) *I have laboured in vain, I have spent my strength for nought and in vain*, to wit, in regard I could prevail with so few of the *Jews*, to embrace the glad tidings of the Gospel; see *Joh. 3. 32. Yet surely my Judgements is with the Lord*, that is, he it is that can and will judge my cause, and to him I willingly refer my self; and my work with my God, that is, he knows the Commission I had from him, and how faithfully I have discharged my trust; labouring therein, even to the spending of my strength; and therefore I know that he will reward me, not according to the success of my Labours, but according to my faithfulness in the discharge of my duty.

Ver. 5. *And now saith the Lord, that formed me from the Womb, to be his servant, &c.*] That is, that appointed and fitted me from the Womb to be his Servant, (and indeed then Christ took upon him the form of a servant) see the Notes above, Verse 2, 3. *to bring Jacob again to him*, that is, to convert the *Jews*, to bring them by Faith and Repentance to return to the Lord their God, from whom they were strayed; *Though Israel be not gathered, &c.* Some read this as it is in the Margin, *that Israel may be gathered to him, and I may be glorious, &c.* and so make it a farther declaration of Gods end in sending Christ, namely, the gathering of the *Jews* in to God. But reading the words as they are in our Bibles, *Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord*; the meaning is plain, as if he had said, it would have been indeed a great glory to me, had I been the means of converting *Israel*, according to that which the Apostle saith of those that were converted by him, *1 Thes. 2. 20. ye are our glory and joy*; and when God seems to curse the labours of his Servants, by making them ineffectual for the good of a People, it is some kind of a dishonour to those his Servants; but yet though *Israel* be obstinate, and will not be gathered in by me (according to that of our Saviour, *Matth. 23. 37. How often would I have gathered thy Children together, even as a hen gathereth her Chickens, and ye would*

nor) yet will God highly esteem of me, and of my labour in my Ministry; yet, and some think that under those words, *yet shall I be glorified*, that glory may also be comprehended, wherewith God honoured him by his resurrection, and the glory that followed thereupon, and by the bringing in of this *Gospel* upon the preaching of the Gospel amongst them; and my God shall be my strength, to wit, 1. to support and comfort me against the ingratitude and incredulity of the people to whom I am sent. 2. To defend me from the rage of mine enemies. And 3. to enable me for the whole work that shall be imposed on me.

Ver. 6. *And he said, &c.* That is, God said, as before, *verse 5. It is a light thing, that thou shouldst be my Servant to raise up the Tribes of Jacob*; that is, (say some, that understand it of the deliverance of the *Jews*, out of *Babylon*) to raise up the Commonwealth of *Israel* that is ruin'd and broken down, and to set them up again in their former State, in their own Countrey: Or (as others say, that understand it of their spiritual conversion) to raise up the Church of *Israel*, that by their apostatizing from God, is in a manner broken to pieces, and to make them again a holy people to the Lord their God: and to *renew the preserved* (or *the desolations*) of *Israel*; that is, say some, to restore that little remnant that is left in *Babylon*, whom God hath hitherto preserved in the midst of those great desolations that have been made amongst them, and to bring them home again to their own Land. Or, as others, to bring home to God, that little remnant of his elect, whom God had in all ages preserved for himself with special care, even as the apple of his own eye. *I will also give thee for a light to the Gentiles, that thou mayest be my Salvation unto the end of the Earth*; that is, (say they that understand the foregoing words of the Prophets, foretelling the destruction of *Babylon*, and deliverance of his People) this mercy of the deliverance of my people shall not be the only effect of the ruine of *Babylon*; even to many of the remote nations of the *Gentiles* shall it bring great joy, because even they shall thereby be delivered from that fear and Bondage they had formerly been in. But this exposition is nothing so clear, as that which most follow, concerning Christs enlightning the *Gentiles*, by the preaching of the Gospel to them, see the Notes, Chap. 9. 1, 2. and 4. 2. 6. for to this, *Paul* and *Barnabas* applied these words, *Act. 13. 46, 47.* where they told the *Jews*, that because of the rejecting the Gospel, they would turn to the *Gentiles*, and gave this reason for it; *For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the Earth.* And accordingly, I conceive, the words of the Prophet may be understood, as if he had said, though it be a great matter that thou shouldst convert the *Jews*, and so raise up the tribes of *Jacob*, which implies that some even amongst them should be converted by Christ; yet this is but a light and a small matter in comparison of that which thou shalt do, for by thee the *Gentiles* shall be enlightened, and be brought in to be one Church together with the *Jews*, and partake of the same common Salvation together with them.

Ver. 7. *Thus saith the Lord the redeemer of Israel, &c.*] to wit, that hath often redeemed them out of many dangers and distresses, and his holy one; see the Note, Chap. 1. 4. *to him whom man despiseth* &c. or as it is in the Margin, *to him that is despised in Soul*; that is, that is apprehensive in his own Soul, how exceedingly he is scorned and despised, according to the complaint of the *Jews* in

Babylon.

But what is the sense of this? that the Lord is faithful, and the holy one of Israel, that is, the Lord of his faithfulness, bringing this about to make good his promise made concerning thee; and these Princes being convinced hereof, upon this very account, submitting themselves to thee; and he shall choose thee, that is, I will choose thee, that hath been despised of man, to rule over the great Princes of the World. But the meaning is this, that God would make it evidently appear that he had chosen him to be the Messiah. Thus, I say, these words are certainly to be understood concerning Christ; yet what we must know, that many learned Expositors do understand this of Christ and the Primitive Church (the Body of Christ) jointly together. And indeed it may well be said of the Church of Christ, that she was despised of Man, and abhorred of Nations, and a Servant of Rulers, for of the Jewish Nation particularly, so that they looked upon them as the scorn and the out-casting of all things, and made nothing of killing them, and yet what afterwards even their Kings did honour her, and submit to her, and that upon the account of her Interest in Christ in whom God hath faithfully made good his promises to her.

Ver. 8. *Thus saith the Lord, &c.* The same having been expressed twice before, verse 5. and 7. we may well conceive that it is with respect to the greatness and the strangeness of the Mysteries now delivered by the Prophet that this is the third time here repeated. And it is doubtless, God the Father speaks here again to Christ, *Thus saith the Lord, in an acceptable time have I heard thee, and in a day of Salvation have I helped thee*; and that happily with relation to that which *David* had long before spoken of himself as a type of Christ, *My prayer is unto Thee O Lord, in an acceptable time, Psal. 69. 13*. So that the meaning is clearly this, that when the time should come, which God of his own free grace had appointed for the accomplishment of the work of mans Redemption, by the death of Christ, he would then hear his Prayers and Intercession for his people (for these words may well comprehend both his Prayers upon Earth, such as those *John 17.* and his intercession in Heaven) and that in the execution of that, whereunto God appointed him, he shall be sure of support and assistance from him, see the Notes Chap. 42. 1-6 and because by the preaching of the Gospel, this great work of Mans redemption by Christ was made known, and the doing of this, in the time determined by God of his free grace, for the salvation of his Redeemed ones, and that even amongst the *Gentiles*, was a part of the Office of Christ, as Mediator, even this *acceptable time* must needs here be comprehended. And therefore we see the Apostle doth expressly apply this Prophecy thereto, *2 Cor. 6. 2. For he saith, I have heard thee in a time accepted, and in the day of Salvation have I succoured thee; behold now is the accepted time, behold now is the day of Salvation*. As for the following words, they also must be accordingly understood; and give thee for a covenant of the People, that is to be the Mediator of the Covenant of grace betwixt God and his People; (see the Note Chap. 42. 6.) and to make good by thee all the deliverances which by covenants are to be wrought for my People, whether Corporal, as the deliverance out of *Babylon*; or spiritual from the Bondage of Sin and Satan, whereof that other out of the *Babylonian* Bondage, was a shadow and type: and so likewise the last clause of the verse, *to establish (or raise up) the earth, and so cause to inherit the desolate heritages*; for as this is spoken with relation to the type, the deliverance of the *Jews* out of *Babylon*; by the establishing or raising up the *Earth*, must needs be meant the settling of the state of the Land of *Judah* again, or the restoring of it to its former flourishing condition; and by causing to inherit the desolate heritages, is surely meant the Peoples re-edifying and then their re-possession of their old inheritances, which in the time of their captivity had lain waste and desolate. But as it hath respect to mans deliverance by Christ, that which is intended thereby is, the restitution and establishing of the Church by him, which was sunk very low in the Jewish Church, by bringing in the *Gentiles*, to be added to the Church, that God had given to Christ as his inheritance, by raising up and restoring to life, earthly & dead men, according to the Prophecy of *Simeon* concerning Christ, *Luk. 2. 34. Behold this Child is set for the fall and rising again of many in Israel*; by clearing poor sinners oppressed with the bondage and burden of Sin, & by restoring them to their Heavenly inheritance which they had forfeited & lost by their defection from God.

Ver. 9. *That thou mayest say to the Prisoners, go forth; to them that are in darkness, shew your selves, &c.* that is, come forth into the light, this is still spoken to Christ; and as in the type it is meant of the deliverance of the captivated *Jews* out of *Babylon* (see the Note Chap. 45. 13.) so principally in the antitype it is meant of Christs setting

Setting forth his redeemed ones by preaching of the Gospel, the *Gentiles* especially, from that (former) Bondage and blindness under which they lay by nature; see the Note, Chap. 42. 7. and so likewise the following words, *they shall feed in the ways, and their pastures shall be in all high places*, under the similitude of a flock of Sheep, for whom the Shepherd is wont to provide good pastures, and that are wont as they are removed from one place to another, to graze on the Road-ways as they go. There is a promise made, 1. concerning those that were to return out of *Babylon* both that they should be plentifully provided for by the ways they went, of all things necessary; and likewise that their Country that had lay long untill'd and desolate, should every where be abundantly fruitful at their return, even in those places that are usually barren. And 2. concerning Christs redeemed ones, that they should plentifully enjoy the means of Grace at all times, and at all places: See the Notes, Chap. 41. 17, 18.

Ver. 10. *They shall not hunger, or thirst, &c.* Here the Promise in the last clause of the foregoing Verse is further set forth; and that still under the same Metaphor of a Shepherd's providing for his Flock, see the Notes Chap. 40. 11. and 41. 17, 18. and 48. 21. And here again, as in the place last cited, there is an allusion to the provision that God made for the *Israelites* in the Wilderness, by showing down *Manna* from Heaven upon them, and fetching Water for them out of the Rock. And so it is likewise in the following words, *neither shall the heat nor Sun smite them*; for therein he alludes also to that Pillar of the Cloud, that was to the *Israelites* by day a covering from the heat of the Sun, see the Notes *Psal.* 2. 1. 5. 6. And in the last clause, *for the heat both mercy on them, shall lead them, even by the Springs of water shall be guide them*; he alludes again to the streams of Water that were fetched out of the Rock. And how this must be also spiritually understood of Christs feeding his Flock with the food of their Souls, and refreshing them with the Waters of Life, and of Gods protecting them, so that the scorching heat, neither of temptations, nor afflictions, shall ever be able to hurt them, we may easily conceive, see the Notes Chap. 41. 17, 18. and *Psal.* 23. 1, 2. And because St. *John* applies the first words to the State of the glorified Saints in Heaven, *Rev.* 7. 16. *They shall hunger no more, neither thirst any more, &c.* It may well be, which some Expositors say, that under this promise of the good Christ would do for his Church here in this Life, the perfecting thereof in Heavenly Glory is also comprehended.

Ver. 11. *And I will make all my Mountains away, and my Highways shall be exalted.* For the meaning of this, see the Note upon two like passages, Chap. 40. 3, 4. Yet as it respects Christ, some would have the meaning to be, that those holy ways of Religion, which seemed hard and impossible to them, should through Grace become easie to them.

Ver. 12. *Behold, these shall come from far, &c.* First it is said in general, that they should come from remote Countries, and then afterwards some particular quarters of the world are named, to imply they should come from all parts of the world on every side; and so, *these from the north and the west, &c.* This I conceive is clearly the intent of these words, according to our Translation. But now because most Expositors conceive that three quarters of the world are mentioned in the following words, *these from the north and the west, and these from the land of Sinim*, that is, say they, from the South (holding that thus the South-quarter is set forth, either from the people that dwelt upon the Wilderness of *Sin* or *Sinai*, *Exod.* 16. 1. or from the *Sinites*, reckoned amongst the posterity of *Canaan*, *Gen.* 10. 17. or from a remote Country in *India*, called *Sina* or *China*, or from the inhabitants of *Sien* or *Sim*, a chief City in *Egypt*, *Ezek.* 30. 15.

all which they say lay South of *Judea*) therefore they do generally understand the first branch of this Verse thus, *Behold, these shall come from far*, that is, from the East, and say that the East-quarter is thus set forth, because the Continent reached farthest that way from *Judea*, the Sea being on the West, and the North and South not extending so far, by reason of the inhabitable *Poles*. But however those, whose coming is here promised, are certainly the same that were before intended in a place parallel to this, *Chap. 43. 5, 6, 7.* For which see the Notes there.

Ver. 13. *Sing, O Heavens, &c.*] See the Note, *Chap. 44. 23.* This expression of exceeding joy implies the certainty of the Promise.

Ver. 14. *But Zion said, the Lord hath forsaken me, &c.*] To wit, the Church of the *Jews*, by reason of their long continuance in the *Babylonian* captivity, and the grievous miseries they endured there. And some add too, that they did thus complain, because the coming of the promised *Messiah* was so long deferred.

Ver. 16. *Behold, I have graven thee upon the palms of my hands, &c.*] That is, thou art always in mine eye, as if I had engraven thee upon the palms of both mine hands; so that I am continually mindful of thee, and cannot indeed forget thee, no more than I can forget my self. Some think there is in this expression an allusion to the memorials which men are wont to hang upon their hands, or upon their fingers, see the Note, *Exod. 13. 9.* or to the Signets or Tablets, whereon they had the names or pictures engraven of some persons whom they did much affect, see the Note, *Cam. 8. 6.* *thy walls are continually before me*, that is, I continually see in what a sad condition thy Walls lye, and do think of having them repaired again. And hereby also is meant, that God is continually mindful of the preservation of his Church, her Polity and Government, and of the raising her up again when she is in a low condition.

Ver. 17. *Thy Children shall make hast, &c.*] That is, they shall with great earnestness flock in speedily to thee; see the Note, *Chap. 14. 1.* *thy destroyers, and they that made thee waste shall go forth of thee*; that is, thine enemies that laid thy Land waste shall no more plead any title to it, but give it up wholly to thee; or thine enemies, that fought thy ruine, shall let thee alone and not trouble thee: Or it may be meant of Gods ridding them of those wicked oppressors that were amongst them. As it respects the Church of Christ, it may imply Gods freeing her from all that outwardly by force, or within by false Doctrine or scandalous lives should be likely to hurt her.

Ver. 18. *Lift up thine eyes round about, and behold, all these gather themselves together, and come to thee, &c.*] See the Note, *Chap. 14. 1.* *As I live, saith the Lord, that is, as sure as I live, thou shalt surely clothe thee with them all, as with an ornament*, to wit, because their multitude should be an honour to *Zion*, especially considering they should not be a forbid Company, such as are blots and blemishes to a State, but such as were eminent for their endowments and graces, and therefore of high esteem both with God and man; and bind them on thee as a bride doth, that is, as a Bride puts on her Jewels and other Ornaments; all which is chiefly meant of the honour, which the coming in of the *Gentiles* should be to the Church of the *Jews*. And the similitude of a Bride is the rather used, to imply, that the Lord having so long seemed to have forsaken that Church, by his return then to her, she should seem to be as it were anew Married to him.

Ver. 19. *For thy waste and thy desolate places, and the land of thy destruction, &c.*] That is, thy destroyed Land, shall even now be too narrow by reason of the inhabitants; as if he should have said, when thou shalt again possess thy Land, which now lieth waste and desolate, it shall be so fully inhabited, yea, even the most ruinous places of it, that there shall

shall scarcely by room for thy people to dwell one by another : But this is chiefly meant of the mighty enlargement of the Church by the access of the *Gentiles*. And they that forswore thee up shall be far away ; That is, as before, ver. 7. thou shalt no more be troubled with enemies, that shall seek to destroy thee. But see the Note, Chap. 42. 14.

Ver. 20. *The Children which thou shalt have, after thou hast lost the other, shall say again in thine ears, the place is too strait for me, &c.*] That is, there shall be such multitudes of them, that they shall complain that there is not room enough for them. And this is meant of *Zion*, the Church of the *Jews*, in regard of the multitudes of them that returned from *Babylon*, and the great increase of their posterity, as formerly in *Egypt* ; whereas before she was left as a childless woman, when the enemy had made such havock amongst them, & carried them away Captives and especially in regard of her great increase by the coming in of the *Gentiles* in the days of the Gospel ; whereas before she was as a Childless Woman, there being so few amongst them, that were really such as they profess themselves to be, *Israelites* indeed, upon the access of the *Gentiles* she should be abundantly full of Children.

Ver. 21. *Then shalt thou say in thine heart, &c.*] To wit, say some, as not being able fully in words to express her joy and admiration ; *who hath begotten me these, seeing I have lost my Children, and am desolate, &c.* ? That is, *Zion* shall admire at her wonderful multitudes, because she had been not only Childless (see the foregoing Note) but also desolate, without a Husband, the Lord having seemed to cast her off. And indeed the increase of the Jewish Church, and particularly that by the *Gentiles* joining themselves to her, was very strange and wonderful, considering that before the Gospel came to be Preached, there was so little of the word of Life amongst them, the Seed of the new-birth ; and that the *Gentiles* were so unlikely to leave their Idolatries, and to embrace the Religion of Christ, and especially to join themselves to the Church of the *Jews* that were such a despised people in those times.

Ver. 22. *Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, &c.*] To wit, As men are wont to do, when they call any that stand some distance from them, to come to them ; and set up my Standard to the people, see the Notes, Chap. 11. 10, 12. and 13. 2. The meaning is, either that God would call in the Nations, that is, by his Almighty Power cause them to come in, and so accomplish what was promised in the foregoing Verses. It may be meant of Gods gathering an Army, as Kings do, by setting up their Standard, that should destroy *Babylon*, and set free his people ; but especially it is meant of that which was signified thereby, the conversion of the *Gentiles* by the lifting up of that spiritual Standard, the Preaching of the Gospel, accompanied with the effectual working of Gods Spirit ; and they shall bring thy Sons in their arms, and thy Daughters shall be carried upon their shoulders ; which, as it hath respect to the *Jews* deliverance out of *Babylon*, implies that the Nations should shew them great love and respect, and afford them all possible help for their return home into their own Country. But as it respects the conversion of the *Gentiles*, it sets forth their ready tendering of their Sons and Daughters, together with themselves, to be joyned to the Church ; even as it is now, when Children are brought in Arms to the Assemblies of the Church to be Baptized. Yet some would have it understood of the great respect, which even Pagans should afford to Christians that lived amongst them, because of the eminent holiness of their lives.

Ver. 23. *And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers, &c.*] This was accomplished, say some, in the protection and support which the *Jews* found, even during their Captivity, under the *Babylonian* Kings and Queens, and which

the Church should find under Heathen Princes. But rather it is meant of the great and tender respect that should be shown to the *Jews*, both in their return and after their return by *Cyrus*, *Darius*, *Ezra* and others and of great Kings and Queens, that being converted to the Christian Faith, should shew great favour to the Church and do great things for them, such as were *Constantine* and many others. And so that which follows, *they shall bow down to thee with their face toward the earth*, some understand of Nations that should be subdued by Gods people; but rather it is meant of the great honour and respect which those Princes should yield to the *Jews*, and especially of the honour which those Christian Princes should yield to Christ (and for his sake, to his Church and Servants) submitting to his Ministry, his Scepter and Government; and *lick up the dust of thy feet*, for which see the Note, *Psal. 72. 9.* and *thou shalt know that I am the Lord*, to wit, experimentally, by my accomplishing of these things which I have promised; *For they shall not be ashamed that wait for me*, as if he had said, Hereby men shall find this to be true.

Ver. 24. *Shall the prey be taken from the mighty? Or the lawful Captive delivered?* This is generally taken as an objection of the *Jews*, in *Babylon*, alledging this as a reason why they could not believe the promise of their being delivered out of their Captivity. But more probably, as I conceive, it may be taken as the proud boasting of the *Babylonians*, insisting upon two reasons, why the *Jews* could have no just ground of hoping to be delivered, 1. their might, which the poor Captives were not able to resist: and 2dly. their right, because by law of arms and right of conquest, they were their lawful Captives; yea, and under this Type there may be also implied, how unlikely it was in an eye of reason, that Satan's bond-slaves should ever be rescued out of his Power.

Ver. 25. *But thus saith the Lord, Even the prey of the mighty shall be taken away, and the prey of the terrible shall be delivered; &c.* That is, be your enemies, never so mighty, and let them pretend what they will for their detaining of you in Bondage, yet ye shall be delivered. And withal, observable it is, that those whom they had called the *lawful Captive*, the Lord here terms only the *prey of the terrible*. As for that which follows, *for I will contend with him that contendeth with thee*, it may be understood of the *Babylonians*, that God would set himself against them; and that to be sure would be sufficient; and *I will save thy Children*, that is, deliver them out of their Captivity: Or it may be taken as a more general promise, that after he had rescued them out of their Captivity, he would still be an enemy to their enemies and defend their posterity against all that should seek to hurt them. And how this may be applied to that which is said of Christs vanquishing the strong man armed, *Luk. 11. 21, 22.* we may easily conceive.

Ver. 26. *And I will feed them that Oppress thee, with their own Flesh, and they shall be drunken with their own Blood as with Sweet Wine, &c.* Some would have the meaning of these words to be only this, that by destroying Gods People they should bring destruction upon themselves; or that as they had destroyed Gods People, and thereby had, as it were, eat their Flesh, and drunk their Blood, so they also should be destroyed, and their cruelty should be in a manner satisfied with their own Flesh and Blood, which some think might be the more fitly said, because *Cyrus* brake in upon them, and destroyed them when they were Feasting together, *Dan. 5.* But rather the meaning is, that they should destroy and tear one another in peices, as eagerly as if it were meat and drink, yea sweet wine to them; and so the People of God should need to do nothing themselves towards their deliverance: See the Note, *Chap. 9. 20.* And indeed thus.

thus it was at the Destruction of *Babylon*, these Nations that had formerly helped the *Chaldeans* to destroy the *Jews*, that now came in destroying the *Chaldeans*; yea, as Histories report the *Chaldeans* were divided among themselves into much that many of them fell off to *Greeks*, and made great advantage in the destruction of *Babylon*. And all *Hebels* shall know that the Lord is the *God of Israel*, the *Redeemer*, the *mighty one of Jacob*, and therefore able to deliver you from all your mightiest Enemies.

CHAP. L

Ver. 1. **T**hus saith the Lord, where is the Bill of your Mother's divorcement whom I have put away? &c. Because the *Jews* in *Babylon* (and very many apply it also to those that should live when the *Romans* had broken that Nation in pieces, after their Obeying of *Christ*) did complain of Gods casting them off who had formerly been as a Husband to them, never charging it upon their own Wickedness, whereby they had provoked him to such displeasure against them; therefore in allusion to that Law, *Deut. 24. 12.* (for which see the Notes there) whereby the Husband that put away his wife was enjoyned to give her a bill of divorce, and was disabled for ever taking her again; and by warrant or pretence whereof the *Jews* did usually put away their wives upon very light occasions even upon any dislike which they took against them; the Lord in a way of derision doth here challenge them to produce the bill of divorce whereby he had divorced them; where, saith he, is the Bill of your divorcement whom I have put away? Intending thereby either that he had not cast them off, but that they had treacherously left him; or that he had not cast off the Church of the *Jews* in a way of divorce, at least not their whole Nation, nor for ever, never to receive her for his wife again; or else (which seems most probable that he had not put them away without any just cause, as they used to put away their wives out of inconstancy or over-much austerity, only because it was his pleasure so to do, but upon very just grounds, for her base adulteries, and breach of the Marriage-Covenant with him. And to the same purpose tend the following words, or which of my Creditors is it to whom I have sold you? for there likewise in allusion to that law, *Exod. 21. 7.* (for which see the Note there) by warrant whereof many parents to help themselves in their want, or pay their debts, were wont to sell their Children, and their Creditors when they were no other way able to satisfy them, took their Children for their debts, *2 Kings 4. 1.* The Lord requires them to name which of his Creditors it was to whom he had sold them? implying that it was most absurd for them to think of him, as of one that could be indebted to any man, or that should through poverty be constrained to sell his Children. And this some understand of selling their Children to those of another Nation; for when they sold them to any of their Brethren, these were always to be set free at the year of Jubile. Behold, for your iniquities have you sold your selves, and for your transgressions is your Mother put away, that is you have sold your selves to *Satan*, and *Sin*; see the note, *1 Kings 21. 25.* or rather by your wickedness you have brought your selves into the state of Bondage you are in, and have provoked God to cast you off.

Ver. 2. Wherefore when I came, was there no man? when I called, was there none to answer? &c.] This is spoken of the obstinacy of the *Jews*, in not receiving God when he came to them by his prophets; and not minding him, nor hearkning to him, when by them

them he shewed them how they might be delivered, and so did as it were tender to rescue them out of their Bondage, and to shew (as some think) of their farther obstinacy in their slighting and disregarding God, when by his own Son he came to them and taught them the way of Life and Salvation; and there was none in a manner amongst them that regarded him, or his Doctrine, or miracles; according to that, *John 1. 11. He came unto his own, and his own received him not.* Now accordingly though some think this is added to make good the charge in the foregoing verse, that by their wickedness they had provoked God to cast them off, and so had brought themselves into Bondage (if they would have minded God, when he called upon them by his prophets, by the Lord Christ and his Apostles, they had never come into such a sad condition) yet I rather think, that this is added as a farther Charge, to wit, that as they had brought themselves into Bondage, so they themselves also were the cause why they were not delivered. God had by those he sent to them shewn them the way how they might be saved, but they would not hearken to him. For thereto tends that which is added, *I my hand shortened at all, that it cannot redeem? or have I no power to deliver?* namely to shew, that they must needs yield that it was their stubbornness, in not hearkning to his instructions and counsels, that was the cause why they continued in their Bondage, and were not delivered, because certainly they would not dare to say, that his hand was shortened, and could not reach to the working of as great deliverances as he had formerly wrought for his people; to which purpose it is that he mentions those wonderful works of his, in drying up the *Red-Sea*, first, and *Jordan* afterwards, before the *Israelites*. For hereto the following words have clear reference, *I dry up the Sea, I make the Rivers a Wilderness*, see the Note, *Psal. 106. 9. Their Fish stinketh because there is no water; and dieth for thirst*; and indeed we might well think that this might well be so at those miraculous dryings up of the Sea and *Jordan*, if we consider how long they lay dry, and how little a while Fish can live out of the water, and great Fish out of great waters; yet some I confess hold, that this last clause is meant of the miracles of turning the rivers in *Egypt* into Blood, because in the relation of that, there is express mention of the dying of the Fish, and the stinking of the Rivers thereby. See *Exod. 7. 17, 18.* and *Psal. 105. 29.*

Ver. 3. *I clothe the Heavens with blackness, and I make Sackcloth their covering*] That is, I can, when I please, cover them with black Clouds, and so clothe them in a mourning habit, as they used to be clothed that in times of solemn humiliation and mourning wore Sackcloth made of black goats hair. But this is spoken also with respect to the plague of Darkness which God brought upon *Egypt*, *Exod. 10. 21.* and, as some think, to that miraculous darkness that was at the passion of Christ.

Ver. 4. *The Lord God hath given me the tongue of the learned, &c.*] Having before proved that it was by their own wickedness that they continued in Bondage, because the Lord was as able to deliver them, as ever he had formerly been; so here now he farther proves it, because God was also willing to have fitted them for deliverance, as appeared by his sending, as other his prophets, so *Isaiab* particularly, fitted and furnished for this work. Yea, and under these Christ is principally intended, of whom *Isaiab* was a Type, as is evident in the following verses. And withal this might tend to the encouragement of the better party amongst them, and for the strengthening of their Faith concerning those promises wherewith he was sent to them, *The Lord God hath given me the tongue of the learned*, that is, the tongue of a learned and able teacher, one that hath been well taught and instructed, and that is fitted to move and affect the Hearts of those to whom he speaks; which how it was most eminently accomplished

In Christ. See the Note, *Psal. 39* where I found that he had spent a good season to him that is weary, that is, industriously to cheer up those that were wearied with the sinners they endured, or overpressed with the burden of their sins. And this indeed is that which Christ daily doth by his Spirit in the Ministry of the Gospel, according to that, *Mat. 11. 28. Come unto me all ye that labour, and are heavy laden, and I will give you rest.* And to the same purpose is that which followeth, *be wakeneth morning by morning*; that is, God doth stir me up to receive instructions from him continually, day by day, year by year every day (for it may well be which some think, that the morning is purposely mentioned, as the fittest time for learning, meaning, that God did continually reveal his will to him, which he accordingly did reveal to those as our Saviour did expressly of himself, *Job. 12. 19. I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak*: Yea, and there are that think, that as this expression respects Christ, it implies, that he was constantly informed by Gods Spirit, and not at times only, as the Prophets were: *He wakeneth mine ear to hear as the learned*, that is, say some, as Learned Teachers are wont to excite their Disciples to learn; or as others, most diligently as men are wont to hear those that are eminently learned; rather, as those that do not hear idly and without any profit to themselves, but that become learned by their Teaching; as those that are not only learners, but learned. Thus I conceive these words must be understood of the Prophet, as the Type, but principally of Christ, as the Antitype. I know indeed that many Expositors hold, that this cannot be meant of *Isaiah*, but of Christ only, because we read not that *Isaiah* ever endured that which followeth, *Ver. 6. I gave my back to the smiters, &c.* I hid not my face from shame and spitting. But this might be objected likewise concerning many passages in the *Psalms*, where *David* clearly speaks of himself, though as a Type of Christ; for which see the Notes, *Psal. 22. 18.* and *40. 6, 7, 8.* and *69. 21.*

Ver. 5. The Lord God hath opened mine ear, &c. That is, he caused me to hearken to him, to know his Will, and to obey him in all things he gave me in charge, see the Notes, *Psal. 40. 6, 7, 8.* and *I was not rebellious*, which might covertly imply a reproof of the peoples rebellion; as if he had said, *I was not rebellious* against the Word of God to me, as you have been against that which from God I have spoken to you; neither turned away back, that is, I neither refused to go, when God sent me; nor did I shrink or turn away from doing what was given me in charge, notwithstanding all the hard usage I met with in the doing of it.

Ver. 6. I gave my back to the smiters, &c. That is, I did cheerfully and willingly submit to be thus opprobriously used for the faithful discharge of my Office. And indeed, considering that they used other the Prophets of God thus, as *Micaiah*, *1 King. 22. 24.* and *Jeremiah*, *Chap. 20. 2.* It is very probable that *Isaiah* also was thus used; especially in the days of wicked *Achaz*; and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. However it is clear that all this was done unto Christ, *Mat. 27. 26, 30.* *Luk. 22. 63, 64.* and *18. 32.* unless it be in that one particular of plucking off his hair, which though it be not expressly mentioned by the Evangelists, yet their mad rage and contemptuous usage of Christ in all other regards, joyned with this prediction of *Isaiah*, may well incline us to think, that even this amongst other things they did to him. And if not so, we must then look upon that as a proverbial expression, implying, that they used him with all possible scorn and contempt.

Ver. 7. For the Lord God will help me, &c. That is, he will assist me in the discharge of mine Office, and uphold me against all that oppose me. And as this is spoken with relation to Christ, it imports the carrying him through the work of the Mediator, even to the raising of him out of the Grave, and so causing him to triumph over Hell and Death; therefore shall I not be confounded: that is, discouraged or discouraged; their shameful usage of me shall not make me ashamed; therefore have I set my face like a flint; that is, I harden my self against all the opposition and injuries I meet with, not to fear them, nor to be troubled at them: For because these passions will be seen in the face, therefore is this phrase used of setting his face like a flint, as likewise, *Ezek. 3. 9. harder than flint have I made thy forehead*, that is, so courageous as not to be moved with all that wicked men can do to thee; and I know that I shall not be ashamed, to wit, of my hope and patience, but that the issue will be good.

Ver. 8. He is near that justifieth me, &c. That is, God will be still ready to justify my cause, to wit, that I was truly tried by him, and have faithfully discharged my Office; And as this respects the Prophet, the meaning may be that God would justify him by bringing to pass all that he foretold, and by defending him against his enemies. But as it respects Christ, it may be meant of all that God did, tending to the clearing of his innocency, and the justice of his cause, especially at his death, and afterwards, as the testimony given to Christ by *Pilate* and the Centurion, the rising of the dead out of their Graves, &c. his triumphant Resurrection and Ascension into Heaven, and the conversion of such multitudes by the Preaching of the Gospel, and some of them such as had been themselves active in the crucifying of him; *Who will contend with me?* That is, who will argue or plead against me? *Let us stand together, &c.*

to wit, to argue the cause with those that oppose and persecute thee because God will justly judge all men. And to this place the Apostle seems to have alluded Rom. 9. 33. *Behold I lay in Jerusalem a stumbling stone to them that will be justified by the law.* And that very thing is the charge of Gods Elect: *It is God that justifieth whom he will by his own mercy.* And that very thing is the cause from hence it may be clearly gathered, that it is in vain to condemn those whom God justifieth.

Ver. 9. *Behold, the Lord God will help me.* See the Note above on *Isa. 41. 10*. *Who is he that shall condemn me?* to wit, justly, as Christ said *John 8. 17*. *For I am the light of the world.* See also *Isa. 42. 13*. *For they shall be as a garment.* That is, though they are now enemies to be despised and glorious, yet as a splendid garment wears away, they shall be consumed and perish. *The Lamb shall wear it.* That is, they shall by degrees be wasted and consumed. And as it is commendation that commended with the Prophet, it may seem to have respect to their being washed in their long captivity in Babylon.

Ver. 10. *Who is among you that feareth the Lord, and obeyeth the voice of his Servant?* See. Having in the last clause of the foregoing Verse denounced judgment against the Prophets enemies (and so Christ also as the antitype) this is here inserted for the comfort of the godly amongst them. *Like* that did obey the voice of Gods Servant, to wit, the Prophet, or Christ and his Ministers. See the Note Chap. 42. 1. There were but a very few such amongst them as this question imports. *Who is among you that feareth the Lord?* See the Notes *Isa. 2. 3* and *2. 4*. But yet those that were such as the Prophet (or Christ) of whom he was a Type) doth here by his example (of whose confidence in God much is here spoken) exhort them to trust in God; And it is indeed, *a word in season to him that is weary*, for the speaking whereof, as it is said before, Ver. 4. God had given him the tongue of the learned. *Who is among you that feareth the Lord?* that obeyeth the voice of his servant that walketh in darkness, and hath no light; that is, that is in great distress, misery and sorrow, and void of all inward comfort, though with the apprehension of their lying under the Wrath of God. *Let him trust in the Name of the Lord*; that is, in God, who hath declared himself able to comfort and support them in their greatest sufferings, and to deliver them out of their greatest troubles, and hath withal promised that he will do so, and stay upon his God, to wit, in regard of the covenant which, through Christ, God hath made with them.

Ver. 11. *Behold, &c.* Having in the foregoing Verses encouraged the righteous amongst the Jews against their long continued calamities, and stirred them up to cast their care upon their God; here the Lord returns to denounce judgment against the generality of the people, that slighted his Word, and despised his Promises. *Behold, all ye that kindle a fire, that compass your selves about with sparks, &c.* And some understand this of their kindling the fire of Gods wrath against them by their manifold wickedness, and their incensing him to overwhelm them on every side with judgments; which should utterly consume and burn them up; See the Notes Chap. 4. 3. and *Deut. 2. 22*; and accordingly we must then understand the following words, *Walk in the light of your fire, and in the sparks that you have kindled*, as spoken ironically, thus, *Walk on desperately in these your wicked ways, not fearing the fire which you have set a flaming about you; and see what the issue of it will be.* But rather it is meant, as the most of Expositors take it, of all those vain things, wherein that wicked people did flatter and chucker themselves. *Behold, all ye that kindle a fire, that compass your selves about with sparks;* as if he should have said in a way of derision, you that do encourage and cheer up your selves, and even compass your selves about with such variety of devices and carnal counsels on every side, wherewith you hope to safeguard your selves, and seek to comfort your selves against all the evils and judgments wherewith you are threatened, rejecting the consolations of Gods Word, even as men should sit and warm and refresh themselves at a great many fires they had kindled about them (and hereby is meant, 1. the vain hopes of the Jews in the days of Isaiah in their strength, and policy, and confederacy with other Nations, &c. which made them slight the Promises that God made them by the Prophets; and secondly, their confidence in their own natural righteousness, and in the false Doctrines and Traditions of the Scribes and Pharisees; which made them despise and disregard Christs Gospel Promises) *Walk in the light of your fire, and in the sparks which ye have kindled*, cheer up your selves as much as you can with these brands and sparks of your own kindling, with these fleshly hopes and comforts, all will be to no purpose; *ye shall have of mine hand*, that is, by my just judgement upon you, *ye shall be down in sorrow*; that is, notwithstanding all these vain self-deceits of yours, you shall be overwhelmed at last with unremovable anguish and sorrow, out of which you shall never rise again; *ye shall dye in your sins, and so shall be laid in a bed of darkness and insufferable sorrow and torments unto all eternity.*

CHAP. LI

VERSE 1.

Hearken to me, &c.] The Lord having, ver. 10. of the foregoing Chap. encouraged the faithful amongst the People to trust in God, though their condition might seem never so hopeless; but then ver. 11. turning to the generality of People, denounced Judgment against them; here he returns again to comfort the godly party amongst them, *Hearken to me, ye that follow after Righteousness*; see the Note, Prov. 21. 21. It may be meant of hungering and thirsting after the imputed Righteousness of Christ, but rather doubtless of striving to do that which was just and right in Gods Eyes. *Ye that seek the Lord*, that is, that seek to approve your selves to him, and to assure your Interest in him, and that seek to him in all your streights. Now that which he first assays here to comfort them in, is concerning the small number to which they should be brought, before that deliverance and restitution of Zion should be wrought, which by him God had promised them, and hereby may be meant, both the fewness of that little Remnant that should come home out of Babylon, in comparison of the numberfulness of that Nation formerly: And likewise the paucity of Believers that should be found in that Nation, when Christ the promised Messiah should come to them with the glad tidings of Salvation. And that which he saith to encourage them herein, is, That he adviseth them to remember how miraculously he had formerly multiplied their Nation: *Look unto the Rock, whence ye are hewn, and to the hole of the Pit, whence ye are digged*. That is, as it is explained in the following Verse: *Look to Abraham and Sarah*, out of whose Loins, I you, the Children of Abraham, had your descent. And the rather we may well think that *Abraham* is called *the Rock*, and *Sarah* *the hole of the Pit*, that is, the Stone-querry out of which they were hewn and digged, with respect to *Abrahams dead Body*, and *the deadness of Sarahs Womb*, Rom. 4. 19. They being both in regard of Age like dry and hard Rocks, so that there seemed to be no likely, yea, in a natural way, no possibility that they should have any issue, until God was pleas'd miraculously to open *Sarahs Womb*. Now if God did at first from such a dead Stock raise such a numerous Nation, as they had been, why should they be discouraged at that very small Remnant to which their Church should be brought? *Ver. 12. Look unto Abraham your Fatherly, and unto Sarah that bare you, &c.]* This is added by way of explaining the former Words, for I called him alone; that is, I brought him out of Chaldaa, when he was a lone man, one Man, and Childless too, yea without hope of having any Children.

by *Sarah*, being barren, and at last, by reason of Age, past any hope of Childing: *And blessed him, and increased him*; that is, as in many other regards I blessed him, so particularly in the mighty encrease of his Posterity, so that they became as the Stars in the Heaven, or the Sand on the Sea-shore for multitude; and hereby is implied, that the same God that did this, could likewise encrease and multiply their Church and People, though they were brought to never so poor a Remnant: See the foregoing Note.

Ver. 3. *For the Lord shall comfort Zion, &c.*] To wit, with manifold blessings, and particularly with an abundant encrease, as he did *Abraham*. See the foregoing Notes. And this may be meant both of the Jews returning out of *Babylon*, (see the Notes, Chap. 12. 1.) and of the Church in the days of the Gospel: *He will comfort all her waste places*; that is, he will raise up her City and State again, and those places that lay desolate shall be inhabited again with multitudes of people: *And he will make her Wilderness like Eden, and her desert like the Garden of the Lord*; see the Notes, Chap. 35. 1, 2. But now as this is meant of the Church in the days of the Gospel, it must needs intend the holy change that should be wrought in Believers; and particularly the mighty alteration that should be made in the Apostatised Church of the Jews by the Conversion of a Remnant of them, and by the great access of the Gentiles: *Joy and gladness shall be found therein, thanksgiving, &c.* see the Notes, Chap. 35. 10. and *Psal.* 126. 2. But as this hath respect to the days of Christ, it is chiefly meant of the great joy that should be wrought in afflicted Consciences by the preaching of the Gospel.

Ver. 4. *Hearken unto me, my People; and give ear unto me, O my Nation, &c.*] This is spoken still to the faithful amongst the Jews, Gods peculiar People; see the Note above, ver. 1. for a Law shall proceed from me; that is, (say some that would limit this to the Jews that were to come out of *Babylon*) as I will bring home my People to their own Land; so I will govern them there as mine own People. Do not think that Religion shall be lost amongst them by their long Bondage; when I have brought them home they shall be governed by my Law, as formerly. And accordingly they expound the following Clause: *And I will make my Judgment to rest for a light of the People*; that is, I will make good my Promises to my People in the sight, and to the convincing of all Nations. But questionless it is that new Law of the Gospel, which God here saith should proceed from him for the governing of his Church; for which see the Notes, Chap. 2. 3, 4. And so one main drift of the Words seems to be, to shew how the Church of the Jews should be so exceedingly multiplied, as was before said, namely, by the coming in of the Gentiles to them. And accordingly we must understand the next Clause: *And I will make my Judgment to rest for a light of the People*; that is, I will cause my Gospel to rest amongst the Gentiles, as a light which the Enemies thereof shall never be able to blow out. For it is not strange that the Gospel should be called Gods Judgment, because it is the Rule which God hath given us to judge of Good and Evil, and the Scepter whereby he governs his Church;

Church; and Law, and Doctrine, and Judgment, &c. are Words ordinarily used in the Scripture promiscuously one for another.

Ver. 5. *My Righteousness is near, &c.* That is, The time is near at hand, when I will approve my self Righteous and Faithful, by performing my promise of saving you out of the hands of your Enemies; see the Note, Chap. 1. 27. And this may be meant both of that deliverance out of *Babylon*, and of our deliverance by Christ from our Spiritual Bondage and Enemies; and the last, the rather, because the expression here used, may also imply our being made Righteous by Christ, and Christs governing his Church as a Righteous King; see the Notes, Chap. 40. 10, 11. *My Salvation is gone forth*; see Chap. 43. 19. The expression here used may relate, either to the making known Gods Decree to the People by his Prophets, or to the approaching and going forth of Cyrus his Decree concerning the Jews deliverance. *And mine Armes shall judge the People*; that is, by mine Almighty Power I will punish the Nations, the *Babylonians* and others, that oppress my Church; or by mine own Power, accompanying the Ministry of the Gospel, Rom. 1. 16. and confirmed by many miraculous Works; many Nations shall be Converted, and shall submit themselves to my Government. And indeed the stretching forth of his Arms seems to imply the enlarging of Gods Kingdom: And hereto likewise agrees that which followeth; *the Isles shall wait upon me*; see the Notes, Chap. 41. 1. and 42. 4. It may imply the miserable condition of the Gentiles, in regard whereof it might be said, that they waited for Salvation by Christ, even as it is said of the brut Creatures, Psal. 104. 27. that they wait upon God for his giving them their Meat in due season: Or rather the readiness of the Gentiles, after their Conversion, to obey all the commands of Christ: *And on mine Arm shall they trust*; that is, they shall in all things rely on my Power and Aid.

Ver. 6. *Lift up your Eyes to the Heavens, and look upon the Earth beneath, &c.* As if he should have said, consider how wonderfully the whole fabrick of the World is, by the mighty Power and provident Care of God over it, upheld and preserved; *For the Heavens shall vanish away like Smoke, and the Earth shall wax old like a Garment, and they that dwell therein shall die in like manner*; see the Notes, Chap. 34. 4. and Psal. 102. 26. *But my Salvation shall be for ever, and my Righteousness shall not be abolished*; of all which the meaning is, either, 1. That though there should be never such horrid overturnings in the World, God would not fail to make good his Promises in the Salvation of his People; or, 2. That though the whole frame of the World should at last be dissolved, yet the promised Salvation should not fail, but should continue for ever; or, 3. (which most Expositors like the best) that the whole World should rather be broken in pieces and come to nothing, than God would not make good his Righteousness and Faithfulness, in working that Salvation for his People which he had promised them; which is the same with that of our Saviour, Luke 21. 33. *Heaven and Earth shall pass away, but my Words shall not pass away.* Though Gods People may cheer up themselves by seeing

how God preserves and upholds the whole fabrick of the World, yet in the unquestionable certainty of his Promises there is a surer Foundation of Hope and Comfort for them.

Ver. 7. *Hearken unto me, ye that know Righteousness, &c.*] That is, That approve and regard it, that live Righteously; the People in whose Heart is my Law; see the Note, *Psal.* 37. 31. And this is the third time that they are here called upon to hearken to what is said; because it is so hard a thing to cheer up those that are in great misery and sorrow: *Fear ye not the reproach of Men, neither be ye afraid of their revilings*; that is, when your Enemies shall reproach you for your Piety and Confidence in God, fear them not, no, not the greatest of them.

Ver. 8. *For the Adversary shall eat them up like a Garment, and the Worm shall eat them like Wool, &c.*] That is, like a Woollen Cloth, or Garment; see the Notes, *Chap.* 50. 9. and *Psal.* 39. 11. *But my Righteousness shall be for ever, and my Salvation from Generation to Generation*; see the Note above, ver. 6. And as this is meant of that great work of our Salvation by Christ, the word *Righteousness* may have also respect to that everlasting Righteousness whereby Gods People are justified and saved.

Ver. 9. *Awake, awake, put on Strength, O Arm of the Lord, &c.*] The Prophet, and haply in the name of Gods People, doth here pray, that God would exert the power of his mighty Arm, which he had seemed of late to lay by, by destroying his Peoples Enemies, as he had promised. And this may be meant both of the *Babylonians*; and of the spiritual Enemies of Gods People vanquished by Christ, who is therefore by some thought to be the *Arm of the Lord* here spoken of; and seems purposely intended to cheer the Hearts of Gods People with the remembrance of his Almighty power: *Awake, as in the ancient days, in the Generations of old*; that is, as in times of old, when thou hast often delivered thy People, and destroyed their Enemies. *Art not thou it that hath cut Rahab?* see the Note, *Psal.* 87. 4. and *wounded the Dragon?* that is, destroyed Pharaoh; see the Notes, *Chap.* 27. 1. and *Psal.* 74. 13, 14. Now because the strength of Gods Arm is unchangeable, and not subject to the least decay, therefore these Instances are alleadged, as a sure proof, that he could do the same still for his People.

Ver. 11. *Therefore, &c.*] The Church and People of God do here cheer up themselves, from the consideration of those great things mentioned in the foregoing Verse, which God had done for his People: *Therefore the redeemed of the Lord shall return and come with Singing unto Zion, &c.* see the Note, *Chap.* 35. 10.

Ver. 12. *I, even I am he that comforteth you, &c.*] Here the Prophet speaks again to them in the name of God: *Who art thou?* that is, What a vain, foolish, heartless Creature art thou? *That thou shouldst be afraid of a Man that shall die, and of the Son of Man that shall be made as Grass?* To wit, having the Eternal and Almighty God to be your Protector and Saviour: See the Note, *Chap.* 40. 6.

Ver. 13. *And forgettest the Lord thy Maker, &c.* See the Note, Chap. 44. v. 21. *that hath stretched forth the Heavens, and laid the foundations of the Earth?* See the Note, Psal. 104. 2. *and hath feared continually every day, because of the fury of the Oppressor, as if he were ready (or, had made himself ready) to destroy?* That is, as if the Enemy were sure to destroy, because he was fully resolved, and had made ready to do it; intimating, that it was their great Sin to be so overwhelmed with fear in their greatest dangers, having the promise of God for their deliverance; and *where is the fury of the Oppressor?* That is, say some, what is become of the fury of those that formerly oppressed my People? As namely, of the Egyptian, mentioned before, ver. 9, 10. or of Sennacherib the Assyrian, of whom see what is said before, Chap. 16. 4. Though they were ready to destroy, did not their fury soon come to nothing? And if God destroyed them, is not he able to do the like to the Babylonian too? But rather it is spoken with respect to the Babylonian; and *where is the fury of the Oppressor?* That is, as soon as I begin to contend with him, what will become of his Fury? It will soon come to nothing: Or it may be taken more generally, that when ever the Enemies of Gods People do oppress them, God can suddenly put an end to their Fury; and that he will at last so perfectly deliver his People, that they shall no more be in danger of being oppressed by them.

Ver. 14. *The Captive exile hasteneth that he may be loosed, &c.* That is, Gods poor People, that are now Captive in a strange Country, shall within a short time be delivered; the time hasteneth when they shall be set at Liberty. Now though there seems to be an allusion in the Words to the Israelites deliverance out of Egypt, concerning whom it is said, Exod. 12. 33. *That the Egyptians were urgent upon the People, that they might send them out of the Land in haste;* yet, questionless it is meant (in the type) of the Captivated Jews in Babylon, that the time of their deliverance was coming on apace; and in the antitype of Christs delivering his redeemed ones, that were in bondage to Satan, bound with the Fetters of Sin and Death; who should with all readiness embrace the Salvation tendered them in the Gospel. And accordingly we must understand the following words, *and that he should not die in the Pit;* that is, in that Pit of misery whereinto they were fallen; or in those Prison-houses wherein they were kept in Babylon: Or (as it respects Christs ransomed ones) that they might not perish for ever in the bottomless Pit of Hell; *nor that his Bread should fail;* that is, that the poor Captives in Babylon might not perish there, for want of necessary provision in their long continued thralldom, or in their return homeward, by reason of the desert places they were to go through: Or (as it respects those that are redeemed by Christ) that they might be instructed in the mysteries of the Gospel, and not want that Spiritual food of their Souls. And in this too there may be an allusion to Gods care over the Israelites, whom he delivered out of Egypt, that they should not want Bread to eat, as they travelled through the Wilderness to the Land of Canaan; which seems the more probable, because of that which followeth in the next Verse.

Ver. 15. *But I am the Lord thy God, that divided the Sea, &c.*] To wit, The red Sea, whose Waves roared, to wit, by reason of the violent blowing of the East Wind, wherewith God divided the Waters of the Sea, that so the Israelites might pass over on dry ground, *Exod. 14. 21.*

Ver. 16. *And I have put my words in thy Mouth, &c.*] Expositors differ much in their Judgments concerning the Person to whom this is spoken. That which seems to me most probable, is, That it is spoken first to *Isaiah*, as the type; but then, secondly, under him to Christ, and to all his Prophets, and faithful Messengers and Ministers; or, as some say (which is all one in effect) to Christ, and to his People, as the Body of Christ. However the drift of the words is clear: Namely, That this is spoken to comfort his People, as before, *ver. 12.* by assuring them, 1. That the Prophet spake Gods Word to them; nothing but what he had enjoined him, and in the very words and terms which he had prompted to him; and that therefore they had no cause to question the promises that he made them. And the like we must hold concerning Christ, who often affirmed this, that he spake nothing but what God had put into his Mouth; see *Joh. 3. 34.* and *8. 26. 28.* And, 2dly, That God would secure him from all his Enemies, and have covered thee in the shadow of mine hand; see the Note, *Chap. 49. 2.* And then to shew what should be the effect of this, the following words are added, *that I may plant the Heavens, and lay the Foundations of the Earth;* That is, That I may hereby create a new World, a new Heaven, and a new Earth. Now we must know, that though this may be meant of the Jews deliverance out of *Babylon*, because there was then such a change wrought amongst that People, as if they had been brought into a new World; and because that is usually ascribed to the Ministry of Gods Prophets, which they did only declare and foretell, as in that *Jer. 1. 10.* *See I have this day set thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant:* Yet certainly it is meant principally of that great change and renovation, that God by Christ did actually and effectually work in the World at his coming, by the Work of his Redemption, and the publishing thereof by the preaching of the Gospel; by means whereof the curse was taken off from the Creatures, which the Sin of Man had brought upon them, and all things that were before, as it were, broken and ruined, were restored and settled in Christ; and (which is chiefly intended) a holy Church is gathered and planted throughout the World, who are reconciled to God and made new Creatures, a People whose Conversation is in Heaven, and who are daily fitted for heavenly Glory; and say unto Zion, *Thou art my People;* That is, That God might say, to wit, by the Prophets, Apostles, and others, by whom it is published, and by Christ, by whom it was both effected and published, ye that were not my People, are now become my People.

Ver. 17. *Awake, awake, stand up, O Jerusalem, &c.*] Some think, that because the Jews were at this time proud and secure, and fearless of any Evil that was coming upon them, like a drunken Man fallen into a dead sleep,

sleep, by reason of a Spirit of drunkenness and slumber that God had poured forth upon them: therefore God by the Prophet doth here awakes them, and calls upon them to arise and repent, and turn unto the Lord. And indeed expressions much like to these are used by the Apostle in this sense, *1 Cor.* 15. 34. and *Eph.* 5. 14. But by the whole current of the Text it appears, that this is spoken by way of comforting them. Because they might disregard the promise of deliverance which God had made them, by reason of that extremity of misery and oppression under which they lay; therefore there is hope here given them, that notwithstanding that depth of Calamity, whereinto they were fallen; yet God would raise them up. And accordingly comparing them to a People, that by drinking of the Cup of Gods wrath, were fallen down and lay in a dead sleep; he calls upon them to awaken and arise up: *Awake, awake, stand up, O Jerusalem*; as if he had said, There will be suddenly a happy change; and therefore lye no longer, O my People, in so sad and disconsolate a condition, *which hath drunk at the hand of the Lord the Cup of his Fury*: That is, Whom God hath in his just wrath punished with great severity; *thou hast drunken the dregs of the Cup of trembling, and wrung them out*; that is, the whole Cup of Gods indignation, even to the very bottom, dregs and all, (which in bitter potions use to be the bitterest) and those pressed and squeezed, that nothing might be left. The meaning is, That they had suffered the whole that God had measured out to be their portion; or, so much that one would think their misery could not be well greater than it was. And why this is called a Cup of trembling; see the Notes, *Job* 21. 20. *Psal.* 11. 6. and 60. 3. and 75. 8. Now this may be conceived to be spoken: 1. With respect to the *Jews* Captivity in *Babylon*, and their deliverance by *Cyrus*: And, 2dly. With respect to their greater destruction by the *Romans*; and that following glorious condition, whereto that Church was raised by Christ, and especially in the access of the Gentiles: yet it may be applyed, as it is by some Expositors, to the very sad condition, whereinto the Church of Christ may be brought by her persecuting Enemies, and Gods appearing seasonably for their deliverance.

Ver. 18. *There is none to guide her among all the Sons whom she hath brought forth, &c.*] That is, Amongst all that have been bred and brought up in her, there were none, neither King, Prince, nor Prophet, that were able to lend her a helping hand for her aid or deliverance; none that could counsel or comfort her, uphold or direct her: For in those expressions, *there is none to guide her*, and, *neither is there any that taketh her by the Hand*; there is still an allusion to the supporting and leading of one that is drunk; and of whom this is meant, see in the foregoing Note.

Ver. 19. *These two things are come unto thee, &c.*] There is a like expression before, *Chap.* 47. 9. *Who shall be sorry for thee?* that is, there is none that will lay thy miseries to Heart, or that will condole thy sad condition with thee. And this indeed is a great addition to any Mens miseries, when no body pities them, nor discovers the least fellow-feeling they have of their Griefs and Sufferings: Whence is that, *Psal.* 69. 20. *I looked for*
some

from to take pity, and there was none. The great question is, which are the two things; the two Evils before mentioned, that were come upon them; that is, that were to come upon them. Some think that these are set forth in the following Words, *Desolation and Destruction, and the Famine and the Sword*. For though four things seem here to be mentioned; yet they are reducible to two Heads; *Desolation*, to wit of the City and Land; and *Destruction*, to wit, of the People, being mentioned as the two things before intended; and then the *Famine and the Sword* are added, as the means whereby the City and Land were laid desolate, and the Inhabitants destroyed. But I rather think that the two things that are here said should come upon them, are, the Evil that should come upon them by their Enemies from without, comprehended in those Words, *Desolation and Destruction, and the Famine and the Sword*; the other from within, namely, that they should have none amongst themselves that should be able to help, advise, or comfort them; implied in those questions, *who shall be sorry for thee?* And afterward in the close of the Verse, *by whom shall I comfort thee?* As if he had said, alas! there is none to comfort thee; see the Note before ver. 18. And this we find often mentioned in *Jeremiah's Lamentations*, as Chap. 1. 2. *Among all her Lovers she hath none to comfort her*, and ver. 21. *They have heard that I Sigh, there is none to comfort me*. Yet I know by some these last Words are otherwise expounded, *by whom shall I comfort thee?* that is, by whose Example, that hath been in the like misery, should I assay to comfort thee? Which is all one in effect, as if he had said, alas! thy miseries are matchless, and without all precedent. And indeed we find a like expression used to set forth *Jerusalem's Calamities*, Lam. 2. 13. *What thing shall I take to Witness for thee? What thing shall I liken to thee, O Daughter of Jerusalem! what shall I equal to thee, that I may comfort thee?*

[Ver. 20. *Thy Sons have fainted, &c.*] To wit, Through extremity of grief; or, as being in a manner starved; and so instead of being able to uphold and comfort thee, they are ready to perish themselves; *they lie at the head of all the Streets*; that is, all the City over they lye in the entrance of the Streets, they lie languishing, as being houseless and harbourless, quite famished in a manner; and so not able to stand or go. Some, I know, understand this of the multitude of Carcasses of men slain or famished, that lay scattered about the Streets unburied. But that agrees not with the following similitude, *as a wild Bull in a Net*, that is, fretting and afflicting themselves, but no way able to help themselves, no, not those that have formerly been of greatest Power and Strength; no more then a wild Bull can do, when he is once taken in the Huntsmans Net, though he fume and toil himself with striving and tumbling about never so much: *they are full of the fury of the Lord, the rebuke of thy God*; that is, full of the Calamity and Misery; that vexation and anguish, which God in his just wrath hath brought upon them. But in this expression there is an allusion also to that *Cup of Fury* mentioned before, ver. 17. whereof God had caused them to drink.

Ver. 21. *Therefore, &c.*] Because thy misery is so great, and thou hast suffered what I allotted for thy portion; *hear now thou afflicted and drunken, but not with Wine*; to wit, as formerly thou wert wont to be, but with the Cup of Gods Fury, *ver. 17.* And indeed these expressions of love and pity do clearly shew, that the drift of all that went before was the comforting of Gods People.

Ver. 22. *Thus saith thy Lord, the Lord, and thy God, that pleadeth the cause of his People, &c.*] See the Note, 1 Sam. 25. 39. *Behold, I have taken out of thine Hand the Cup of trembling, even the Dregs of the Cup of my Fury*; see the Note above, *ver. 17.* *thou shalt no more drink it again*; That is, Thou shalt no longer drink of that Cup; the *Babylonians* shall no longer keep thee in Bondage, nor shall ever any more come to oppress thee. He doth not say, That they should never be brought into such a sad condition any more, (for after their return from *Babylon*, they were often brought very low; and by the *Romans* they drank deeper of the Cup of Gods Fury than ever; inso much that unto this day they are drinking the dregs of it) but that there should be an end of their Captivity in *Babylon*. And indeed, if this promise be extended, as it is by some, to the Church of the *Jews*, after their ruine by the *Romans*, it must be understood of that Remnant of them that embraced the Christian Faith, (for the rest of them were then cast off from being Gods Church) and of this Remnant this promise shall for ever hold good, that they shall no more be destroyed and cast off from being Gods People, as the Generality of the Jewish Church were.

Ver. 23. *But I will put it into the hand of them that afflict thee, &c.*] That is, The Miseries, which they brought upon thee, others shall bring upon them; *which have said to thy Soul, that is, to thee*; See the Note, *Psal. 3. 2.* *bow down that we may go over*; See the Note, *Psal. 66. 12.* *and thou hast laid thy body as the ground, and as the street to them that went over*: The meaning is, That in their Bondage in *Babylon* their great Lords should trample upon them proudly and contemptuously, and without any Compassion, and use them just as they pleased themselves, they not daring in the least to mutter against them. And the like may be said too concerning their sad condition, when they were vanquished by the *Romans*.

CHAP. LII.

V E R S E 1.

A Wake, awake, &c.] See the Note, Chap. 51. 17. This is still to cheer up the Jewish Church with hope of deliverance from that poor and miserable condition, whereinto they were to be brought; and it is thus often repeated, partly, because of the delight the Prophet took in imparting these glad

glad tidings to the People; and partly because the People were so hardly wone to embrace the promise, in regard that they looked upon their Estate as desperate, and past all hope of recovery: *Awake, awake, put on thy strength, O Zion*; that is, pluck up a good courage, be courageous and strong in the confidence of Gods favour and protection, which is indeed properly *thy strength*; *put on thy beautiful Garments, O Jerusalem, the holy City*; as if he had said, Put off thy poor and sad attire, wherewith thou wert clad in thy low and captived Estate, when thou wert wont to embrace the Dunghill, and put on that brave attire again, which thou wert accustomed to wear on thy Festivals, and other times of Joy and Gladness: As for the following words, wherein there is a reason given, why Gods People are stirred up to be so courageous and joyful; *for henceforth there shall no more come into thee the uncircumcised and the unclean*; though some understand it of the great Reformation that should be made amongst them, that no wicked ones should harbour amongst them; or of the great holiness of the Church in the days of the Gospel, which should be perfected in Heavenly Glory: See the Note, Chap. 35. 8. Yet certainly it is rather meant of their being freed from the Cruelty and Tyranny of their Enemies. But how then was this promise ever made good to the Church of the Jews; *from henceforth there shall no more come into thee the uncircumcised and the unclean*? I answer: As this was spoken with respect to their deliverance out of *Babylon*; the meaning cannot be that they should never more be invaded, vexed and oppressed by any of the uncircumcised Heathens: For it is well known, that after that they were sorely afflicted and oppressed by *Antiochus Epiphanes*, and others; and that at last the *Romans* did worse to them, than ever the *Chaldeans* had done. And therefore if we take this as a promise made to the Jews, when they were delivered from their Captivity in *Babylon*, it must be limited to the *Babylonians*; to wit, that they should no more be invaded, as they had often formerly been, nor tyrannized over by that Nation, that had then so long held them in Bondage; and he terms them *the uncircumcised and the unclean*; because in their Bondage this did most vex and afflict them, that they, Gods peculiar People, should be made drudges to such a base, heathenish, uncircumcised People. But now, if we extend this to the Church of the Jews, after they were ruined and destroyed by the *Romans*, namely, those that were, together with the Gentiles, the Church of Christs redeemed ones; I see no other way, that it can be understood, but that their wicked Enemies should never be able to ruine them, as the Jewish Church was by the *Romans*. And this is that which Christ said, *Matth. 16. 18.* that his Church should stand in the midst of all opposition, till she be taken up into Heaven, where her Enemies shall trouble and afflict her no more.

Ver. 2. *Shake thy self from the dust, &c.*] This seems to be thus expressed, with reference to that which had been said in the foregoing Chapter, ver. 23. (See the Note there) of their lying on the ground, whilst their proud Lords trampled upon them; *arise and sit down*, or, *arise and sit up* (as it is well rendered in our great Annotations) Lie no longer on the ground, but sit in a quiet and comfortable condition, as formerly. As *Babylon* was commanded to *come down and sit in the dust*, Chap. 47. 1. So *Jerusalem* is here called upon to arise and.

and sit up from the dust; loose thy self from the bands of thy neck; O captive Daughter of Zion; That is, cast off thy Yoke. But still we must know, that the intent of this is to shew, that this should shortly be done; and that under this type there is also a promise couched, of the Spiritual Redemption of the Church of God by Christ: See the Note, Chap. 42. 7.

Ver. 3. *For thus saith the Lord, ye have sold your selves for nought: and ye shall be redeemed without Money.* See the Notes, Chap. 45. 13. and 50. 1. and Psal. 44. 12. Because the Jews might think it impossible, that they should be delivered from their Captivity in Babylon, where they had been kept in bondage so long, under such a mighty People; therefore God tells them here, that though they had sold themselves by their Sins; that is, though he had delivered them up to the Babylonians by way of punishing them for their Sins; yet he, their Lord and Sovereign, had never sold away his interest in them, by receiving any price of the Babylonians for them; they did not so much as give him thanks for them; and that therefore they could alledge no just Title to them, but that it was free for him, when he pleased, to challenge his own just Interest in them, and to recover them out of their hands again. By all which it appeared, that there would be no difficulty in the work of their deliverance: If God would challenge his just interest in them, and deliver them from those that did unjustly keep them in bondage, who could hinder him? As they were sold for nought, so they should be redeemed for nought: As they were subdued by the Sword, so by the Sword they should be delivered out of their Power: And indeed in this too some Expositors endeavour to shew, how the deliverance out of Babylon had some shadow in it of our Redemption by Christ.

Ver. 4. *For thus saith the Lord God, &c.* By former examples of the Lords delivering his People from the oppression of their Enemies, he sheweth them what good reason they had to believe and wait for that deliverance out of Babylon, which he had now promised them; *my People went down aforetime into Egypt to sojourn there;* as if he should have said, And ye know how the Egyptians oppressed them there, and how he plagued the Egyptians for it, and delivered his People out of that their bondage; *and the Assyrian oppressed them without cause;* as if he had said, and so likewise Sennacherib the Assyrian (and some would have all the rest of the Assyrian Kings included, that invaded Gods People) did mightily afflict them, causelessly, when my People had no way injured them; (for though Hezekiah had at first revolted from him, yet he afterward submitted himself to him, and by mutual agreement made him satisfaction) and ye know how God destroyed him and his mighty Army, and delivered his People from their Rage and Fury. Thus I conceive, is the meaning and drift of this Verse. There is a hint here given the Jews of two former deliverances that God had wrought for his People; and then in the following Verse he shews what might be inferred from hence concerning the sadder condition of his People in Babylon. I know indeed that several Expositors do judge otherwise concerning the second clause, *and the Assyrian oppressed them without cause:* For some think, that by the Assyrian there, Pharaoh King of Egypt is meant; and so they would have the meaning of the whole Verse to be this, That the Israelites going down into Egypt only to sojourn there; the

King of that Country did without cause sorely oppress them. But this opinion is built upon meer groundless and improbable conjectures; as namely, that that Pharaoh that knew not Joseph, *Exod.* 1. 8. was a Stranger, even an *Assyrian*; or else, that all Tyrants were in those days, by a Proverbial way of speaking, called *Assurs*. Others therefore say, that by the *Assyrian* the *Babylonian* is meant, and that he is here called the *Assyrian*, because the Kingdom of *Babylon* was always formerly a branch of the *Assyrian* Empire, and all *Assyria* was at present under the Dominion of the King of *Babylon*; yea, the rather too, because the *Assyrians* frequent invading *Judea*, in former times, did open a Door to that absolute Conquest which the *Babylonians* did afterward make of that People, and their carrying them away Captives into *Babylon*. And so accordingly they make the Sense of the whole Verse to be this, That the *Egyptians* did of old wrongfully oppress the *Israelites*, when they sojourned amongst them; and that the *Babylonians* had now done the like. But the former Exposition is far the clearest; to wit, that there are here two Instances given of Gods pleading the Cause of his oppressed People formerly; and that God argues from hence by an Argument taken from the greater to the less; that if God punished the *Egyptians* for dealing so hardly and inhumanly with his People, that went down into that Country voluntarily of their own accord, that they might sojourn there, though the King of *Egypt* had some pretence for what he did, because they were in his Dominions, and under his Jurisdiction. And so again, if God destroyed the *Assyrians*, that only invaded and wasted the Land of *Judea*, and afflicted them there in their own Country; much more will he punish the *Babylonians*, who without cause invaded their Country, and carried them away Captives into a strange Land.

Ver. 5. Now therefore, what have I here, saith the Lord, that my People is taken away for nought? &c.] The first words are very concise in the original; and therefore may be understood several ways: As 1. With reference to that which was said before, ver. 3. Now that my People hath been forcibly carried away into *Babylon*, without any price paid to me for them; what have I here? that is, what gain and advantage do I get by their being here in bondage? As if he should have said, Surely nothing at all; it was not a bargain of my making, neither do I get any thing by it; and therefore why do I delay the rescuing of my People from this their Captivity? Or, 2. With respect to the foregoing Verse: Seeing I could not endure the *Egyptians* and *Assyrians* that oppressed my People, but punished them, what have I here in *Babylon*, that should move me to spare them that have carried them away Captive into a strange Country, which the other did not? Or, what have I here to do, but to destroy *Babylon*, and to hasten the deliverance of my People from their greater oppression here? Or, 3. As bewailing the desolations of *Judea*; having no People left me here in *Judea*, what do I here? Why do I not go away to *Babylon*, and fetch my People from thence? Or, 4. With respect to their Bondage in *Babylon*; what have I here in *Babylon*, that I should be as it were as a Captive here amongst my People, and not carry them back again to my Temple at *Jerusalem*? And lastly, some take it as spoken with respect to the state of the *Jews*, when Christ, their promised Messiah, was sent

sent unto them; why do I lay any longer amongst this People, fold over for nought, and not remove from them, and gather to my self another People? Or, what do I speak of what my People suffer here in *Babylon*? seeing they lye under a far greater oppression of their Spiritual Enemies? Why do I not hasten to deliver them from that bondage? All these several ways these first words are understood by Expositors, not without some ground of probability. But the first I conceive, doth best suit with our Translation. However according to what is said in this first branch of this Verse, we must understand the following words; *they that rule over them, make them to howl, saith the Lord*; to wit, because of their cruel oppressing them, both outwardly and in their Consciences also; and my name continually every day is blasphemed; to wit, by the wicked Enemies of my People, who continually insult, as if I were not able to deliver my People out of their hands. Indeed the Apostle affirms, that this might be applied to the Enemies blaspheming Gods name, because of the wickedness of those that profess themselves his People, *Rom. 2. 24.* But doubtless the Prophet intended here the Heathens blaspheming the God of *Israel*, by their boasting that he was not able to protect or deliver his People, according to what we find also in *Ezek. 36. 20.* And when they entered unto the Heathen whither they went, they profaned my holy name, when they said to them, these are the People of the Lord, and are gone forth out of his Land.

[Ver. 6. *Therefore, &c.*] That is, Because my People have been thus carried away for nought, and have been thus cruelly oppressed, and especially because their Enemies have thus blasphemed my Name, my People shall know my Name; that is, they shall experimentally know that I am the Lord Jehovah, the only true God, of Infinite Power, and faithful to make good all my promises; according to that which followeth; *therefore they shall know in that day*; to wit, when my People shall be delivered out of *Babylon*, as I have promised, and when all things shall be accomplished by Christ, that were foretold of him by the Prophets; *that I am he that doth speak, behold it is I*; that is that it is I the Lord God that do now foretell these things by my Prophets, in that I will exactly then accomplish what I now foretell.

[Ver. 7. *How beautiful upon the Mountains are the feet of him that bringeth good tydings, &c.*] That is, How welcome, delightful, and acceptable shall the coming be, and how highly esteemed shall the persons be, of every one of those that shall bring to *Zion*, the Metropolis of *Judea*, situate in a Mountainous Country, the glad tydings of the Destruction of *Babylon*, and the deliverance of Gods People from their Captivity there; yet there may be, I confess, an emphasis in these words; *how beautiful are the feet, &c.* as if it had been said, The very feet of these Men, though dusty and dirty with travel, will be beautiful and amiable in the Eyes of Gods People; See the Note, Chap. 40. 9. *that publisheth Peace*; See the Note, Chap. 48. 18. *that bringeth good tydings of good, that publisheth Salvation, that saith unto Zion, thy God reigneth*; that is, he hath now manifested his regal Power in governing the World, by destroying his Enemies, and delivering his People, and hath again taken them to be under his Protection and Government, and to serve

and worship him in his Temple according to his Law, as formerly. Now by these welcome Messengers, I mean, both the Prophets that foretold these things, and likewise those that did first make known to the Jews the purpose of Cyrus to set them at Liberty; and the Messengers that from Babylon were sent before-hand to acquaint those that were left in *Judah*. But certainly this was chiefly accomplished in the Apostles preaching the Gospel, as is evident by the Apostles applying this place thereto, *Rom. 10. 15. As it is written, how beautiful are the feet of him that preach the Gospel of peace, and bring glad tidings of good things*. And as this is intended, the Phrase here used seems to have respect to the Apostles travelling into many Countries, to preach the glad tidings of that Salvation and Peace, which in Christ was tendered to them; See the Note, *Chap. 9. 6.* And what which is said, *thy God reigneth*, is meant of the Kingdom of Christ, according to that expression so frequently used by the Baptist and Christ, *Behold, the Kingdom of God is at hand*.

Ver. 8. *Thy watchmen shall lift up the voice, &c.* By the watchmen here some understand the same that in the foregoing Verse were mentioned, as the Messengers that brought good tidings to *Zion*. And indeed, if by them we understand the Prophets and Apostles, it is clear, that both these are termed watchmen in the Scripture; See *Ezek. 3. 17.* and *Heb. 3. 17.* But it is very probably by others said, that by their Watchmen here, are meant those Watchmen that should stand in the Watch-Tower about *Zion*, who, when they should see the People flocking home from *Babylon*, according to what the Messengers sent from thence had told them, should lift up their voice; to wit, with great joy and confidence; to proclaim unto the People those glad tidings; See the Notes, *Chap. 40. 1. 9.* And to imply that many of them should do this, (which was a clear evidence of the certainty of it) therefore is that added, *with the voice together shall they sing*; to wit, as being ravished with Joy to see Gods People come back again; for they shall see Eye to Eye, when the Lord shall bring again *Zion*; that is, they shall with their Eyes see the poor Captives come home into their own Country. As the Prophet *Ezekiel* was appointed to say to *Zedekiah*, *Ezek. 34. 3. Thine Eyes shall behold the Eyes of the King of Babylon, and he shall speak with thee Mouth to Mouth*. But now referring this to our Redemption by Christ, the Watchmens lifting up their voice, must be understood of the Apostles preaching the Gospel unanimously, with great joy and assurance of Faith to all Nations, according to that of the Apostles, *Rom. 10. 18. Their sound went into all the Earth*; and so likewise that which is said of their seeing Eye to Eye, when the Lord should bring again *Zion*, must be understood of their being Eye witnesses of Christs performing the great work of our Redemption; for which see *Act. 4. 20.* and *1 Joh. 1. 1.*

Ver. 9. *Break forth into joy, &c.* These words may be taken, as the Words of the Prophet, or the words of the Watchmen, mentioned in the foregoing Verse; *Break forth into joy, sing together ye waste places of Jerusalem*; to wit, because now, upon the return of Gods People, we shall be all built up again, and abundantly replenished with Inhabitants; See the Notes, *Chap. 49. 19.* and *51. 3*. And under this may be also comprehended, the building up of the Church

Church (especially by the access of Gentiles) which at the coming of Christ was miserably wasted and weakened: See the Note, Chap. 35. for the Lord hath comforted his People: to wit, by their Redemption, and the blessed effects that followed thereupon: See the Note, Chap. 51. 3. for so it is expressed in the following words, *he hath redeemed Jerusalem*: See the Note, Chap. 44. 23. But withall observable it is, how this expression agreeth with that Luke 2. 25. where it is said, that *Simcon* was a just and devout man, waiting for the Consolation of Israel.

Ver. 10. *The Lord hath made bare his holy Arm in the Eyes of all the Nations, &c.*] By making bare, that is stretching forth, or stripping his Arm, is meant the clear discovering and making visible his Almighty power to Men, by delivering his People, and destroying their Enemies: so that all Nations, far and near, should with admiration take notice of this wonderful work of God: and he saith *his holy Arm*, because it was Gods holiness that engaged him to do this for those whom he had set apart to be a holy People unto himself. But see the Notes, Psal. 98. 1, 2. and all the ends of the Earth shall see the Salvation of our God: See the Note, Chap. 40. 5.

Ver. 11. *Depart ye, depart ye, go ye out from thence, &c.*] To wit, out of Babylon. See the Note, Chap. 48. 20. It is thus often repeated, to imply the care and speed that was required herein. And under this typical departure out of Babylon, men are also called to come out of the World, namely, out of that state of uncleanness and bondage, wherein the World lies, and from the fellowship of the wicked of the World, by a true Conversion and Profession of Christ, according to that of the Apostle: *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing*, 2 Cor. 6. 17. as it follows here, *touch no unclean thing, go ye out of the midst of her*; which as it enjoyned a care to keep themselves clean, or to purifie themselves from all legal uncleanness; so likewise, especially that which was signified thereby, that they should not suffer themselves to be polluted with the Superstitions and other wickedness of the Babylonians, amongst whom they lived; *be ye clean, ye that bear the Vessels of the Lord*; that is, ye that are Priests, and Levites; for I conceive it is clear by that which is said, Exa. 8. 24. (See the Note there) that the carrying back of the holy Vessels and Utenils of the Temple, which Nebuchadnezzar had carried away to Babylon, was committed to the Levites, and that therefore they are here particularly and principally charged to keep themselves unpolluted. And so under this type, all Christians, that are an holy Priesthood to offer up Spiritual Sacrifice, acceptable to God by Jesus Christ, 1 Pet. 2. 5. (Ministers especially, that are intrusted with dispensing Gods Ordinances) are pressed to be singularly pure and holy.

Ver. 12. *For ye shall not go out with haste, nor go by flight, &c.*] To wit, as the Israelites possted away out of Egypt, the People pressing them to be gone without any delay, and themselves haply suspecting lest Pharaoh should repent of the leave he had given them, and again oppose their departing: See Exod. 12. 33, 39. and 14. 5. And some think that this is added to imply, that in this regard there would not be so much danger of defiling themselves by the casual touching of any unclean thing, (of which he had warned them in the foregoing Verse)

as if they had been to go away in any tumultuous haste. But sure the main scope of these Words was to arm the People against any doubts that might arise in their minds, concerning any difficulty they might meet with in their getting away out of *Babylon*; for to prevent any such fears, he tells them, that they should not make an escape out of *Babylon*, as those that steal away out of a Country without the consent of their Prince, that make all the haste they can for fear of being pursued and surprized; or, as the *Israelites* went out of *Egypt* in such haste, that they had not time to leaven the Bread they were to carry with them; but that they should go away openly, orderly, and freely, without any fear of disturbance, as being set at liberty by Supreme Authority; or just as a King should carry away his People, having vanquished their Enemies, marching away triumphantly with Banners displayed. And then further, to hearten them, he adds that which was chiefly considerable; to wit, That God, whose will it was that they should be set at liberty, would go along with them, and guide and safe-guard them on every side, before and behind; for the Lord will go before you, and the God of Israel will be your rereward; wherein there is an allusion to the Lords going along with the *Israelites*, in the Pillar of a Cloud and Fire, which sometimes went in their Front, and sometimes in their Rear, as when it stood between them and the Army of *Egypt*, *Exod.* 14. 19, 20. And in all this we may conceive a shadow and resemblance also of our Spiritual deliverance by Christ; in that Christs redeemed ones do come freely and voluntarily, through Grace, out of their spiritual bondage, and are thenceforth kept by the Power of God unto Salvation.

Ver. 13. *Behold my Servant*, &c.] Many learned Men begin the following Chapter with these words. And indeed these three last Verses of this Chapter are clearly of the same Subject with that, and do together contain an entire Prophecy of the whole History of Christ. Having promised the *Jews* deliverance out of *Babylon*, and that God would be with them to protect and bless them, after they were delivered; here now he proceeds to Prophecy concerning Christ: 1. Because the main and chief end of that deliverance was, That he, the promised Messiah, might spring from that Nation, who was to rear up the Throne of *David*; and upon whom depended the making good of all Gods Promises: See the Note, *Chap.* 7. 14. 2. Because that deliverance of the *Jews* out of *Babylon*, was a type and shadow of that Spiritual deliverance of Gods People, which was to be accomplished by Christ, and chiefly intended by the Spirit of God in all the foregoing promises concerning the *Jews* deliverance out of *Babylon*. 3. Because his aim here might be to comfort his people, by shewing them, that it was no wonder, though God brought them very low before he exalted them, seeing it should be so also with their Lord and Head, the promised Messiah, *Behold my Servant*; that is, Christ: See the Note, *Chap.* 42. 1. *shall deal prudently*; to wit, in his exact obeying the will of God, which is the highest point of Wisdom, and in his wise managing all that belonged to the Office God had imposed upon him; or, *he shall prosper*; to wit, in that he shall perfectly finish the work, wherewith the Father shall entrust him, concerning Mans Redemption. And indeed this Translation suits best with that which followeth; *he shall be exalted and extolled, and be*

very

very high; that is he shall be every way exalted in his humane Nature transcendently above all the Creatures, both in Heaven and Earth; to wit, in the uniting thereof in one Person with the only begotten Son of God, *Joh. 1. 14.* in the eminency and excellency of his gifts, far above all other men, in the mighty effecting of the work of mans Redemption, but especially in his Resurrection and Ascension, and sitting down at the right hand of his Father; See the Note, *Psal. 110. 1.* The spreading of his Name and Glory throughout the World, by the preaching of the Gospel, and the high and honourable esteem, which Believers shall have of him.

Ver. 14. *As many were astonished at thee, &c.*] Some would have this understood of Mens being astonished, in a way of admiration and reverence, at his Doctrine and Miracles; as where it is said, *Matth. 7. 28, 29. The People were astonished at his Doctrine,* and *8. 27. But the Men marvelled, saying, what manner of man is this, that even the Winds and the Sea obey him?* And so they understand this Verse, as if it had been expressed thus: As many shall adore and admire and reverence him for his Word and Works, so others shall as much despise and abhor him; which they think is intended in those following words; *his visage was marred more than any mans, &c.* But it is clear, that our Translators understood it not thus, because they make the reddition of the similitude to be in the following Verse. And therefore according to our Translation it is clearly meant of Mens being astonished at the contemptible and miserable condition, wherein the Lord Christ should be in the World; having said in the foregoing Verse, how he should prosper, and how highly he should be exalted; he adds this concerning the low and sad condition wherein he should be for a time, *As many were astonished at thee, &c.* As if he should have said, It is true, that at first nothing of such a glorious condition, nothing of such exaltation shall be seen in thee, my Servant; rather multitudes shall be astonished at thine extream low, and despicable, and miserable Estate, as not enduring to think that the promised Messiah should be such a one as thou art. But yet, *As many were astonished at thee* for this, so many shall as much afterward admire thy Glory and Majesty, And this is in several terms expressed in the next Verse. Only first in this Verse, to shew what it was for which many should be astonished, these words are added as in a Parenthesis; *his visage was so marred more than any man, and his form more than the Sons of Men;* which must not be understood of any deformity in his Countenance or Person, but of the contemptibleness and misery of his outward condition above all men whatsoever, no way suitable in the Eye of reason, for him that was indeed the Lord of Glory; as namely, in that he was born of such mean Parentage, and lived in such a poor and despicable condition, and was so scorned, and reviled, and abused, and afflicted all his Life long, See *Psal. 22. 6.* but especially in regard of his unparallel'd sufferings at his Passion, both outwardly in his Body, and in the anguish of his Spirit, when indeed his outward appearance was as of a man ignominiously rejected both of God and his People; and he that was fairer than the Children of Men, *Psal. 45. 2.* through the imputation of our Leprosie became the most sad and loathsome spectacle that ever was seen amongst the Sons of Men.

Ver. 14. *So shall he sprinkle, &c.* This is added with reference to the first words of the foregoing Verse: *As many were astonished at this; so (saith he) shall he sprinkle many Nations; &c.* Which is all one in effect, as if it had been said: As many shall be astonished at his base and contemptible condition, so shall many also, yea many Nations, be as much astonished at his Exaltation, and the great works that shall be done by him; for this is intended by these words; *So shall he sprinkle many Nations; &c.* for by sprinkling many Nations is meant, either that he should distill down the showers of the Gospel, and therewith shed forth the dew of his Spirit, *Mat. 2. 33.* among many Nations, where-by they should be converted and brought to submit to his Scepter; wherein there is an allusion to the watering of the Earth with Rain or Dew from Heaven; See the Note, *Deut. 32. 2.* Or else, that he should purge and cleanse them by that his Spirit, accompanying the Ministry of the Gospel, and by his blood through faith applied unto their Souls for their Justification and Reconciliation with God, *Heb. 10. 22.* which is therefore called the *Blood of sprinkling; Heb. 12. 24.* Wherein there is an allusion to those sprinklings of Men in the time of the Law with Water or Blood, or both meant together, which were for the purifying of those that were legally unclean; or rather to that Sacramental washing with Water, wherewith Christ appointed the spiritual cleansing of Christians by his Blood and Spirit, to be sealed unto them in Baptism. And so by those words, *the Kings shall shut their Mouths as him;* is meant, That even the Kings of the Heathens should be silent before him; to wit, either as not able to express the greatness of his Majesty and Glory, or by way only of admiring his transcendent excellency and reverencing him for it, or by way of admiring him for his Doctrine, and silent attending upon his Teaching; See the Note, *Job 29. 9.* not daring any way to gain say or oppose him, but renouncing their own wisdom and submitting themselves cheerfully to his Scepter and Government. And thus though the Jews should reject him; yet the Gentiles should embrace him; of which the reason is given in the following words, *for that which had not been told them shall they see, and that which they had not heard shall they consider;* that is, they shall see the accomplishment of those things which the Prophets had foretold, whereof they had heard nothing, and should hear and seriously meditate of those Gospel Mysteries, which in other ages was not made known to the Sons of Men, *Eph. 3. 5.* And hence it is that St. Paul alledgeth this place to justify his Preaching the Gospel amongst the Gentiles, *Rom. 15. 21.* But as it is written, *to whom he was not spoken of, they shall see; and they that have not heard, shall understand.*

CHAP. LIII.

VERSE I.

WH^O hath believed our report, &c.] To wit, those good tydings, mentioned before, Chap. 52. 7. which we from God have reported to his People. In the Septuagint the word *Lord* is inserted; and so accordingly we find it rendered where this passage is cited in the New Testament, *Lord, who hath believed our report?* And accordingly we may well conceive it to be spoken by the Prophet, in the name of all those who had published, or should publish those glad tydings concerning Christ, whether the Prophets that had foretold them, or Christ and his Apostles that should make known the accomplishment of them, and that by way of bemoaning and bewailing to God the incredulity of those to whom they were preached. It is indeed commonly held by Expositors, that it is the incredulity of the *Jews* in particular, which the Prophet here complains of. And it cannot be indeed denied, that they are here primarily intended, both because this complaint seems to be opposed to that which the Prophet had said, ver. 17. of the foregoing Chapter, concerning the spreading of Christ's Kingdom amongst many Nations; as if he had said, Though the Gentiles shall readily submit to him, yet how few of the *Jews* will be won to believe in him? And likewise because the Evangelist saith expressly, that this was accomplished in the *Jews*; Joh. 12. 37, 38. But though he had done so many Miracles before them, yet they believed not in him: That the saying of Esaias the Prophet might be fulfilled, which he spake; Lord, who hath believed our report? &c. But yet I see not why it might not be intended of the paucity of those that should believe these glad tydings concerning Christ, both amongst the *Jews* and *Gentiles*; for even amongst them there are but a very small Remnant of those that truly believe, in comparison of those that believe not. And therefore we see St. Paul, speaking of his preaching the Gospel to the *Gentiles*, alledgeth this Prophecy, to shew that it was no wonder, though but a few of the *Gentiles* did embrace these glad tydings of Salvation, Rom. 10. 16. But, saith he, they have not all obeyed the Gospel: For Esaias saith; Lord, who hath believed our report? I conceive therefore that this is spoken of the incredulity of all, to whom the Gospel should be preached, though in the first place, and principally of the *Jews*. The Prophet knowing, that what he had said, and what he was further to say, concerning Christ, were Mysteries which Flesh and Blood would not, nor could not believe, unless they were supernaturally enlightned and perswaded thereto by the Almighty power of Gods Spirit, he breaks forth into these words; *who hath believed our Report?* and (which is the same in effect,) *to whom is the Arm of the Lord revealed?* That is, to how few shall these things be revealed by the mighty power of God, working by

Christ, and shewing forth it self in Christ, and in the Ministry of the Gospel (which is therefore called *the power of God unto Salvation, Rom. 1. 16.* without which indeed no Man can believe? See the Notes, Chap. 51. 9. and 52. 10. The expression here used, *to whom is the Arm of the Lord revealed?* seems to be taken from Workmen, that are wont to strip up their Sleeves, and make bare their Arms, when they set themselves to work.

Ver. 2. *For he shall grow up, &c.*] Here the reason is given why so few of the Jewish Nation should believe the glad tidings of the Prophets and Apostles concerning Christ, and accordingly, why so few should entertain him as the promised Messiah, namely, because of the mean and contemptible condition, both of his Person and Kingdom outwardly. They expected a Messiah, that should come in Princely State, as some mighty Monarch, that should deliver them from their bondage under the *Roman Empire*; and therefore seeing no such thing in Christ, but the quite contrary, he being so exceeding low and mean in the World, they could not endure to think that he should be their promised Messiah. *For he shall grow up*, to wit, Christ, in his humane Nature, of whom the Prophet had spoken in the close of the foregoing Chapter, *before him*; that is, before God, who had sent him into the World as his Servant, (and so it may be spoken as with relation to that in the foregoing Chapter, ver. 13. *Behold my Servant, &c.*) and under whose provident Eye and Protection, and Blessing he grew up: Or, *before him*, that is, before the People of the Jews, that did so scorn and despise him, *as a tender Plant, and as a Root out of a dry ground*, a Succour (as we usually call them, and so the Hebrew word here signifies) that springs out of the root of a Tree, that grows in a dry, sandy, barren ground, a poor slender Twig, in danger to be trodden down by every foot; See the Note, Chap. 11. 1. The meaning is, That he should be amongst the great ones of his time, as such a poor shrivelled Twig amongst many tall and stately Trees; *he hath no form nor comeliness*; that is, there was no splendor outwardly, either in his personal state, or in his Kingdom; See the Note, Chap. 42. 14. *and when we shall see him* (this is spoken as in the person of the Jews, and as setting forth what the Judgment of Flesh and Blood in all men would have been) *there is no beauty that we should desire him*; that is, there was no sightliness, nothing that was desirable in him, at least nothing that should induce Men to desire him as the promised Messiah. He lived for thirty years together unknown, and in a poor and mean condition; and his Church was at first poor and of no esteem, and because of this, he that was the *desire of all Nations, Hag. 2. 7.* was looked upon as one that had nothing desirable in him.

Ver. 3. *He is despised and rejected of men, &c.*] Not only not desired, as was said in the foregoing Verse, but also *despised and rejected*, as a vile, abominable person, which was that St. Peter charged the Jews with, *Act. 3. 14. But ye denied the holy one and the just, &c. A man of sorrows*; that is, full of all sorts of sorrows all his life long, but especially at his passion, so that he might seem to be even made up of sorrows, *and acquainted with grief*; that is, inured and accustomed to grief; all manner of griefs and sufferings were familiar and ordinary with him: *And we hid as it were our Faces from him*; which

which is again spoken of the generality of the Nation of the Jews. Some indeed read this, as it is in the Margin; *he hid as it were his face from us*; and they that render it so, understand it of Christs hiding his Face, as it were, out of shame, because of his sad and despicable condition; as the *Lepers* by the Law were appointed to hide and cover their Faces, *Lev. 13. 45*. But it is far better rendered in our Translation; *and we hid as it were our Faces from him*; to wit, by way of loathing him, as an abominable Person, whom they could not endure to behold; or by way of hatred and detestation, as being ashamed to own him, or to converse with him; or lastly, by way of disregard, or contempt, as not thinking him worthy to be in the least minded or looked after. And that this last is chiefly intended, the following words may incline us to think, which seem to be added for the explaining of this; *he was despised, and we esteemed him not*; whence it is that the Apostle saith, *Phil. 2. 7*. That he made himself of no reputation, &c.

Ver. 4. *Surely, &c.*] Here the Prophet shews, why Christ was to live in such a mean and contemptible Estate, and to suffer that abundance of grief and sorrow, mentioned before, *ver. 3*. (hereby also to imply the folly of those that stumbled at this) namely, because he was to take upon him the guilt of our Sins, and the punishment which our sins had deserved; *Surely he hath born our griefs, and carried our sorrows*; that is, the guilt of our Sins, the diseases of the Soul (as the word here used in the Original doth properly signifie) and all those infirmities, griefs, sorrows, and pains, which mans Nature in general is subject and liable to because of Sin (for those personal infirmities, arising from the several constitutions and complexions of men, Christ did not take upon him) for thus St. Peter expresseth this, as is most probable in allusion to this place, *1 Pet. 2. 24*. *Who his own self bare our Sins in his own body*. The great question concerning this place is, how it is by St. Matthew applied to the bodily Cures which Christ wrought, if it be to be understood as is before related? *Matth. 8. 16, 17*. *He cast out the Spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the Prophet, saying, Himself took our infirmities, and bare our sicknesses*. But to this two answers are given by Expositors: The first, which most agree in, is, That the Evangelist saith that this Prophecy was fulfilled in these miraculous Cures of Christ, because they were a type and sign, that he was come to cure them of, and deliver them from their Sins, the Spiritual diseases of their Souls; by these miraculous cures he taught them as it were; that he was come to satisfy the Justice of God, by bearing the punishment due to their Sins, that so their Sins might be pardoned, and God being reconciled to them, might shew mercy in curing them of their bodily diseases. But then the second answer is, (which seems to me far the clearest and plainest) that St. Matthew saith, That this Prophecy of *Esaias* was fulfilled, when Christ cured such a multitude of sick and diseased Persons, because by his tender pity and bowels of compassion towards those sad afflicted Creatures, he shewed plainly, that, together with our Nature, he had assumed the penal infirmities of our Nature, and therefore had a sad fellow-feeling of the pains and griefs, which those poor wretches did endure. But however that the Prophet did intend this which he here saith of Christs bearing in his sufferings

ferings the punishment which our sins had deserved, is evident by the following words, wherein he sheweth how far otherwise the Jews would judge of his sufferings, yet we did esteem him stricken, smitten of God, and afflicted; that is, instead of esteeming him according to the transcendent dignity of his person, we esteemed him to be one whom God had justly plagued and punished for his notorious wickedness. And hence it was that they mocked him for his hoping in God; See the Note, *Psal. 22. 8.*

Ver. 5. *But he was wounded for our transgressions, he was bruised for our iniquities, &c.*] That is, He was grievously tormented, (so it is rendered in the Margin) and cruelly afflicted, even to the taking away of his Life; not for his own wickedness, (which the Jews vainly conceived, as was said in the foregoing Verse) but to satisfy the Justice of God for our Sins; the chastisement of our peace was upon him; that is, he was punished to procure our peace, that reconciliation being by him wrought for us, we might be at peace with God, and might enjoy peace in our Consciences; and some add too, that he might recover for us all that bliss and prosperity, which we had lost by our Sins, even the favour of God here, and Life Eternal hereafter: and with his stripes we are healed: and from hence doubtless the Apostle took this expression, *1 Pet. 2. 24. by whose stripes ye were healed.*

Ver. 6. *All we like Sheep have gone astray, &c.*] To wit, All Mankind, both Jews and Gentiles, *Rom. 14. 12. we have turned every one to his own way;* that is, we have all left the way of Life, and have wandered, some in one by way, and some in another, and the Lord hath laid on him, to wit, as our surety, the iniquity of us all; that is, the guilt and punishment of all the Sins of us all.

Ver. 7. *He was oppressed, and he was afflicted, &c.*] That is, he was by the violence of his Enemies sorely and unjustly afflicted; yet he opened not his Mouth, which may be understood of that which is recorded by the Evangelists, concerning his standing silent, when he was arraigned and accused before the Judgment Seat, *Mat. 26. 62, 63. and Chap. 27. 12, 13, 14. inasmuch, as it is said there, that the Governour marvelled greatly, perceiving, as it is likely, in his countenance the signs of a meek and quiet and undisturbed mind; and that it was not out of anger or stubbornness, that he answered not. But certainly that which is intended here is, that he opened not his mouth in any way of impatience, either against God, or against his Enemies. It is clear in the Evangelists, that Christ spake several times from the beginning to the end of his passion, yea, and sometimes by way of clearing his innocency, and the injustice of their dealing with him; as *Mat. 26. 35. Are ye come out against a Thief with Swords and Staves for to take me? I sat daily with you, teaching in the Temple, &c.* And when he answered the Officer that smote him, *Joh. 18. 23. If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?* and so in other places. But I say, here by not opening his Mouth is meant, that he did not open his Mouth in any way of impatience or murmuring, or by way of discovering any unwillingness to suffer, as the Apostle Peter expresseth it, *1 Pet. 2. 23. Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.* For indeed the very scope of this place is to shew, that Christ suffered willingly, and not merely*

by constraint, and did patiently submit to his Fathers appointment herein, though his natural desires were against his sufferings; *Math. 26: 39. O my Father, if it be possible, let this Cup pass from me*; yet he readily, and without any repining, submitted his will to the will of his Father; (without which indeed his suffering could not have been satisfactory to the Justice of God) See the Notes, *Psal. 40. 7, 8.* knowing that he was to stand in the stead of poor Sinners, and to suffer what their Sins had deserved, he would not by any expression of discontent shew any dislike of what he endured. And to the same purpose is that which followeth, for having said in the foregoing Verse, *All we, like sheep have gone astray*, as in allusion thereto, he expresseth here the patient submission of Christ to his sufferings under the Similitude of a Lamb or Sheep; *for as though he were a Lamb to the Slaughter*; that is, As a Lamb goeth quietly to the Slaughter-house, as if it were going to the Field or Fold; so did this Lamb of God, knowing that he was to be the Priest, as well as the Sacrifice; so did he go patiently to lay down his Life for Sinners, and as a Sheep before her Shearer is dumb; that is, makes no clamouring noise, as Swine and some other Creatures will do, when Men lay hold on them; but is usually silent, though the Shearers do not only cut off her Coat, but also many times clip her Skin; *for he did not his Lamb*; to wit, by way of silent and free submitting to all his sufferings; that we might with open Mouth glory in his satisfaction. Observable it is, that this was the Text which *Philip* opened to the *Ethiopian Eunuch*, at his Conversion, *Act. 8. 33.* But there it is rendered as it is in the *Servant*; *Ver. 8. He was taken away from Prison, &c.* The words here in the original are very diversely interpreted, and so differently expounded. But I shall keep to those Translations which we have in our Bibles. They may be rendered, as they are in the Margin; *He was taken away by distress and judgment, &c.* which plainly refers to his being taken away by death. And then by *distress* most needs be meant, that either the unjust violence and oppression, wherewith his Enemies proceeded against him without all Equity or Justice; or the restraint, under which they held him until they came to execute Judgment upon him; or in general, all the misery and anguish he endured in his sufferings, whether Bodily or Spiritual. And so likewise by *judgment* is meant, either the pronouncing of judgment against him, or the executing of it upon him, or all those severe and cruel Courses, wherewith under a pretence of Judgment, they proceeded to punish him, and at last to take away his Life. But now reading the words as they are in our Translation: *He was taken from Prison and from Judgment*; the most probable Expositions that are given of it may be reduced to two Heads: For, 1. Some understand it of his being taken from his sufferings, and Translated into Heavenly Glory. By *Prison* none understand a Prison-house; for in the History of Christs Passion it is clear, that he was never put into any such Prison: but by the word which we Translate *Prison*, some understand the restraint under which he was held after they had apprehended him, yea including his imprisonment in the Grave, where his dead Body was sealed up and watched by a guard of Souldiers: And some add too, those bonds of anguish and anxiety that were upon the Soul of our Saviour from the apprehension

prehension of Gods wrath, when in his Agony he sweat drops of Blood, *Luke* 22. 44. and when upon the Cross he cryed out, *My God, my God, why hast thou forsaken me?* *Math.* 27. 46. And then by Judgment they understand (as is before said) the Judgment that was pronounced against him, and executed upon him. And thus they make the meaning of this first branch of the Verse to be this, That he was taken from all his sufferings, rising again triumphantly out of the Grave, and then ascending up into Heavenly Glory. But 2. Others understand it only of what he suffered from his Enemies; namely, that the intent thereof is to shew, either, that after they had him under restraint, and had pronounced sentence of Judgment against him, he was *taken* away by death: (and some think too, that in the expression here used, there is relation to his being taken up to the Cross, according to a like expression used else-where, *Joh.* 12. 32.) or else the violence and precipitancy of their proceedings against him; to wit, that after they had him once under restraint, they presently carried him away to the Judgment Seat, and when *Pilate* had pronounced Judgment against him, immediately, without any delay, they hurried him away to Execution; so that, as it is clear in the *Evangelists*, all was done in a violent hurry; they apprehended him but over night, and he was condemned and executed the very next day. And indeed, because the Prophet, both before and after these words speaks of his sufferings, this last Exposition I judge the best. But then for the following words, *and who shall declare his generation?* It is confessed that most of the ancient Writers have understood it, either of the generation of Christ of God the Father from all Eternity, as he was the only begotten Son of God; See the Notes, *Psal.* 2. 7. and *Prov.* 8. 24. or of his Conception and Birth as man, of the Virgin *Mary*, without the knowledge of man. And indeed both these are wonderful Mysteries, which no man is able to comprehend or express. But why in this place they should be mentioned, it is hard to conceive. And therefore the most of our later Expositors do understand it otherwise: and that three several ways. For, 1. Some by *his generation* do understand the duration, or continuance of his Life and Kingdom. (as indeed the word is sometimes taken, *Chap.* 13. 20.) Having said in the foregoing words, say some, that he was from his sufferings taken up into Heavenly Glory; he adds here, expressing it by way of admiration; that after that, the continuance of his Age, his Life and Kingdom, would be uncountable, even unto all Eternity; it should not be with him, as with them, who being delivered from Death, do yet afterwards dye again, because *Christ being raised from the dead, dyeth no more, Death hath no more dominion over him, Rom.* 6. 9. Yea, and some extend this also to the Life everlasting, of his Church and People; which indeed agreeth well with that which follows, *ver.* 10. *He shall see his Seed, he shall prolong his days.* Or, say others, Having in the foregoing words spoken of his being taken away by Death, here he adds as in opposition thereto; *but who shall declare his generation?* as if he had said, Though he lived so short a time, and was cut off in the flower of his age; yet who can count his age, who shall live and reign even unto Eternity? 2. Others by *his generation* understand the Men of that generation, wherein he lived, and so make the meaning of the words to be this, *who shall declare his generation?* that is, who

who is able to set forth the monstrous impiety and wickedness of that generation of men, that could deal thus with the Lord of Glory that came to save them? And, 3. Others by *his generation* understand his Spiritual Seed or Issue; as the word is taken *Psal. 22. 39.* And this too is conceived to be added as in opposition to the foregoing branch, thus: Though he shall be taken away by Death; yet, oh! what an innumerable generation shall spring from him? In an ordinary way, when a man is slain, there is an end put to the enlarging of his Posterity; but it shall not be so with him; no man shall be able to count the Spiritual generation that shall spring up to him after his Death; to wit, of those that shall believe in him; which is that is said afterwards, *ver. 10. He shall see his Seed, &c.* And then for the last Clause; *for he was cut off* (it is the very same word that is used concerning the death of the Messiah, *Dan. 9. 26.*) *from the Land of the Living*; See the Note, *Psal. 27. 13. for the transgression of my People was he stricken*; therein a reason is given, why he should not be quite destroyed by Death, but should be taken up into Heavenly glory, (for, as is said before, so some understand the first words of this Verse) and should live and see his Seed, or Generation, unto Eternity; namely, because he should not dye for any wickedness of his own, but in obedience to his Father, and that to bear the punishment due to the Sins of Gods People; that is, the Sins of Gods Elect People, say some; See *2 Tim. 2. 10.* Or, the *Jews*, amongst others, that put him to death. And thus the Prophet might call them his People; Though indeed, because of those words, *for the transgression of my People*; many Expositors hold, that these last words are spoken in the Person of God the Father.

Ver. 9. And he made his Grave with the wicked, and with the rich in his Death, &c.] It is in the *Hebrew*, *in his Death*; because of his many grievous sufferings, which were as so many Deaths to him; as the Apostle said of himself, that he was in Deaths oft, *2 Cor. 11. 23.* Not only because he was often in danger of Death, but also, because his Afflictions and Sufferings were as fore and bitter as Death it self. There are many Expositions given of these words, which seem to me extremely forced; and some, which our Translation can by no means admit. I will only mention those that may consist with our Translation, and which have some appearance of probability in them. 1. Some understand it of the just vengeance, which befell the *Jews* for their Crucifying of Christ, when they were destroyed by the *Romans*; to wit, that God the Father (or Christ) would bring that wicked People, even the greatest and richest of them (who are particularly mentioned, because such being puffed up with their greatness and riches, are usually most boldly wicked and oppressive of others) to be as harshly and cruelly dealt with by others, as they had dealt with Christ; that he would bring them to Death and to the Grave, as they had brought Christ. 2. Others understand it of the efficacy of Christs Death and Burial; namely, that thereby many wicked men; yea, many of the great and rich ones amongst them, most unlikely to yield, should be crucified with him, and buried with him, to wit, Spiritually; and so be made new Creatures, and be brought to be obedient to the will of his Father; or (which is all one in effect) that they should be brought to be with him, and own him,

though Crucified and Buried, as their Lord; and as his People, to submit to his Scepter and Government. Again, 3. Some understand it only of his Sufferings, but in a several way. For, 1. Some take it thus, That God the Father gave Christ over into the hands of the wicked *Jews* and the *Gentiles*, even the great ones of those times, such as were *Caiaphas* and *Herod*, and *Pontius Pilate*, that so they might dispose of him how they pleased, both in regard of his Death and Burial; which agreeth with that of our Saviour, *Math. 26. 45. Behold the Son of Man is betrayed into the hands of Sinners*; or, (for so some would have it) that *He*, that is, the *Jewish* People, gave him up into the hands of the wicked *Gentiles*, *Pilate*, and the *Roman* Souldiers, that they should Crucifie and bury him as they pleased. But, 2. Others understand it thus, that he should be cut off by an untimely Death, as a wicked man, and accordingly should be Executed amongst other Malefactors in Mount *Calvary*, the ordinary place where such kind of Varlets used to be Executed and Buried, according to that which followeth in this Chapter, *ver. 12. And he was numbred with the Transgressours*: but yet withall, the providence of God so disposing of it, he should be buried in the Sepulchre of a rich man, as *Joseph of Arimathea* is expressly called, *Math. 27. 57.* the Evangelist thereby pointing, as some think, to the accomplishment of this Prophecy. And this last seems to me the most probable Exposition of this place. As for that which follows, *because he had done no violence, neither was any deceit in his Mouth*; or, as it is cited, *1 Pet. 2. 22. neither was guile found in his Mouth*, which seems to have special respect to the unquestionable truth of his Doctrine; it is given as a reason of that which went before; and therefore must be understood according to the several Expositions of the foregoing words; as either, 1. That God would bring destruction upon those that crucified Christ, because they had dealt so cruelly with an innocent man, that had never done any thing blame-worthy, either in word or deed: Or, 2. That his Death should be efficacious for the Conversion of wicked Men, yea, even the greatest and richest of them, because he should not dye for any guilt that was in him, but as a spotless Lamb, that suffered for the Salvation of others: Or, 3. That God would not suffer him to be buried amongst those notorious Malefactors, in that common place appointed for their burial in or about Mount *Calvary*, but provided that he should be honourably laid in a new Sepulchre, which a rich and honourable person had provided for himself, because he was such a new man indeed as the World had never seen, a man that had never sinned neither in word nor deed.

Ver. 10. Yet it pleased the Lord so to bruise him; he hath put him to grief, &c. That is, Though there was no fault in him, yet it was the will of God that he should suffer sorely, to wit, because he was to suffer for poor Sinners; See the Note before, *ver. 5. when thou shalt make his Soul an offering for Sin*; that is, when thou, O God, shalt bring it to that, that his Soul, that is, his Life, or himself, shall be offered up as a propitiatory Sacrifice for sinful men; Or, (as it is in the Margin) *when his Soul shall make an offering for Sin*; that is, when Christ shall willingly, even with all his Soul, offer up himself, as a Sacrifice for his People, to wit, in his Death; See *Gal. 3. 13.* and *2 Cor. 5. 21. he shall see his Seed*, that is, his Spiritual Progeny; See the Notes, Chap. 9. 6. Multi-
tudes.

tudes of Believers, that shall be begotten again by his Word and Spirit. It is as if he had said, that his Death should not hinder his having a numerous Seed, because he should rise from the dead, and so should live and see his Seed; yea, it should be so far from hindering it, that it should be the cause of it, because reconciliation being made by his Death, he shall thereby purchase them to himself; which our Saviour intended in that, *Joh. 12. 24. Except a Corn of Wheat fall into the ground, and dye, it abideth alone, but if it die, it bringeth forth much Fruit*; and likewise because it was not till after his Death and Ascension into Heaven, that his Spirit was to be so abundantly poured forth, both upon those that were to preach the Gospel, and upon those to whom it was Preached, *Joh. 7. 39. he shall prolong his days*; See the Note above, ver. 8. It is spoken with respect to his reigning long over his Church upon Earth, till all his Enemies were subdued, and after that, together with his Church Eternally in Heaven; *and the pleasure of the Lord shall prosper in his hand*; that is, that which it was the Lords good will and pleasure should be done by him, to wit, the Redemption and Salvation of Men, and that which should make way thereto, the bringing in of Men to believe in Christ, by the spreading of the Gospel through all Nations; See *Joh. 4. 34. and 6. 39.*

Ver. 11. *He shall see of the travel of his Soul, &c.*] That is, He shall for a long time together, with much content and delight, see and enjoy (See the Notes, *Joh. 7. 7. and Psal. 34. 12.*) the effect and fruit of all the toilsome and wearisome pains that he had taken, and pains and sorrows he had endured, and that especially in his Soul, by reason of the pressures of Divine Wrath that lay upon him, and put him into a bloody sweat. And by this fruit of *the travel of his Soul*, is meant, that which in the foregoing Verse was called, the prospering of the pleasure of the Lord in his hand; as namely, the gathering of multitudes of Gods Elect People from amongst the *Gentiles*; together with that transcendency of Glory, whereunto himself shall be exalted after his Sufferings and Labours; (See *Phil. 2. 8, 9. and Luke 24. 26.*) and the Eternal Salvation of all his redeemed ones; *and shall be satisfied*, to wit, with full content and delight, as having obtained that which he earnestly thirsted after, and accounting it an abundant recompence for all his Labours and Sufferings; even as a Husband-man is satisfied, when after all his toil he comes to reap a plenteous Harvest; and as a Woman is satisfied, when after all her pains in travel, she sees the Child she hath brought forth. And indeed this doth notably set forth the wonderful love of Christ to poor Sinners, in that he is satisfied with their Salvation, as having therein obtained that only thing, which above all things he earnestly desired; *by his knowledge shall my righteous Servant justify many*, that is, by their knowing him, and believing on him, according as the like expressions are used else-where, *Joh. 17. 3. and Phil. 3. 8. for he shall bear their iniquities*, that is, the guilt and punishment of their iniquities; See the Notes above, ver. 4. 5.

Ver. 12. *Therefore, &c.*] That is, Seeing he hath done me such faithful Service, not sparing to lay down his own Life, that he might bear the punishments due to poor Sinners, and satisfy my Justice on their behalf: *Therefore will I divide him a portion with the great, and he shall divide the Spoil with the strong*; where

where the same thing is intended in both expressions; only in the first the Father's donation of that which is here promised is set forth, and in the second the Lord Christ's possession and enjoyment of that which his Father had assigned to him. Some would have the intention of the words to be the same, as if it had been expressed thus: I will divide him great ones, or, I will divide great ones to him for a portion; and he shall divide him a spoil amongst the strong, or he shall divide the strong for a spoil. And accordingly they would have the meaning to be, either, 1. That Christ should vanquish, and subdue, and spoil, all his *great and strong* Adversaries, Satan and the World; as the Apostle expreſſeth his triumphing over the Powers of Darkneſs, at his Death, *Col. 2. 15. And having spoiled Principallities and Powers, he made a ſhew of them openly*: Or, 2. That he should bring the Great Princes and Potentates of the World, and the famous wise and learned men that were amongst the Nations of the World, to stoop and submit to his Scepter: But, according to our Translation, I conceive the meaning must needs be, That after Christ's vanquishing his Enemies, he should divide the spoil, as other great and mighty Conquerours are wont, when they have overcome their Enemies in Battel, to divide the spoil amongst their followers. And if we so understand the words, then by Christ's conquered Enemies must be meant Satan, Sin, Death, and Hell, together with the wicked of the World, who were all overcome and vanquished by the Death of Christ; and by the portion and spoil he should have, as the effect and reward of his Conflict, and Victory, may be meant; 1. And principally, The many Souls, all the World over, that should be rescued out of that Spiritual bondage, under which they lay, and brought into subjection to Christ; See the Notes, *Pſal. 2. 8. and 68. 19.* 2. The riches of the Kings and great ones, and the learning and wisdom of the wise men of the World, who being Converted, should dedicate all that they had to the service of Christ: And 3. That transcendent Honour and Glory, whereto Christ should be exalted: All which he may be said to divide, in regard his Church and People are made sharers with him in them all. And indeed there are some Expositors, that by the *great and the strong*, with whom Christ divided the spoil, do understand both the Apostles, and others that should preach the Gospel, and likewise those violent ones, of whom our Saviour spake, *Matth. 11. 12.* that took the Kingdom of Heaven by force. As for the following words, therein the reason of this is further set forth; *because he hath poured out his Soul unto Death*; that is, he willingly, with all his Soul, gave up himself to suffer Death for Mans Redemption, *and he was numbred with the Transgressors*, to wit, in that they esteemed him such an one, and Accused him, Prosecuted, Arraigned, and Condemned him as such an one; yea, the worst of such, in that they chose rather to have Barabbas, a Thief and a Murderer, to be let loose than him; and so likewise, in that he was put to the same Death that Malefactors used to suffer, and in the same place, where such were ordinarily wont to be Executed, and at the same time together with others; yea, in the midst betwixt two Thieves, as the chief of Transgressors; so that the Evangelist saith expressly, that therein this Prophecy was fulfilled, *Mark 15. 27, 28. and he bare the Sin of many*; See the Notes before, *ver. 4. 5, 6. and made intercession for the Transgressors*, to wit, even those

those wicked wretches, by whom he suffered, in that Prayer of his upon the Cross; *Father, forgive them; for they know not what they do, Luke. 23. 34.* But it may include also his work of Mediation, as our Priest, and his Intercession for poor Sinners, that should be brought to believe in him; both whilst he lived upon Earth, *Joh. 17. 20. Neither pray I for these alone, but for them also, which shall believe on me through their word;* and now that he sits at the right hand of his Father, in Heavenly Glory, *Heb. 7. 25.*

CHAP. LIV.

VERSE I.

Sing, O barren, &c.] Some conceive that this is spoken to the Church of the Jews in Babylon. The Prophet, say they, foreseeing that the People of the Jews, that seemed for the present to be in the Estate of a married Wife, prosperous and comfortable, enjoying Gods presence in his Temple-worship, and bringing forth daily a new Generation, whom God owned for his Children, should ere long, when they were carried Captives into Babylon, be in the condition of a barren Woman, cast off, as it were, by God, in a wasting and dying Estate, and not likely to bring forth a Posterity, whom God would own for his Children; he doth here, for the comfort of the Faithful, give them a promise, that after this she should bring forth a more numerous Issue to God, than ever she had done: Yet though this, they say, began to be fulfilled at the return of the Jews out of Babylon, it was not fully accomplished, till the days of the Gospel. But because the Apostle, *Gal. 4. 26, 27.* doth plainly cite this Prophecy, as accomplished in the days of the Gospel; Jerusalem, which is above, is free, which is the Mother of us all; for it is written, (and we must know, that the place is rendered, as it is in the Septuagint) *Rejoyce thou barren that bearest not, break forth and cry, thou that travellest not, for the desolate hath many mo Children, than she that hath a Husband;* therefore I think that others do better hold, that by the barren here is meant, the Church of the New Testament, consisting both of Jews and Gentiles; but primarily with respect to the Jews, out of whom the first-Fruits of the Church of the New Testament were gathered, and into whose Body the Converted Gentiles were ingrafted, and so became one Church of God, together with them; and accordingly, that in the following words, (wherein the reason is given, why she is called upon to break forth into so great joy) *for more are the Children of the desolate, than the children of the married Wife;* by the married wife, mentioned in opposition to her that was barren, and desolate, is meant the Church of the Jews under the Old Testament, who was of old Gods Covenant People. Though therefore this may be spoken with reference to the Jews returned out of their Captivity in Babylon, as a type of the Church of the New Testament,

set at liberty by Christ from their spiritual bondage; yet questionless it is the Church of the New Testament, to whom the Prophet here directs his Speech. Having in the foregoing Chapter foretold the Sufferings and Death of Christ, and the numerous seed he should have, notwithstanding he should be so cut off by Death, meaning thereby the generation of believing Converts, that should joyn themselves to him, and become his Church and People; See the Note, Chap. 53. 10. hereupon, as in a triumphant manner, he breaks forth here into a Congratulation of this Church for her great enlargement and advancement; *Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud thou that didst not travel with Child;* wherein, as she is compared to a barren woman, and one that had not travelled with Child, that is, a woman that was not very fruitful in bringing forth Children; either with respect to the *Gentiles*, who had been before barren, and brought forth no Children unto God, having been hitherto without God, and without Christ in the World, Eph. 2. 12. or with respect to the depraved condition of the Church of the Jews, at the time when Christ came amongst them, when there was but a very few that were *Israelites* indeed, and such as God owned for his Children, or else rather with respect to the small number of those that did at first embrace the Faith of Christ, upon the preaching of the Gospel to them, it being expressly noted, *Act. 1. 15.* that immediately after the Ascension of Christ, there were but a hundred and twenty of the primitive Christian Church; so she is withall called upon to break forth into singing, in regard of her future fruitfulness: (wherein some conceive there is an allusion to those Songs of Praise, which were wont to be made by barren women, when they began to be fruitful; such as was that of *Hannah*, 1 Sam. 2. 1.) And this is set forth in the following words; *for more are the Children of the desolate, than of the married Wife*, that is, the Church of the New Testament shall be abundantly more numerous, by reason of the access of the *Gentiles*, than ever was the Church of the Jews under the Old Testament, yea, even whilst she continued faithful in Covenant with God.

Ver. 2. *Enlarge the place of thy Tent, and let them stretch forth the Curtains of shine Habitation, &c.*] This is also to imply the mighty encrease of the Christian Church by the access of the *Gentiles*; but see the Notes, Chap. 49. 19, 20. As for these expressions of enlarging their Tent, &c. that is spoken in allusion to the ancient manner of Gods People dwelling in Tents; and the rather haply to imply, that it is the state and condition of the Church and People of God, to be *Strangers and Pilgrims on the Earth*, Heb. 11. 13. and to have *here no continuing City*, Heb. 13. 14. *Spare not, lengthen thy Cords*, as if he had said, Spare not to lengthen thy Cords. It may imply, either that they should not stick at, or scruple that to which he advised them, as questioning whether there would be any need of enlarging their Tents, but do as he enjoyned them to do; or else, that they should spare no pains nor cost in the doing of it. As for the last words, *and strengthen thy stakes*, whereby is meant, that they should get such strong stakes, whereto to fasten the Cords of their Tent, and drive them so fast into the ground, that they might be able to bear Curtains of such length and breadth and weight, as theirs would be; this is to imply the stedfastness and invincible stability of the Christian Church, for which see the Note, Chap. 33. 20.

Ver. 3.

Ver. 3. *For thou shalt break forth on the right hand, and on the left, &c.*] That is, Thou shalt be spread abroad amongst all the Nations about thee on every side. The expression here used of their breaking forth, is either taken from the breaking forth of Children from the Womb, according to what was said of *Pharez*, when he was born; *How hast thou broken forth?* Gen. 28. 29. or else from the over-crowding of a Store-house with any Commodity; so that it breaks forth, and bears down the Walls before it; with respect whereto some think that expression is used, *Prov.* 3. 10. *So shall thy Barnes be filled with plenty, and thy Presses shall burst out with new Wine.* And to the same purpose is that which follows, *and thy Seed shall inherit the Gentiles*; that is, they shall, by the Gospel that shall go forth out of *Zion*, bring the *Gentiles* in to be ingrafted into them, and to be made one Church with them under Christ their common Head, to whom they were promised for an inheritance; See the Note, *Psal.* 2. 8. *and make the desolate Cities to be inhabited*; that is, they shall replenish their Cities with a new and sanctified people, whom God shall own as his Children, and who shall continually worship and serve the Lord their God, which lay as desolate before as a barren Wilderness, where there was nothing of true Religion, nor of the knowledge of God to be found, none that owned God as their Father: Yet, in the type, I confess, this may be meant also of the *Jews* repossessing those Cities after they returned from their Captivity, which the *Babylonians* had ruined and left waste and desolate.

Ver. 4. *Fear not, &c.*] Though in the beginning of this Chapter, ver. 1, 2, 3. God by the Prophet speaks to the *Jewish Church*, with respect to what she should be under the New Testament, when she should be (in those first-Fruits of that Church that should believe the Gospel) married unto Christ, and multiplied exceedingly by the access of the *Gentiles*; yet here he speaks to them, as with respect to their present condition, and to assure them of the undoubted certainty of that which he had there foretold concerning their future Estate. And therefore there is no cause why some Expositors should trouble themselves, as they do, how that which is said here should be applyed to the primitive Church, especially with respect to the *Gentiles*. For certainly this is spoken to those, to whom this promise was at present made, concerning their future happiness, in the primitive days of the Gospel. *Fear not*; as if he should have said, Doubt not the accomplishment of what I have promised, either because of any sad and miserable condition whereinto your sins may hereafter bring you, which may haply incline you to look upon your selves as utterly cast off by God; See the Notes, *Chap.* 41. 10, 14. and 44. 8. *for thou shalt not be ashamed, neither be thou confounded, for thou shalt not be put to shame*; that is, wait for this which is promised, and thou shalt never be ashamed of thy hope and expectation herein, God will in time deliver, and restore, and multiply thee exceedingly; or thou shalt not for ever continue in such a reproachful condition; though God may seem to cast thee off for a time, yet it shall not be such a reproachful rejection; *for thou shalt forget the shame of thy Youth, and shalt not remember the reproach of thy Widowhood any more*; that is, though thou mayest be for a time in a sad desolate condition, like a young Woman, or a Widow without a Husband, and without Children, because thy God shall seem

to have forsaken thee, and cast thee off for thy Sins; yet the Glory and Bliss of thy future estate now promised thee, when thou shalt rejoyce in Christ thy Husband, and in the multitude of thy Children, shall make thee forget all the shame of thy former miseries. This, I say, is the whole intent of that which is here said: Yet many Expositors do more particularly understand, by the *shame of her Youth*, their bondage in Egypt, and by the *reproach of her Widowhood*, her long Captivity in Babylon, when God seemed to have divorced her; and quite cast her off; See the Note, Chap. 50. 1. And indeed the Prophet *Jeremy* sets forth her misery then under the same expression, *Lamentations* 1. 1. *How doth the City sit solitary, that was full of People? How is she become as a Widow?*

Ver. 5. *For thy Maker is thy Husband (the Lord of Hosts is his name) and thy Redeemer, the Holy one of Israel, &c.]* See the Notes, Chap. 1. 4. And so likewise for those words, *thy Maker*; See the Notes, Chap. 43. 1, 21. The intent of that which is said here, is to assure the Church of the *Jews*, that God was their Husband, and would again own her, and live with her, as her Husband, that she might be fruitful in bringing forth Children to him; *the God of the whole Earth shall he be called*; that is, he shall be, and shall be owned to be the God, not of the *Jews* only, but of the *Gentiles* also; as the Apostle saith expressly, *Rom.* 3. 29.

Ver. 6. *For the Lord hath called thee, as a Woman forsaken and grieved in Spirit, and a Wife of Youth, when thou wast refused &c.]* That is, As a man that hath put away his Wife upon some displeasure, doth in pity relent towards her, when he sees how she is grieved, and in what a sad and disconsolate condition she lives, and so takes her home to him again: So will the Lord in tender compassion call thee back to him, when for a time he had cast thee off; as for those words, *as a Wife of Youth*; some think they are added to imply the cause, why she was so sorely afflicted in Spirit; namely, because she was in the prime of her Youth, when her Husband had put her away. But I rather conceive, that these words are added, either to imply some ground of the inclinableness of the Husband to receive his forsaken Wife back again into favour; namely, because a displeasure taken up against such an one, *a Wife of Youth*, can hardly be perpetual and irreconcilable; or else to imply the entireness and fervency of the Husbands love to his Wife, thus received again into favour; to wit, that she should be most dear to him, as a Wife in her Youth useth to be; or that she should be as dear to him as ever she had been formerly in the flower of her Youth; See *Prov.* 5. 18.

Ver. 7. *For a small moment have I forsaken thee, &c.]* As if he had said, Should it be granted that I had forsaken thee, (which God never doth to his Church, though he may sometimes hide himself from them) yet it was but for a small moment. And indeed, though their seventy years Captivity in Babylon was a long time of misery, yet it was but a little while, both in Gods account, See the Note, *Psal.* 90. 4. and likewise in regard of that Eternal happiness which God hath prepared for his People in Heaven. And indeed, observable it is, that the same may be said of Mans Life, should it be wholly spent in misery; the same period being set to the usual continuance of Mans Life,

Life, which was set to the *Babylonian Captivity*; namely, threescore and ten years, *Psal. 9. 10. but with great mercies will I gather thee*; that is, with marvellous Mercies, and withall too of long continuance, (that so it may be opposed to what was said before of his forsaking them for a small moment) even everlasting mercies, as it is more fully expressed in the following Verse; *In a little wrath I hid my Face—but with everlasting kindness will I have mercy on thee.* And thus also God gives them to understand, that it should not be with him, as it is often with man, that after reconciliation made, are colder in their affections than formerly, in that his mercies should be greater and more firm and lasting, than ever they had been. As for this expression, *with great mercies will I gather thee*, as it seems to have respect to the dispersion of the *Jews* into several Countries in their Captivity, from whence they were to be gathered together, before they could be carried home into their own Country; so it also clearly implies Gods free Grace in their reconciliation; namely, that they should not return to him of themselves, but that God out of his pity to them should fetch them home.

Ver. 9. *For this is as the Waters of Noah unto me, &c.*] That is, say some, This deluge of misery, wherewith you will be in appearance overwhelmed and utterly ruined in *Babylon*, shall be as *Noahs Flood*, to wit, such as I will never more bring upon you: But I rather conceive that this is meant of the Covenant of Grace, whereinto God had promised to receive his People, whom he had seemed to have forsaken; namely, that this should be as the *Waters of Noah* to him; that is, as the Covenant which God made with *Noah* concerning that deluge; and that, not only in regard of the inviolable stability of that Covenant, that the Covenant which he would make with them should be as firmly and certainly accomplished in all succeeding Generations, as that had been and should be to the end of the World; but also in regard of the substance of the Covenant; because as I then engaged my self to *Noah*, that I would never drown the whole World any more, so my Covenant now is, that I will never bring such a deluge of misery and desolation upon my People, as that was in the *Babylonian Captivity*; which is set forth in the following words, *For as I have sworn that the Waters of Noah should no more go over the Earth*, (though we read not of any Oath in express terms that God sware to *Noah* concerning this; yet because solemn Covenants used to be confirmed by Oaths, and Gods Promises are as firm as any Oath can be, therefore is this expression here used) *so have I sworn that I would not be wrath with thee, nor rebuke thee*, to wit, say some, in a way of vengeance, to cast thee off, and utterly to destroy thee; (See the Note, *Psal. 6. 1.*) for otherwise God is angry with, and doth very sharply rebuke those whom he loves most dearly; yea, and thus not to be angry, and not to chastise men, is the greatest wrath; See *Ezek. 16. 42.* Or rather, *that I would not be wroth with thee nor rebuke thee* again, so as it was in the *Babylonian Captivity*. This shall be to me as the *Waters of Noah*; I will never bring you into such a condition any more. And indeed considering the desolate and lost condition of the Church of the *Jews* in *Babylon*, when they were scattered and mingled amongst the Nations, that they were no longer a People by themselves, nor had any thing of the form or appearance of a Church amongst them, we may

well say, that though the People were many times, after their deliverance out of *Babylon*, brought into a very low and miserable condition; yet it was never so with them, as it was in *Babylon*, no not to the coming of Christ; and what they have since endured is not to be mentioned; because since that the *Israel* of God hath been continued in the Christian Church, as the *Jews* have been cast off. And indeed some understand this of the Covenant which God made with the Church of the New Testament, that this should be to God, as the *Waters* of *Noah*, namely, that he would never cast off them from being his People, as he did the Nation of the *Jews*.

Ver. 10. *For the Mountains shall depart, and the Hills be removed, but my kindness shall not depart from thee, &c.* That is, The Mountains and Hills shall be overturned and lost, rather than my kindness towards thee shall fail; See the Note upon a like expression, Chap. 51. 6. *Neither shall the Covenant of my Peace be removed*, to wit, whereby I will engage my self to be at peace with thee, and to bless and prosper thee; which seems also to be said in relation to what had been before spoken of Gods Covenant with *Noah*; *saith the Lord, that hath mercy on thee*, and therefore of his free mercy will do what he hath promised.

Ver. 11. *Oh thou afflicted, tossed with tempest, &c.* To wit, as a Ship driven up and down with tempestuous Winds: (for it may well be that in these words there is respect had to *Noah's* Ark, of whom mention was made before, ver. 9. and which was indeed a type of the Church, 1 *Pet.* 3. 21.) or, as a poor Cottage shaken with stormy Winds; for that may be intended, as in opposition to that which is here promised, that this weather-beaten Cottage should be a most glorious building; and not comforted; that is, having none to comfort thee. And this may be meant principally of their Captivity in *Babylon*, whither they were driven as with a tempest of Gods Indignation, and wherein they were scattered abroad, and carried from one place to another; but withall of all the miseries they endured afterward, unto the coming of Christ. As for the following words, *behold I will lay thy Stones with fair colours, and lay thy Foundations with Saphires, &c.* It contains a promise of Gods raising his Church, which should lye for a time in such a poor and sad condition, to a state of most transcendent, and almost incredible excellency and Glory; namely, That God would build her up like some stately costly Palace, or City, made up wholly in a manner of precious stones, under which Figurative description is doubtless meant the spiritual excellency of the structure of the Church of Christ, begun here on Earth, but perfected in Heaven; and accordingly by the Stones of this building must needs be meant the faithful, who as living Stones, 1 *Pet.* 2. 5. are built upon Christ, the only foundation of the Church, 1 *Cor.* 3. 11. Or (which is all one in effect) upon the foundation of the Doctrine of the Apostles and Prophets, *Eph.* 2. 20. (whence it is that the twelve Apostles are termed the twelve foundations of the Church, *Rev.* 21. 14.) And they are compared to several precious Stones, with respect to the manifold Gifts and Graces of Gods Spirit, and the several degrees thereof, wherewith they should be adorned here, and the unconceivable Glory wherewith they shall be clothed in Gods Heavenly Kingdom.

Ver. 12. *And I will make thy Windows of Agates, &c.]* Someby these Windows would have the Preachers of the Gospel meant, by whose teaching Gods People are enlightned; and so likewise in the following words, *and thy Gates of Carbuncles, and all thy Borders,* that is, all thy Walls, wherewith thou art bounded and shut in, of *pleasant Stones,* by her Gates and Walls they understand Divine Protection. But that these things were particularly intended, it is hard to say.

Ver. 13. *And all thy Children shall be taught of the Lord, &c.]* That is, Not only by the Preaching of the Gospel outwardly (which is clearly enough hinted, in that they are called the Churches Children) but also by the Spirit of the Lord inwardly: For to this purpose is this place alledged by our Saviour, *Joh. 6. 45.* where having said that none could come unto him, except they were drawn unto him by God the Father, he adds, *It is written in the Prophets, And they shall be all taught of God.* So that this is clearly a promise made to the Church only concerning the Elect of Gods, whom God had appointed to be *Israelites* indeed; and that too with respect to the time of the New Testament, wherein God intended to bring in more to the Church, and to give them Knowledge and Grace more abundantly than in former times, *and great shall be the peace of thy Children,* that is, their prosperity and happiness in every regard; See the Note, *Chap. 48. 18.* of their inward Spiritual Peace, yea, in the midst of afflictions.

Ver. 14. *In righteousness shalt thou be established, &c.]* This may be understood, 1. Of Gods Righteousness, or Faithfulness, to wit, that he as a just and righteous God, would perform his promises to them, and so settle them in a peaceable and happy condition; See the Note, *Chap. 51. 5.* 2. Of the stability of the righteousness of Gods Church and People, to wit, that it should be permanent and stable, not fluid and vanishing; which may be meant both of the imputed and inherent righteousness of Christians. Or, 3. Of the Justice and Righteousness, that should be exercised and practised amongst them, (righteousness being here opposed to oppression) to wit, that they should have just and righteous Governours to rule over them, such as were *Zorababel, Joshua, Ezra, and Nehemiah,* and that the People should likewise be just and righteous in their dealings, and that hereby they should be established, as upon a sure foundation, in a good and happy condition: *thou shalt be far from oppression, for thou shalt not fear; and from terror; for it shall not come near thee;* that is, thou shalt be so far from being oppressed, that there shall be no cause why thou shouldest fear it, to wit, either because thy Children shall do all things righteously and shall not in the least wrong one another; or because God will destroy those that seek to oppress thee, or will at least protect you from their rage; See the Note, *Chap. 32. 17.*

Ver. 15. *Behold, &c.]* God having in the foregoing Verse promised his Church a peaceable and prosperous condition, that they might not from hence fancy, that they should meet with no more trouble in the World, here he tells them, that they should have many Enemies, that should be ever and anon conspiring and bandying against them, only God would protect them: *Behold, they shall surely gather together,* to wit, to do thee all the mischief they

are able, *but not by me*; that is, I shall not be with them to prosper them; and so whatsoever they attempt shall be in vain and to no purpose; *whosoever shall gather together against thee, shall fall for thy sake*; that is, they shall be destroyed, that thou mayest be preserved.

Ver. 16. *Behold, I have created the Smith that bloweth the Coals in the Fire, and that bringeth forth an instrument for his work, &c.*] To wit, His several Tools wherewith he is to make those warlike Weapons, in the forging and working whereof he is usually imployed; *and I have created the Waster to destroy*, to wit, those whom I intend to punish for their Sins. The drift of the whole Verse is to shew, that seeing the Smith that makes the Arms and Weapons of War, and the Souldier, here called *the Waster*, that useth them, are both Gods Creatures, they must needs be in his power, and ordered and disposed of according to his will, and consequently that they can do nothing without his leave, or otherwise than according to his appointment: so that neither can a Sword, or any other Weapon of War be made, to be used against his People, if he be pleased to hinder it: nor can any body make use of any Weapon against them without a Commission from him; and therefore as long as his People were under his protection, they need not fear any thing.

Ver. 17. *No Weapon that is formed against thee, shall prosper, &c.*] To wit, For the effecting of that which your Enemies intend, namely, the utter destruction of you my Church and People; *and every Tongue that shall rise against thee in judgment*; that is, every Person, that shall appear in a judicial way against thee falsely to accuse thee, and to seek thy ruin; *thou shalt condemn*, that is, thou shalt so clear thine innocency, and convince him of his wickedness, in charging thee falsely, that he shall be ashamed and confounded in himself, and withall sentenced and condemned in Judgment.

This is the heritage of the Servants of the Lord, &c.] That is, This is that which God will allot to be the certain portion and reward of his righteous Servants, and which shall as an heritage be assured to them in all succeeding Generations. And this may be meant, either in general of all the good promised to Gods Church and People, in the foregoing part of this Chapter: Or else more particularly that which was mentioned in the words immediately foregoing, namely, That God would protect them against all the open violence, and against all the cunning false accusations of their Enemies; *and their righteousness is of me, saith the Lord*, where by *righteousness* may be meant, either, 1. The blessings which should be by God conferred upon his People, which may be called *their righteousness*, because they should, be bestowed as the reward of their righteousness: Or else, 2. (as with respect to that foregoing promise, that they should condemn every Tongue that should rise in judgment against them) it may be meant of both the righteousness of their Persons and Lives, and the clearing and vindicating of their righteousness from the false accusations of their Enemies, to wit, that they both were from God.

CHAP. LV.

VERSE 1.

HO every one that thirsteth, come ye to the Waters, &c.] Having in the foregoing Chapter foretold the exceeding great happiness of the Church of Christ; here God, the Fountain of living Waters, Jer. 2. 13. calleth and inviteth poor Sinners to come in and accept of those precious benefits, which in Christ were there promised to his Church and People. And in the manner of speech here used, there seems to be an allusion to the custom of crying in the Streets of a City, the several provisions that are to be sold in such and such places, *Ho, every one that thirsteth, come ye to the Waters, and he that hath no money, &c.* For the understanding whereof, we must know, 1. That by every one that thirsteth (under which hunger also is comprehended, as appears by the following words, *come ye, buy and eat*, though thirst be only mentioned as the most vehement and insufferable desire of the twain) is meant every one that thirsteth after true happiness; or more expressly, all those that being convinced of their sinful and miserable condition by Nature, are extremely afflicted therewith, and do thereupon vehemently desire reconciliation with God, comfort and Life Eternal, and whatever may tend to the satisfying of these wants and desires of their Souls. So that it is clear, that those that are full, fully satisfied with their own righteousness, and desiring no other, or fully glutted with earthly things, so as never to mind any thing better, cannot be the Persons that are here invited; because such will never mind that Spiritual refreshing that is here tendered, being like those that are so puffed up with Wind, that though they want nourishment, yet they have no Stomach to eat any thing: 2. That by the Waters, to which they are here invited, (and so likewise the Wine and Milk and Bread afterward mentioned) is meant, that superabundant Grace which is tendered to the Church, in the days of the New Testament, above what they enjoyed formerly; namely, Christ held forth to Men in the Ministry of the Gospel, as having accomplished the work of Mans Redemption, together with all the gifts and precious benefits, which he hath purchased for poor Sinners, his merits and righteousness, the sanctifying Graces of his Spirit, and in a word, all things tending to the Spiritual Life, the comfort and satisfying of the desires of Mens Souls here, and to their Eternal Life and Salvation hereafter. But see the Notes, Chap. 12. 3. and 41. 17, 18. See also *Matth. 5. 6.* and *Joh. 7. 37.* 3. That by coming to these Waters is meant, the poor Sinners accepting and embracing of Christ by a true and a lively Faith, together with all the precious benefits, that are tendered in Christ: For so is this explained by Christ, *Joh. 6. 35. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.* 4. That by these words, *And he that hath no Money; come ye,*

ye, buy and eat, yea, come, buy Wine and Milk without Money and without price, to wit, any thing given in exchange for them, instead of Money; I say, hereby is not so much meant, as I conceive, that the Poor are invited to come as well as the Rich; as that all are invited to come freely, and to accept of that Mercy and Life that is tendered in Christ, though they are nothing, though they have nothing, and can do nothing towards the obtaining of this bliss and happiness, even those that are most sensible of their Spiritual Poverty and Indigency in this regard. The same that was before meant by coming to the Waters, is here again meant by buying Wine and Milk, only it is expressed by these other kinds of Food, to imply the sweet and comfortable refreshing that Men shall find in this Spiritual Food; and that all good that Sinners can want or desire, is to be had in Christ, and that there is provision for all sorts of People; Milk for Children, and Wine for those that are of grown years; yea, and that they shall have as sure an interest in what is tendered without Money and without Price, as if they had bought it. And, 5. That by the frequent repeating and urging of this Invitation is implied, both Mens backwardness in accepting the Grace here tendered them, and Gods earnestness that they should be perswaded and won to accept it.

Ver. 2. *Wherefore do ye spend Money for that which is not Bread, &c.* That is, That which is not true Food; See the Note, Chap. 3. 1. and your labour, that is, the Money you have gotten by your labour, for that which satisfieth not; that is, that which will neither allvage your hunger, nor nourish you, and cause you to live. It is, as if he had said, Why do you so eagerly pursue, sparing neither cost nor labour, that which will no way profit you? that is, that which will afford no furtherance for the obtaining of that Soul-satisfying bliss and happiness, which in Christ is tendered to you. And hereby is meant, 1. The greedy pursuit of the things of the World, which a Man is not sure to obtain, and cannot long hope to enjoy, and which whilst he doth enjoy them, cannot satisfy the thirst and desires of his Soul, nor make him happy. 2. All strictness and diligence in false superstitious Will-worships, which would provoke God to displeasure instead of pleasing him, and were never like to bring them to Life Eternal, *Matth. 15. 9.* And, 3. All false Doctrines, concerning the way of attaining Gods favour here, and Eternal Life and Happiness; such as that of the Scribes and Pharisees, of Mens being saved by their own works and righteousness; See *Tir. 3. 5.* *Hearken diligently unto me*, as if he should have said, And by a constant observing the direction of my word, you shall be sure to prevent all such mistakes, and eat you that which is good; that is, that which is really good, that which is Bread indeed, that which will indeed procure Gods Love and Favour, comfort you here and preserve you unto Life Eternal, and let your Soul delight it self in farness; that is, you shall have abundance of the choicest and chiefest good, even that which will fully delight and satisfy your Souls; See the Note, *Psal. 36. 8.*

Ver. 3. *Incline your Ear, and come unto me, &c.* See the Note above, ver. 1. and *Psal. 45. 10.* *hear, and your Souls shall live*, See the Note, *Psal. 22. 26.* and *I will make an everlasting Covenant with you*, wherein is implied, 1. A renewing and confirming of that Covenant of Grace, which God had made with

with their Fathers, in and through the Lord Christ; which was, for the substance of it, an *everlasting Covenant*; as if he should have said, Though you have on your part broken Covenant with me, and though in the *Babylonian Captivity* I may seem to have cast you off, and the Kingdom settled upon *David's* Posterity, may seem to be utterly ruined, yet fear not, I will renew and confirm that my Covenant with you. And, 2. The making of a new Covenant with them, to wit, the Covenant of the New Testament, confirmed with the blood of Christ, which though it were the same in substance, with that which God made with his People under the Old Testament, yet it was a new Covenant, in regard of the new manner of the dispensation of it many ways, and may be here called an *everlasting Covenant*, in opposition to that which was before, because it was to continue for ever, and not to be abrogated, as that which God made with the *Jews* was. As for the following words, *even the sure Mercies of David*; some, by *David*, here understand Christ, as he is elsewhere called, *Ezek. 34. 25.* and *Hos. 3. 5.* because he was that Messiah, whom God had promised of the seed of *David*; and accordingly, by the *sure Mercies of David*, they understand those stable Mercies which God had promised and covenanted, in and through the Lord Christ, the Mediator of the Covenant (See the Note, Chap. 49. 18.) to confer upon his People. But again, others understand it of King *David*; and so by the *sure Mercies of David* they understand, either Mercies that should as surely be performed to his People, as those were for which he had engaged himself by Covenant to *David*, or else, rather the very Mercies which he had promised to *David*, and in and through him, as the Father and Type of Christ, unto his Church and People; 2 *Sam. 7. &c.* and *Psal. 89. 4, 35, &c.* namely, that God would give unto *David* a Son that should save his People, and that should reign over them for ever. And hence it was that the Apostle *Paul* alledged this place to prove the Resurrection of Christ, *Act. 13. 34.* And as concerning that he raised him up from the Dead, now no more to return to Corruption, he said on this wise, *I will give you the sure Mercies of David.* For the Promise made to Christ, or to *David* concerning Christ, the Eternity of his Kingdom, and the Mercies he should procure for his People, could not have taken effect, if after he was Crucified he had not been raised again from the dead.

Ver. 4. *Behold, I have given him, &c.*] To wit, Christ (See the Note, Chap. 9. 6.) who in the foregoing Verse was called *David*, or at least intended as the Son and Successour of *David*, the Mediator of the Covenant, the Mercies whereof are there called the *sure Mercies of David*: I, saith God the Father, have ordained him for a witness to the People; that is, to make known, and testify to the Gentiles the Counsel of God, concerning Mans Salvation, and by accomplishing what God had foretold should be, to testify and make good the Faithfulness of God: Whence was that of our Saviour to *Pilate*? *To this end was I born, and for this cause came I into the World, that I should bear Witness unto the Truth,* Joh. 18. 37. A leader and commander to the People; that is, one that is to lead them in the way of Life, both by his Doctrine and Example, and whose commands, upon pain of Eternal Damnation, all men are bound to obey, *Matth. 28. 20.*

Ver. 5. *Behold, thou shalt call a Nation that thou knowest not, &c.*] That is, Thou, O Christ, (for he it is that was spoken of in the foregoing Verse) shalt effectually call in those Nations to believe in thee, whom formerly thou didst not own for thy People, nor didst regard, or take any notice of, to wit, the *Gentiles*. And indeed this is that which *David* did long before say of himself, as he was a type of Christ, *a People whom I have not known shall serve me*, Psal. 18. 43. *and Nations that knew not thee*, that is, that had never heard of thee, and so had no knowledge of thee, but lived without God and without Christ in the world, Eph. 2. 12. *shall run unto thee*; See the Note, Chap. 2. 2. *because of the Lord thy God, and for the holy one of Israel*; that is, because the Lord thy God (which is spoken of Christ, with respect to his humane Nature) shall clearly manifest himself to be thy God, and thy Father, and shall make thy Ministry effectual, by convincing the Nations, that thou art true and very God, the Son of God sent to save Sinners; *for he hath glorified thee*, to wit, by the miraculous passages at his Birth and Baptism, by his transcendent holiness, and the Miracles that were wrought by him and his, and especially after his Passion by his Resurrection and Ascension, whereby the Nations were brought in to own Christ to be the only begotten Son of God, and Saviour of the World.

Ver. 6. *Seek ye the Lord, &c.*] The exhortation in the beginning of this Chapter is here further pressed by the Prophet, namely, that Men should diligently seek after that Grace and Reconciliation with God, which was tendered to them in Jesus Christ: (Some would have it understood as spoken to the *Gentiles* only, of whom the Prophet had spoken in the foregoing Verse; others as spoken to the *Jews*, by way of pressing them to come in by the example of the forwardness of the *Gentiles* before mentioned. But it is rather generally spoken to all lost and miserable Sinners) *Seek ye the Lord while he may be found*, that is, immediately and without delay, whilst yet Mercy and Pardon is tendered to you in the means of Grace, and God doth yet by his Spirit move you to accept of it. And to the same purpose is that which follows, *call ye upon him while he is near*; that is, whilst he is near in the means and offers of Grace. But See the Notes also, Psal. 32. 6. and Prov. 1. 28.

Ver. 7. *Let the wicked forsake his way, &c.*] This is added to shew, that though Reconciliation be freely tendered in Christ to the worst of Sinners; yet it is tendered upon condition of unfeigned Repentance, and that without that no favour can be expected from God.

Ver. 8. *For my thoughts are not your thoughts, &c.*] God having promised in the close of the foregoing Verse, that he would have Mercy on true Penitents, that would forsake their Sins and return to him, and that he would abundantly pardon them; lest poor dejected Sinners should scruple this, as judging of God according to what is usual amongst men, here he puts them in mind of the infinite disproportion that is betwixt God and Man, *for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord*; that is my thoughts and ways of pardoning and shewing mercy to Sinners, must not be measured by the thoughts and ways of mercy that are in men, towards those that have offended them. 1. Men are many times inexorable: And, 2. Especially in injuries of a higher Nature; And, 3. At least they are hardly won to be reconciled, and
will

will often have some considerable compensation for the wrongs done them. And, 4. Their Reconciliations are seldom sincere and perfect. And, 5. Though they be, yet through fickleness they are in danger to repent of their Reconciliations, and to revive their old Quarrels. But now in all these it is quite contrary with God; See *Exod.* 34. 6, 7. *Math.* 12. 21. I know some do otherwise understand these words: For they conceive that therein there is a reason given, why Sinners must abandon their former thoughts and ways, if they desired that God should be at peace with them; namely, because their thoughts and ways were not Gods thoughts and ways; that is, such as God had appointed their ways and thoughts should be; or, because there was such a contrariety betwixt Gods thoughts and ways, which were all infinitely holy and just, and theirs that were so exceedingly sinful and wicked. But this Exposition cannot consist with the following Verse, whereby it is clear, that the transcendency of Gods Mercy above Mans is here intended.

Ver. 9. *For as the Heavens are higher than the Earth, so are my ways higher, &c.*] That is, Incomprehensibly higher; See the Notes, *Psal.* 103. 11. The distance betwixt Heaven and Earth doth not fully parallel the distance that is betwixt the Mercies of God and Man, because Gods Mercies are infinite; but this expression serves to set forth, that Gods Mercies are wonderful, far above Mans. One Man may exceed others in pity and tender compassion and readiness to pardon Injuries, as far as the Mountains are above the Dales; but the highest Heavens are not so far above the Center of the Earth, as Gods Mercies are above all the Bowels of Mercy, that can be imaginably in the most merciful Men.

Ver. 10. *For as the Rain, &c.*] Here the Lord makes good what he had said before concerning the greatness of his Mercy, by assuring them of the certainty of what he had promised them: *For as the Rain cometh down, and the Snow from Heaven, and returneth not thither; to wit, without effecting that for which they were sent by the God of Heaven; but watereth the Earth, and maketh it bring forth and bud, that it may give Seed to the Sower and Bread to the Eater; that is, that it may yield Men, not only plenty of Bread for food, but also sufficient Seed for the following year.* It is true that the Rain and Snow may in some Sense be said to return again to the Heavens, in the Vapours which from them are exhaled by the Sun, or blown up by the Winds, and so carried up into the Clouds. But this expression here, of the Rain and the Snows, not returning again, intends no more, but that they never fail of effecting that for which pleas'd to shew them down upon the Earth.

Ver. 11. *So shall my word be that goeth forth out of my Mouth, &c.*] That is, Every word which my Prophets shall deliver truly from me. Yet I conceive this is spoken here with particular respect to that promise which God had made them concerning their deliverance out of *Babylon*, and their Redemption by Christ signified thereby, and more especially, that above, Ver. 7. concerning his pardoning penitent Sinners; *it shall not return unto me void, &c.* that is, without effecting what I have said shall be.

Ver. 12. *For ye shall go out with joy, &c.]* This is mentioned as the word of promise, of which he had said in the foregoing Verse, that it should not return void, but should surely be accomplished; for which see the Notes, Chap. 52. 11. *and ye shall be led forth with peace,* that is, ye shall be led along from *Babylon* to *Judea* peaceably and quietly; See the Notes, Chap. 52. 11. under which also may be intended mystically, that inward Peace which Christians should enjoy in their passage to Heaven. And there seems also to be an allusion in the words, to the leading of the *Israelites* by a Pillar of Cloud, as they went through the Wilderness to *Canaan*: *The Mountains and the Hills shall break forth before you into singing, and all the Trees of the Fields shall clap their Hands;* that is, they shall rejoyce at your joy and welfare; See the Notes, Chap. 35. 1. and 44. 23. and 49. Yet there may be an Allusion also in the words to the Mountains ringing with, and echoing back the joyful shouting and singing of Gods People; and to the pleasant noise made in the Arms, the Branches and Twigs of the Trees, by the sweet gales of Wind, which God should send for the refreshing of his People as they went along.

Ver. 13. *Instead of the Thorn shall come up the Firr-Tree, and instead of the Briar shall come up the Myrle-Tree, &c.]* Some understand this of Gods making the way of the *Jews* in their return homeward from *Babylon* convenient and comfortable, and that they should meet with nothing that should be any an-oyance or hindrance to them, even as they should go through those vast barren Desarts that lay in their way. And so they make this parallel with that Chap. 41. 19. for which see the Note there. But then others again understand it, and I think better, of the mighty change that should be in the Land of *Judea*, at their return thither. Having, say they, assured the *Jews*, that their return should be safe and peaceable and comfortable; here the Prophet adds, That though their Land had so many years in their absence lain desolate, over-grown with Briars and Thorns for want of People to till the Ground; yet at their return home it should be exceeding fruitful, abounding with all useful and pleasant Trees and Plants; and that the Face of their Country and State should be every way changed for the better. But for this, and how it may be also understood spiritually of the great change that should be wrought amongst Christs redeemed ones, in the days of the Gospel, whereof their return out of *Babylon* was a type; See the Notes, Chap. 4. 2. and 35. 1, 2. and 49. 11. *and it shall be to the Lord for a name;* that is, this deliverance and restitution of his Church and People, and this glorious change, that shall be wrought amongst them, shall bring much Glory to God, for an everlasting Sign, that shall not be cut off; that is, it shall be an Everlasting monument of his glorious Power and Goodness to his People, by means whereof the Lord shall be for ever praised, and his People shall be confirmed in their confidence that God will never forsake them.

CHAP. LVI

V E R S E 1.

THUS saith the Lord, *keep ye Judgment and do Justice, &c.*] That is, Do you all, Judges and others, that which is exactly just and right. The exhortation to repentance, begun in the former Chapter, Ver. 6, 7. is farther here pressed: *For my Salvation is near to come, and my righteousness to be revealed; See the Notes, Chap. 46. 13. and 51. 51.* It is the same in effect with that which the Baptist Preached, *Matth. 3. 2.* and Christ also, *Mark 1. 15.* *The Kingdom of God is at Hand; repent ye and believe the Gospel.*

Ver. 2. *Blessed is the Man that doth this, &c.*] That is, That keepeth Judgment and doth Justice, as was said in the foregoing Verse; See the Note, *Psal. 106. 3.* and the Son of Man that layeth hold on it; that is, that doth zealously and constantly keep close to the doing of this; *that keepeth the Sabbath from polluting it;* that is, that is careful to worship God, as he hath appointed them: for the sanctifying of the Sabbath, is here put for the exercising of all the Duties of Religion and Piety; and that haply the rather, because this they might observe in their Captivity in *Babylon*, whereas many other parts of Gods Worship were only to be performed in the Temple at *Jerusalem*; and keepeth his hand from doing any evil; to wit, to his Neighbour.

Ver. 3. *Neither let the Son of the Stranger, that hath joined himself to the Lord, &c.*] That is, Let not any Gentile, that by Faith in Christ hath joyned himself to my Church and People; *Speak, saying, The Lord hath utterly separated me from his People;* to wit, because I am as an Alien and a Stranger, and not of the Stock of the Jews; *neither let the Eunuch say, Behold I am a dry Tree;* that is, like a dry Tree, barren and without possibility of Issue. Because by that Law, *Deut. 23. 1. &c.* (for which see the Notes there) an Eunuch, and Profelytes that came in from other Nations, and joyned themselves to the Church of the Jews, were debarred from being admitted into full communion with the Common-wealth and Church of *Israel*, lest therefore the Eunuchs, or Heathens should think, that surely they should not have any share in the Priviledges here promised, but only those that were born of *Israel*, and had not any such Note of Infamy upon them; (and indeed we see how exceedingly even the believing Jews stumbled at the taking in of the Gentiles into the Church of Christ, *Act. 10. 45. and 11. 2, 3.*) therefore the Lord doth here assure them, that in the days of the Gospel, of which he had spoken, there should be no such distinction betwixt Jew and Gentile, betwixt Person and Person, but that those that seemed most vile and contemptible if they came into Christ, should be admitted to the same Priviledges with the rest of his People.

Ver. 4. *For thus saith the Lord unto the Eunuchs that keep my Sabbaths, &c.]* See the Note above, ver. 2. *and chuse the things that please me;* that is, that upon Judgment rightly informed do sincerely set themselves to do those things that I have commanded them, (for both Will-worships, and Hypocrisie are hereby excluded) *and take hold of my Covenant;* that is, that do imbrace the mercy tendered to them in my Covenant of Grace, and carefully observe to do those things that by their Covenant with me they are bound to do, and so adorn their profession of Christianity with a holy Conversation.

Ver. 5. *Even unto them will I give in my House, and within my Walls, &c.]* To wit, within the Walls of my House, the Temple; or, within my Temple, and my City *Jerusalem*. But however, both by the one and the other is meant the Church of Christ, whereof both the Temple and *Jerusalem* were Types: For that which is intended is, that unto those Eunuchs, before mentioned, God would give in his Church here, and afterward in Heaven, *a place and a Name, better than of Sons and Daughters;* that is, of greater Honour and Dignity, than that which accrews to them that have Sons and Daughters, which is accounted a great Honour and Happines to Men (See the Note, *Prov.* 17. 6.) and in whom their Name is continued when they are dead; namely, that of being Gods peculiar People, his adopted Children, a Name more glorious and more durable, even that which shall continue unto Eternity, as is exprest in the following Words, *I will give them an everlasting Name, that shall not be cut off;* to wit, as the continuance of Mens Names in their Posterity many times is.

Ver. 6. *Also the Sons of the Stranger that joyn themselves to the Lord, &c.]* See the Note above, ver. 3. *to serve him, and to love the Name of the Lord, to be his Servants;* to wit, as counting it an honour to serve him, because of the great love they bare to him; *every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant;* See the Note above, ver. 4.

Ver. 7. *Even them will I bring to my holy Mountain, &c.]* That is, I will cause them to come in, and joyn themselves to my Church; See the Note, *Chap.* 2. 2. *and make them joyfull in my house of Prayer;* to wit, my Church, of which the Temple was a Type. And the meaning is, that their Hearts should be joyed by the consideration of their happines in being admitted to be Gods People, and to all the Glorious priviledges, which thereby they should enjoy, by the chearing of their troubled Consciences, with the glad tydings of the Gospel, which should be there preached to them, and more particularly, by the sweet refreshing comforts they should find in their Souls, both whilst they were praying, and after they had prayed, and the gracious answers God should return to their prayers; *their burnt offerings and their Sacrifices shall be accepted upon mine Altar;* that is, their Spiritual and Evangelical Sacrifices (*Rom.* 12. 1. and *Heb.* 13. 15.) shall be acceptable to God by Jesus Christ, 1 *Pet.* 2. 5, *for mine House;* that is, my Church, shall be called the House of Prayer, for all People; to wit, *Gentiles*, as well as *Jews*; yet because the Church of Christ is called Gods House in allusion to its Type, the Temple, therefore our Saviour cites this place, as spoken of the Temple, *Mark.* 11. 17.

Ver. 8. *The Lord God which gathereth together the out-casts of Israel, saith, &c.*] To wit, out of *Babylon*, and other Countries, where they were scattered; See the Note *Psal. 147. 2. yet will I gather others to him*; that is, to *Israel*, besides those that are gathered to him; that is, that are already gathered to him out of *Babylon*. And it is meant of the *Gentiles*, whom after this would God bring in, and make them one Church and People with *Israel*; see *Joh. 11. 51, 52.*

Ver. 9. *All ye Beasts of the Field, come to devour, &c.*] Very many Learned Expositors hold this to be the beginning of a new Prophecy: But if we take it as a part of the foregoing Prophecy (as indeed, according to the division of the Chapters in our Bibles, it seems to be joined with that) then we may conceive the connexion to be either, 1. That having cheered up the Godly with many precious Promises in the foregoing part of the Prophecy, here he turns himself to reprove the wicked party amongst them; and that the rather, that hereby they might be put in mind, that the comfort of the foregoing promises belong'd not to them: Or, 2. That having made Gods People so many glorious Promises, he now shews them, that before they should be fulfilled, very sad havock should be made in the *Jewish State*, by *forreign Nations*, that so the Godly might not be stumbled, when they saw such sad things, so contrary to what was now promised, to come upon them, but might only be stirred up by unfeigned Repentance to approve themselves to God: And it may be also there might be an intention to give some light to that which he had said of the out-casts of *Israel*. As for the words themselves, *All ye Beasts of the Field, come to devour, yea, all the Beasts of the Forrest*; though they may be understood literally, as an invitation of all kinds of Beasts of Prey, to come and devour the Carcases of Gods slaughtered People, intended to imply, that there should be such multitudes of them slain by their Enemies, that there should be enough to satisfie all the Beasts, both of Field and Forrest, that would come in to devour: Yet I rather think, that by these ravenous Beasts are figuratively meant those barbarous cruel Nations, that should destroy and devour Gods People; and that because in the following Verses, the blindness and neglect of the Shepherds is alledged, as a motive to encourage them to come in and devour Gods Flock. Many I know, and I think most probably, do understand this particularly of the *Chaldeans*, and the many Nations that joyned with them in their invasion of *Judea*; but yet it may well be extended to all that were after this called in at several times to devour the *Jews*, the *Assyrians*, *Babylonians*, *Grecians*, *Romans*, &c.

Ver. 10. *His watchmen are blind, &c.*] That is, *Israels Rulers*, both Civil and Ecclesiastical (the two Eyes of a Church or State) her Priests, and pretended Prophets and Teachers especially, are blind Seers, such as could not foresee approaching Evils and Judgments, that they might forewarn the People of them, being ignorant and sottish, as the following words explain it; *they are all ignorant*; that is, all of them, in a manner, are ignorant, as to the Law of God and their own Duty; they know not how to teach and govern the People; such as the *Scribes* and *Pharisees* were in our Saviours time; *blind leaders of the blind*; *they are all dumb Dogs, they cannot bark*; to wit, by opposing the Evil of the Times, reproving Evil doers, and forewarning them of the

Judgments.

Judgments they were like to bring upon themselves, and that because they were ignorant, given to the Vices they should have reprov'd in others, nor willing by doing their duty, to expose themselves to the displeasure of Men, especially the great ones of the Times; in all which there is an allusion to House-Dogs, or Shepherds Dogs, that are by barking to drive away Thieves and Wolves, and waken those that should help to drive them away; *sleeping, lying down, loving to slumber*; that is, delighting in sloth and sluggishness, and giving up themselves thereto. The word indeed which we Translate *sleeping*, is by some rendered, as it is in the Margin, *dreaming, or talking in their sleep*, with reference, as I conceive, to the vain things they vented, when they did at any time undertake to teach the People, even their own Dreams, and not any thing which God had given them in charge: However, upon these men we must know the blame is particularly laid, not because the People were not also extremely wicked, but because the neglect of their Duty was a main cause of the wickedness of the People.

Ver. 11. *Yea, they are greedy Dogs, which can never have enough, &c.*] This may be added as another of their Sins, to wit, their insatiable Covetousness; or else as a reason of that which was said before of them; namely, That they were blinded with Covetousness; *and they are Shepherds that cannot understand*; that is, they know not how to order their Flocks aright; see the foregoing Note, *they all look to their own way*; that is, say some, they all give up themselves to do, every Man of them, what they list; or rather, they are all for themselves, minding only their own affairs and profit, *every one for his gain from his Quarter*; that is, every one from the place of his abode, even all the City over, from one end to the other.

Ver. 12. *Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink, &c.*] This is another Sin, wherewith their Watch-men before mentioned are here charged; to wit, Their Rioting and Drunkenness. And they are brought in here, enticing to, and encouraging one another in this Sin, and perhaps the People too, to imply their obstinacy and security herein; *Come ye, say they, I will fetch Wine, &c.* as if they had said, Let Men say what they will, and come what will of it, we will thus take our Pleasure: And so likewise in the following words, *and to morrow shall be as this day, and much more abundant*; which do clearly hold forth a bold and desperate resolution of running on in this their excess day after day; though they may also imply a scornful contempt of the threatnings of Gods Prophets; as if they had said, Come, let us drink stoutly, and fear nothing; if it be well with us to day, it shall be as well with us to morrow, and, it may be, better.

C H A P. LVII.

V E R S E I.

THE Righteous perisheth, &c.] That is, They dye, (it is spoken according to that which is outwardly seen in the Death of Men) and no Man layeth it to Heart; that is, no man minds it, or is troubled at it; though it be an usual sign of some approaching Judgment, when those that are the Pillars to support a Church are taken away; and merciful men (or Godly Men; for the Word in the Original signifieth both) are taken away; to wit, by a natural, or a violent Death, (for some think it is spoken with respect to the Righteous that were cut off by Manassah; see the Note 2 Kings 21. 16.) none considering that the Righteous is taken away from the Evil to come; to wit, as Husbandmen make speed to House their Corn when they see storms coming. So it was with Josiah, 2 Kings 22. 20. This therefore is another wickedness, wherewith he chargeth, not their Watch-men only, as before in the close of the foregoing Chapter, but the whole People in general; namely, That whereas many, it seems, of the Faithful Servants of God were at that time taken away, they regarded not this warning which God gave them of those dreadful Judgments that were coming apace upon them: But, withall there is comfort hinted for the despised Righteous.

Ver. 2. *He shall enter into Peace, &c.*] That is, into the rest and peace of Heavenly Glory, where they shall be with God, perfectly freed from all the troubles of the World. It may indeed be read, as in the Margin, *He shall go in peace*, and then the meaning may be, that they should go out of the World with quiet and peaceable Consciences, and before those evil and troublesome times came, of which he had spoken in the foregoing Verse; *they shall rest in their Beds*; that is, in their Graves, (for as Death is called asleep, so the Graves are termed Beds, wherein dead men lye asleep until the general Resurrection, when they shall all awake and rise again) their Souls being departed unto Heavenly rest, their Bodies shall rest quietly in their Graves; see the Note, Job 3. 13. *each one walking in his own uprightness, or before him*, as it is in the Margin. The meaning is, that thus it shall be with every one that serves God sincerely; see the Note, Gen. 17. 1.

Ver. 3. *But, &c.*] Having, in the foregoing Verses, touched upon the happiness of the Righteous, that were by Death taken away from approaching Judgments; here he turns his Speech to the wicked Wretches of that Generation, that rejoiced in their Death, rather than grieved for it; and triumphed in their surviving of them, and condemns and threatens them. *But draw near hither, ye Sons of the Sorcerers, the Seed of ye Adulterer, and of the Whore*; as if he should have said, Thus shall it be with my Righteous Servants that

that are cut off from amongst you ; but as for you, the prophane Crew that survive them, and applaud your selves herein, draw near and hear your doom. And he calls them *Sons of the Sorcerers*, with respect to *Jerusalem*, their Mother, that was much addicted to those wicked Arts ; and the *Seed of the Adulterer and the Whore*, because the Inhabitants of that City were also much given to those Sins of uncleanness, but especially to that Sin of Idolatry, which is often in the Scripture tearmed Spiritual Adultery and Fornication ; see the Notes, *Chap. 1. 21.* and *2 Kings 9. 22.* And thus these tearms implied, that they were a Wicked and Idolatrous Generation, descended from Wicked and Idolatrous Parents, both by Fathers and Mothers side ; and especially that they were no more in Truth the Seed of *Israel*, or Children of God, than the Children which a Wife hath by an Adulterer are her Husbands Children.

Ver. 4. *Against whom do ye sport your selves ? &c.*] As if he had said, When you make your selves merry with flouting and jeering at the reproof and threatnings of my Prophets, (consider well of it) it is not poor mortal Men against whom you sport your selves, but the immortal and mighty God of Heaven and Earth, whose Servants they are, and whose Word it is, which they Preach to you ; see *2 Chron. 36. 16.* *Luke 10. 16.* *1 Thes. 4. 8.* for that this is here intended, is evident by the following words ; *against whom make ye a wide Mouth ?* to wit, in a way of derision ; see the Notes ; *Job. 16. 10.* and *Psal. 22. 7.* and *draw out the Tongue ?* which was another gesture used of old by way of mocking, as we see by that of *Persius* ; *Nec lingua, quantum siliat canis Appellatum ; Are ye not Children of Transgression ?* That is, say some, born of Wicked Rebellious Parents, as was said before, *Children of the Adulterer and the Whore* ; or rather, Children that are transgressors, as *Children of Iniquity*, *Hos. 10. 9.* Children given to transgression and rebellion against God, brought up in ways of disobedience, and so just such as your Parents, have been before you, *a seed of falsehood* ; that is, given to a false Religion ; or rather, a degenerate Seed ; such as profess your selves to be the seed of *Abraham*, and the Children of God, when ye are nothing so ; *Are ye not Children of transgression, a seed of falsehood ?* as if he had said ; you see it was not without cause that I called you *the seed of the Adulterer and the Whore* ; that which I have now said proves it to be so ; deny it if you can.

Ver. 5. *Enflaming your selves with Idols, &c.*] Some read this, as it is in the Margin ; *Enflaming your selves among the Oaks*, intending thereby the Groves, wherein they sacrificed to their Idol Gods ; for which see the Note, *Chap. 1. 29.* whereto indeed that suits well that follows, *under every green Tree.* But it is better rendered, as it is in our Bibles ; *Enflaming your selves with Idols.* However it is meant certainly of that burning-hot and furious Lust, wherewith they went a Whoring after their Idols ; that is, the violence and mad rage, wherewith they did pursue their idolatrous Worship ; though many include also the outward acts of uncleanness, which they committed at their idolatrous meetings (see *Mumb. 25. 1, 2.*) and as some think, by way of honouring their Idol Gods ; *under every green Tree* ; to wit, in their Groves, or, it may be indeed, under every great and shadowy Tree, which they judged a goodly choice place for the rearing of their Altars ; see *2 Kings 16. 4.* *slaying the*

the children; that is, sacrificing their own Children to Baal, or Moloch; and that haply under a foolish pretence of imitating *Abrahams* readiness to have sacrificed *Isaac*; in the *Valleys*, to wit, in their Valleys in general, though especially in the Valley of *Topbeth*, or *Hinnom*; see the Notes, *Levit. 18. 21.* and *2 Kings 16. 3.* under the cliffs of the Rocks; that is, in Caves that are under craggy Rocks; for there they had also their Altars, not only because they were convenient to shelter them from Heat and Rain; but also because the dreary darknels of those places tended to strike them with some kind of Religious awe.

Ver. 6. *Among the smooth Stones of the stream, &c.*] Having before, speaking to the *Jews*, tearmed their Mother *Jerusalem*, a Sorceress and a Whore; see ver. 3. here he turns his Speech to her, as to a common Strumpet: *Among the smooth Stones of the stream is thy portion*; for the understanding whereof, we must know; 1. That by this exprellion is meant, either that they built their Altars, or Temples for their Idol-Gods, of the Pebbles in the River, which were made smooth by the continual washing and wearing of the Stream, or of Stones which they had digged out of the clefts of the Rocks, by the River, that were afterward curiously cut and polished, (which indeed if meant, was contrary to an expresse command of God; see the Note, *Exod. 20. 25.* Or rather that they built them in the most pleasant places of their Land: Namely; close by the side of the Rivers that ran through their most fruitful Vallies, where there lay usually store of Stones scattered about. 2. That by saying her portion was in these things, is meant, That she delighted in this Idol Service, that she esteemed it her chief riches, bliss, and happiness, and trusted in it; and that it was all in all to her: instead of esteeming the Lord her portion, as *David* did, *Psal. 16. 5.* he accounted her Idols her portion. And, 3. That this is spoken in a way of derision: These are the things which you have chosen for your portion, a very goodly portion have you therein gotten for your selves; they, they are thy lot; that is, as before, thy portion, or inheritance; even to them hast thou poured a Drink-offering, thou hast offered a Meat-offering; that is, to thine Idols there, as if they were Gods. And now, because they thought indeed with these superstitious devices of theirs to serve and please God; therefore is that added; *Should I receive Comfort in these?* That is, Can ye be so stupid, as to think that these things would please or delight me? Or, that I should not rather be highly provoked by them? Or, can I rid my self of that trouble wherewith my soul is vexed by such practices as these? Or, can I be at rest, or take comfort in any thing, till I have severely punished such things as these? Yea, and again, some understand it of the persons that had done these things; *should I receive comfort in these?* That is, Can I take any comfort in such people as these? But the first Exposition seems clearly the best.

Ver. 7. *Upon a lofty and high Mountain hast thou set thy Bed, &c.*] That is, thy Temples, Chappels, and Altars, whereon thou didst commit Whoredom with thine Idol-Gods. The drift therefore of these words is to set forth the impudency of *Jerusalem*, in her Spiritual Whoredomes, that like a brazenfaced Harlot, that cares not how openly she plays the Strumpet; she committed

mitted this uncleanness with her Idol-Gods, not in Caves only, and Vallies by the banks of Rivers, but even upon the tops of Mountains and Hills, as *Abalom* lay with his Fathers Concubines upon the House top, 2 Sam. 16. 22. see the Note also, 2 Kings 23. 12. *Even thither wentest thou up to offer Sacrifices; to wit, to these high places.*

Ver. 8. *Behind the doors also, and the post thou hast thou set up thy remembrance, &c.* That is, say some, Their Household tutular Gods, which they had over and above their publick Idol-Gods; whose Images they had behind their doors and posts of their Houses, as it were for the defence of their Families, and the securing them in their going out and coming in. But rather it is meant of the Images of their publick Idol-Gods, or some memorial of them, which they set up behind their doors and posts, that as they went out and came in, they might be put in mind of them, and commend them and theirs to their protection. And in this charge the Lord seems to hint to them, their great contempt of him, in that in stead of setting up his Laws upon the doors and posts of their houses, as he had commanded, *Deut.* 6. 9. and 11. 20. they had set up the memorials of their Idols there; and how violently they were affected to their Idolatrous practices, there being no place publick nor private, that was not defiled herewith, in regard whereof they were like Harlots, that were ready to play the Whore in every corner: *for thou hast discovered thy self to another than me; that is, forsaking me, thou hast discovered thy nakedness, or prostituted thy self to other Gods; and art gone up, to wit, to thine high places, as to thy Bed, set up in open view; thou hast enlarged thy Bed; that is, say some, thou wert not content to keep to me alone, but wouldest needs worship other Idol-Gods, together with me; yea, and that in my Temple, the place erected for my peculiar Worship, 2 Kings 16. 14, 15. and 21. 4. But rather it is meant of their increasing their Idolatrie more and more, by multiplying Altars, and places of Worship for their Idol-Gods; and made a Covenant with them; that is, forsaking me, thou hast joined thy self, as in a Marriage Covenant, with thine Idol-Gods, undertaking that thou wouldest always own them for thy Gods, and never forsake them.* Some indeed render this clause, as it is in the Margin; *thou hast enlarged thy bed, and bewed it for thy self larger than theirs; understanding it thus, that by hewing down Trees in their Groves, to make room for their Altars and Temples, and otherways, they had sought to out-strip others, that worshipped the same Idols. But the Translation in our Bibles is the easiest and clearest; thou lovedst their bed where thou sawest it; that is, wherever thou sawest any Idol-God, or any new way of Idolatry, thou wert presently enamoured on it, and wentest a Whoring after it; of which we have a notable instance, 2 Kings 16. 10. &c. (which might be here particularly intended) in that pattern of the Altar at Damascus, which *Ahaz* sent to *Uriah* the High Priest, that he might make one of the same fashion, and set it up in the Temple at Jerusalem.* As for that Translation of these words, which we have in the Margin, *thou lovedst their bed, thou providest room; it must be understood, as is before said of the Marginal Translation of the former Branch, of their providing room for their new found Idols.*

Ver. 9. *And thou wentest to the King with ointment, and didst increase thy perfumes,*

fumes, &c.] Some conceive that the Lord doth here still inveigh against the Idolatry of his People, that Spiritual Adultery whereof he had hitherto spoken. And accordingly they hold, that by the King here is meant, that great Idol *Asoloch*, because the word hath the notion of a King in it, and so they make the meaning of this passage to be this, that as Harlots are wont to paint, anoint, and perfume themselves, that their Lovers may take the more delight in them; so they went to this Idol with great and costly Offerings. And so likewise they understand that which follows, of their sending *Messengers far off*; to wit, to procure forreign Idols, and their debasing themselves, even unto Hell; to wit, in that of a pure Virgin *Jerusalem* was become a Harlot, or by forsaking the true God to worship such base Idols. But the most and best Expositors do indeed hold, that here the *Jews* are charged with another Sin, which was also a kind of Idolatry and Spiritual whoring, and the occasion also of increasing their Idolatries: Namely; their seeking for aid to forreign Kings, when they were in any danger. And thou wentest to the King with Ointment, &c. that is, say some, to *Tiglath-pileser*, King of *Assyria*, to whom *Abiaz* sent for aid, 2 Kings 16. 7. who might be called the King in those days by way of Eminency. But it is rather meant collectively of forreign Kings in general; to wit, that in their fears they were still ready to fly to forreign Kings, the *Assyrian*, *Egyptian*, and *Babylonian*, and that with great and rich Presents, Oil and Balsam, and all sorts of Spices, that they might win them to make Leagues with them, and afford them auxiliary Forces; and didst send thy Messengers far off; that is, to very remote Countries, and didst debase thy self even to hell; that is, even as low as possibly thou couldest; which may be meant, either of their base and servile crouching before Heathenish Kings, prostrating themselves at their Feet, upon the Ground, owning themselves unable to withstand their Enemies, and suing and begging for their help; such as was that Language of *Abaz* to the King of *Assyria*, 2 Kings 16. 7. *I am thy Servant and thy Son; come up and save me*, &c. or else (which is much to the same effect) of the reproach and dishonour they brought upon themselves, by this their base submission to Heathens, no way suitable to the Majesty of Gods peculiar People, and by trusting more to their Power and Friendship, than to the Favour and Almighty Power of their God, and his provident care over them for their preservation.

Ver. 10. *Thou art wearied in the greatness of thy way, &c.*] Some understand this also of their wearying themselves in their Spiritual Whoredoms, their manifold Idolatrous courses; in seeking out, making, adorning, and worshipping Idol-Gods; and accordingly also that which follows; yet saidst thou not, *There is no hope*; that is, thou wert not so wise as to see that all this would do thee no good, thine Idols could not help thee; *Thou hast found the life of thine hand*; that is, thy Gods, which thou esteemest as thy life; (and it may be they are called the life of their hand, in a way of derision, because they were Gods which their own hands had made) Or, even in these Idolatrous courses thou hast gotten great wealth (called the Life of their hand, because they prized it as their Life, and had gotten it with the labour of their hands) and so art hardned against all instructions; therefore thou wast not grieved;

that is, not troubled, but went on chuckering thy self in thy wicked Idolatrous ways. But as the former Verse, so this seems clearly to be meant, of their seeking to forreign Princes for help against those that were like to invade them, *Thou art wearied in the greatness of thy way*; that is, in thy long Journeys into remote Countries: But it seems to be spoken in a way of derision; as if he had said, Thou hast even tired thy self in vain and to no purpose: *Yet saidst thou not, there is no hope*; that is, though it were so, yet wouldst thou not be beaten off from these vain courses, as concluding that there was no hope of getting any good thereby: *Thou hast found the life of thine hand*; that is, thou imaginest, that by this going so far to seek for the aid of Heathenish Kings, thou hast attained, or art like to attain, that which thou soughtest after; to wit, the upholding and safety of thy State, and the preservation of your lives, when you thought all was before in danger to be destroyed; (for these fair promises which they had gotten of friendship and help from Forreign Princes, is called, *The life of thy Hand*; either, 1. Because it was obtained by their labour and endeavours; or, 2. Because they thought those Forreign Kings would be ready at Hand to help them; or, 3. Because thereby their Hands would be strengthened against their Enemies:) *therefore thou wast not grieved*; that is, thou wert not troubled at thy tedious long Journeys; thy pains seemed no pains to thee. But now considering their seeking help from Forreign Nations proved usually, at least in the conclusion, mischievous to them, all this seems to be spoken ironically, and in away of derision; and it is all one in effect, as if they had been told, that they had taken a great deal of pains to destroy themselves.

Ver. 11. *And of whom hast thou been afraid or feared, &c.*] the Original word rendred *afraid*, imports a terrifying fear, and the latter rendred *feared*, imports any lesser fear, and so it must be understood, as if it had been expressed thus, Of whom hadst thou any dread or fear at all? Some hold that *Jerusalem* is here charged with the impudency of a Harlot that is so bold in her waies of uncleanness, that she fears neither God nor Man. Others think that the drift of these words, is to charge her with her being void of all true fear of God, as the ground of their secure and obstinate running on in their sinful waies; notwithstanding the formal profession she made of Religion, yet the Lord tells her, that she did not indeed fear him, because she was fallen away to a false and Idolatrous Worship, which was not according to the Rule of his Word: But rather the scope of these words, is to prevent an excuse she was like to make for her seeking to Forreign Princes for aid, namely, that she did it when she had just cause to fear, that she should have been overcome and ruined by mighty Enemies, before whom by her own strength she should be never able to stand; for, in answer to this, God here demands of her, what cause she had, having him to depend upon for help, to fear any Enemies though never so potent, so as to fall off from him, *And of whom hast thou been afraid, or feared, that thou hast lied*: That is, that thou hast dealt disloyally and falsely with me; breaking thy marriage Covenant with me, and hast not remembered me; that is, never minded me; neither thinking how able I was to secure thee from the rage of thine Enemies, nor what experience

perience thou hadst had herteof in former times, nor how perillous the wrath of my Jealousie might be; if thou shouldst not carry thy self towards me according to thy duty, *nor laid it to thy Heart*; to wit, as considering what the issue of these things might be. As for the following clause, *have not I held my peace even of old; and thou fearest me not?* The aim of that is to shew, that the true cause why they were so bold to do those things, which were directly contrary to his commands, was because he had been silent and borne with them long, and this had so imboldned them, that they stood in no awe of him, or of his word; instead of being bettered by his long-suffering and patience, they were the worse for it, and feared him the less; and therefore it was high time to discover his displeasure against them.

Ver. 12. *I will declare thy righteousness, &c.*] As if he had said, (with reference to what was said in the close of the foregoing Verse) I will no longer hold my peace, but by my judgments executed upon thee, I will make known what thou art, *I will declare thy Righteousness*; that is, thy horrid wickedness, for it is ironically spoken, and is much like that which God said of Adam, Gen. 3. 22. for which see the Note there. Yet it might be also spoken in a way of deriding the high esteem which they had of themselves as righteous, even in respect of their Idolatrous waies, for which God abhorred them; and thy works; to wit, wherein thou gloryest so much; thy perfidiousness and Spiritual Whoredoms, *for they shall not profit thee*, that is, whatever thou mayest think of thy unwarrantable waies, they shall do thee no good, but rather shall prove thy ruine at the last.

Ver. 13. *When thou criest, &c.*] To wit, to me, in those calamities that are coming upon thee, *let thy Companies deliver thee*; as if he had said, That is all the Answer thou shalt have from me, I will turn thee off to the Companies thou hast relied upon for help. And by these *Companies* some understand the multitude of Idol-Gods, which they had gathered from the Nations round about them; and indeed we find God elsewhere thus turning off his People to them, in a way of indignation and scorn, as *Judg. 10. 14. Go and cry unto the Gods which ye have chosen, let them deliver you.* And see also *Jer. 2. 28.* But rather it is meant of those auxiliary Forces which the Forreign Princes, to whom they had sent, had promised to afford them; *but the Wind shall carry them all away*; that is, thy hope in them shall deceive thee; when thou lookest for help from them, they shall not be found, but shall be as Chaff which the Wind hath carried away, see the Note, Chap. 40. 25. *Vanity shall take them*: that is, the least thing that is, the least breath of Wind shall take them away: *but he that putteth his trust in me, shall possess the Land, and shall inherit my Holy Mountaine*; which is meant of those that should be brought back out of Babylon into their own Country, and enjoy Gods Ordinances again in his Temple, as appears by the following Verse.

Ver. 14. *And shall say, &c.*] To wit, Gods People returning out of Babylon, by warrant of the Proclamation of Cyrus; they shall take order that all things should be removed, that might hinder their return into Judaea, *Cast ye up, cast ye up.* See the Notes, Chap. 35. 8. and 40. 3, 4. &c.

Ver. 15. *For thus saith the high and lofty one, that inhabiteth Eternity, &c.*] That

That is, who alone is truly Eternal, Who only hath Immortality, as the Apostle expresseth it, *1 Tim. 6. 16.* And therefore also immutable and unchangeable, whose Name is Holy, see the Note, *1 Sam. 2. 2. I dwell in the High and Holy Place, that is, in Heaven;* see the Note, *Psal. 115. 3. with him also that is of a contrite and humble Spirit,* see the Note, *Psal. 34. 18. to revive the Spirit of the Humble, &c.* that is to comfort them; only the word here used implies, that none can do this, but he that can put life into dead men: But now the drift of all this is, to comfort the poor Jews in their Captivity, that they might not question the foregoing promise of deliverance, by putting them in mind, that though their God was a God of Infinite and Incomprehensible Majesty and Holiness, yet in the respect he had to the ordering of all things below, he would be still graciously present with those that were humbled and afflicted for their Sins, though they dare scarce look up to the most High God, yet the most High God would come down to them and dwell in their hearts.

Ver. 16. *For I will not contend for ever, neither will I be always wroth, &c.]* To wit, with those that are of an humble and contrite Spirit, see the foregoing Note, *For the Spirit shall faile before me, and the Souls which I have made;* that is, if I should do so, the Spirits and Souls of my People would faint away, or be overwhelmed with terror and despair; the meaning is, that even with respect to Mans infirmity and weakness, whose life is but a blast, God doth many times put a stop to his proceeding in a rigorous manner against men, (especially his broken-hearted People) and that too with some respect to their Souls, being the work of his hands, but see also the Notes, *Psal. 78. 39. and 103. 14.*

Ver. 17. *For the inquiry of his Covetousness was I wroth, &c.]* That is, for their base Covetousness, and all the Wickedness besides which their Covetousness carried them into; for this sin, I conceive, is particularly mentioned, not only because it was the Common sin of all sorts of People amongst them, *Jer. 6 13. From the least of them even to the greatest of them, every one is given to covetousness;* but also because it was amongst them, as the Apostle saith it is every where, *1 Tim. 6. 10. The root of all evil;* and more especially the cause of all the oppressions and injurious dealings of their Princes, Priests, and Judges, for which they were before called greedy Dogs, *Chap. 56. 11. And smote him;* to wit, with many several Judgments, before they were delivered up to be carried captives into Babylon: *I hid me and was wroth;* that is, in my wrath I hid my self from them, not appearing any way for them in their favour or defence, and he went on forwardly in the way of his heart, notwithstanding my displeasure manifested by the Judgments I brought upon them.

Ver. 18. *I have seen his ways, and will heal him, &c.]* That is, I have seen how he hath repented, and reformed his sinful waies, and will deliver him from the Judgments wherewith I had smitten and wounded him. But the words seem clearly to have reference to that which was said in the close of the foregoing Verse, *And he went on forwardly in the way of his heart;* and accordingly they must be understood, either, as some do, of the effect of those their wicked waies, to wit, that God saw into what Miseries and Calamities

ties they had brought themselves, and therefore out of his meer pity and compassion, did resolve to heal them of this their sad condition, see the Notes, Chap. 19. 22. and 30. 26. Or else rather of the wicked ways themselves wherein they walked; to wit, that though God saw how vile their ways and courses were, and particularly their obstinacy and incorrigibleness, even after God had contended with them by his judgments, and how in these ways they were running on headlong upon their own Eternal ruine; yet of his own free Grace, and for his own Names sake, was purposed to heal them: *First*, say some, of their sinful ways, and then afterward of their sore miseries. *I will lead him also*; That is, I will conduct them safely into their own Country, and restore Comfort unto him, and to his Mourners; To wit, all the Comforts which they had formerly enjoy'd in that pleasant Land which God had given them, and were like again to enjoy, when God should bring them back thither from Babylon, together with the Comfort, which this evidence of Gods being reconciled to them should yield them; and this is more especially promis'd to his Mourners; that is, those that had mourned for the wickedness of Gods People, and the dreadful judgments they had brought upon them, as did Jeremy, Ezekiel, and Daniel, and others, though the residue of the People should have a share therein by means of these; yet to these God did especially intend them.

Ver. 19. *I create the fruit of the Lips, &c.*] That which God doth effect in an extraordinary way, when there was no likelihood of it, is frequently in the Scripture called creating; see the Note, Chap. 4. 5. Some carry on these words to those which follow, and so make the peace there mentioned to be the fruit of the Lips here intended, and that in several regards, as, 1. That God would make all the talk of the People to be of Peace, whereas formerly their talk was wholly for War, and the miseries thereof: Or, 2. That God would give them Peace as the fruit of their Prayers: Or, 3. That God would by giving them Peace, perform the promises which with his Lips, or the Lips of his Prophets, he had made to them: Or, 4. That God would raise up Prophets, that from him should bring them Tidings of Peace, and of their deliverance from the Babylonian Captivity: Yea and, 5. Some extend it to Gods causing the glad Tidings of the Gospel of Peace to be Preached unto them, thereby working in them much inward Peace. But because our Translation, as doth the Hebrew also, divides these Words by a stop from the former: *I create the fruit of the Lips*; therefore the most of Expositors do by the fruit of the Lips understand the voice of Praise and Thanksgivings, elsewhere called the calves of our Lips, Hos. 14. 2. And indeed the Apostle seems directly to intend the Expounding of this place of our Prophet thus, where he saith Heb 13. 15. *By him therefore let us offer the Sacrifice of praise to God continually; that is, the fruit of our Lips, giving thanks to his Name*; only indeed the following Words are added to shew how God would create his praise, this fruit of the Lips; namely, by giving them occasion of filling thir Mouths with Gods praises, by the prosperous and happy condition whereunto he would bring them, and wherein he would settle them: *Peace, Peace*; that is, abundance of Peace, and long continued Peace there shall be, to him that is far off, and to him that is

near, saith the Lord; that is, as well to those that are carried away far off into Captivity, as to them that shall be left in the Land of Judea: Or, as well to those that are far off in Babylon, as to those that are in other strange Countries, but not so far from Judea, as Babylon was. But now because the peace here promised to the Jews, did typically fore-shadow the peace purchased by Christ, and published by the Gospel, even this may be here included; and so by him that is far off, and him that is nigh, must be meant, not the Jews only, but the Gentiles also. And questionless in that which the Apostle saith, Eph. 2. 17, Christ came and preached peace to you which were afar off, and to them which were nigh, he doth at least allude clearly to this place. As for the last words, and I will hear him; see the foregoing Note.

Ver. 20. But the wicked, &c.] Lest the Wicked amongst Gods People should flatter themselves with hope of the Peace promised in the foregoing Verse, the Prophet here adds, that there should be no peace for them; *but the wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire and dirt; that is, as the Sea, being restless in it self, by reason of its continual ebbing and flowing, is yet more restless, when it is tossed to and fro with stormy Winds, and doth continually cast up mud, and foam, and filth: so wicked men, that never enjoy any inward Peace, partly by reason of the frequent hurry of their inordinate Passions and Lusts, and partly by reason of the terrors of their Consciences, are yet more restless, when God brings outward miseries and troubles upon them; and so their Hearts, from whence nothing issues forth at any time, but what is sinful and wicked, are then fullest of blasphemies, and impatient swellings and murmurings against God. I know there are some that understand this of the neighbour Nations, that did rage like the troubled Sea, when they saw the Jews returned from Babylon, and endeavouring to rebuild their City and Temple, striving by all possible means to hinder them, but did nothing thereby, but only discover their own malice and wickedness: but the former Exposition is the best.*

Ver. 21. There is no Peace saith my God to the wicked.] See the Note, Chap. 48. 22.

CHAP. LVIII.

VERSE 1.

C*RY aloud, &c.]* This the Prophet is enjoined to do, that he might waken this sleepy, stupid, secure People, and make them know that they were of those wicked ones, to whom in the close of the foregoing Chapter he had said, *there should be no peace.* Cry aloud, which is in the Hebrew, Cry with the Throat (as we use to say, Set up thy throat) that is, with all possible vehemency,

cy, earnestness, and zeal, as having to do with a People wilfully deaf and unwilling to hear; *spare not*; to wit, for fear of any Mans displeasure; *lift up thy voice like a Trumpet*; to wit, as Gods Herald, sent to denounce War against them; *shew my People their transgression, and the House of Jacob their sins*; that is, convince this stupid People of their sins, who do vainly Glory in the profession of being my People, whereas indeed this is an aggravation of their wickedness: I do indeed own them as my Covenant-People, and if they will repent, I will esteem them as my People; but if they continue a wicked People, I shall abhor them the more for calling themselves my People.

Ver. 2. *Yet they seek me daily, &c.*] Here the main cause is alledged, why the Prophet was to cry aloud against the Jews: Namely, because they were an Hypocritical People, and had high thoughts of their own Righteousness, and so had need to be awakened, that they might be convinced of their wickedness. *Yet they seek me daily, and delight to know my ways, &c.* Some understand this of their murmuring against Gods dealing with them; to wit, that they were still desiring to know the reasons of Gods Counsels, and the Dispensations of his Providence towards them, as conceiting themselves so Righteous, that God had no cause so much as to frown upon them; *they ask of me the Ordinances of justice*; that is, they desire that I would deal justly with them; *they take delight in approaching to God*; to wit, that they may argue the matter, and contend with him, about his dealing with them. But rather these words tend all to set forth their Hypocrisie; to wit, that though they were so insufferably wicked, yet they made a great shew of Religion; *yet they seek me daily*; to wit, by resorting to my Sanctuary, that they may seek my favour by their Prayers, and Sacrifices, and Offerings; or by going to their Synagogues, and to my House, the Temple, to hear my Word, and to inquire of my Priests and Prophets, what it is that I required of them; *and delight to know my ways*; that is, they pretend to do so, *as a Nation that did Righteousness, &c.* that is, as if they were certainly resolved to do what God required, if they did but know what his will were; *they ask of me the Ordinances of justice*; that is, they inquire of my Servants what that Righteousness was, which by my Laws I required of them; *they take delight*; that is, they seem to take delight, *in approaching to God*; that is, in seeking to enjoy communion with me in mine Ordinances.

Ver. 3. *Wherefore, &c.*] This is added to shew that their Hypocrisie was such, that as wicked as they were, they were ready to quarrel with God, if he shewed any disregard of them; *Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our Soul*; that is, our selves, (see the Note, *Psal. 44. 25.*) to wit, by fasting; see the Note, *Levit. 16. 29.* *and thou takest no knowledge*; that is, thou regardest it not: It is true, they boasted as much in all their other outward acts of devotion, which they performed, enjoined them by the Law; but this of their fasting is particularly instanced in, because they placed so much confidence in this, when in their distresses they sought unto God in this way, for his help and favour: And the ground of this their expostulation may be, that notwithstanding their fasting and humbling themselves before God, whether on the Fast in the seventh Month, expressly enjoined

ed by Gods Law, *Levit. 23. 27.* (which may the rather seem particularly intended, because at that time they were also enjoined to release their debts, and set free their Servants; for the not doing whereof God doth afterwards here reprove them) or upon any other voluntary and occasional Fasts, such as was that of *Esther, Esth. 4. 16.* Yet God by his Prophets did as bitterly cry against them, as a wicked people, as if they had never done any such thing (and so this might be spoken with respect to that charge of God to the Prophet, *ver. 1.*) Or, yet God was regardless of them, when in their troubles and dangers they did in this solemn manner, by fasting and prayer, seek for help and succour from him.

Behold, &c.] This is the answer which God returns to their expostulation: *Behold, in the day of your Fast* (which seems to imply, that God did not own it for a Fast) *you find pleasure*; that is, you satisfy your Lusts, by doing those things, which may satisfy your sinful desires and delights: Or, you do what you please your selves: Yea, and some would have it restrained to that particular of their pleasing themselves in the exacting of their debts, of which he speaks in the next words; *and exalt all your labours*; that is, your money which you had gotten by your labour (see the Notes, *Chap. 55. 2.* and *Prov. 5. 10.*) of those to whom you had lent it, even the poorest of them, not bating a Farthing of that which they owe you: Indeed this is rendered by some, as it is in the Margin, *and exalt all things; wherewith you grieve others*; and then it may be meant of the hard labour and service which they exacted of their Servants, in extremity, above what God allowed them, or beyond the time they were to serve them; or of the Rigour and Cruelty wherewith they exacted their debts, which was very grievous to those from whom they were exacted.

Ver. 4. Behold, you fast for strife and debate, &c.] Some understand this, as if the Prophet charged them either, 1. That *strife and debate* was that which they propounded to themselves, as the end of their fasting: in that they design'd thereby to cover their Oppressions with a shew of Piety, as it was in *Jezebel's Fast*, when she had plotted the Death of *Naboth*, *1 King. 21. 19.* Or, 2. That there was much *strife and debate* amongst them upon their solemn Fast-days. For (say they) they used, when they met on those days, to be often quarrelling and brawling one with another; at least they were wont to take advantage of the Rest enjoined on those days, to look over their debt-Books and Bonds, and Mortgages, and to prepare for, and promote what they could, the prosecuting of their Law-suits against their debtors. Yea, and there is a Learned Expositor that holds, that it being their Custom on those days to sit in Judgment against Offenders, that hereby God might be pacified towards them, the greatest matter they usually there did, was to complain of their Debtors, and to procure some Judiciary Sentence against them. And so for the following words; *and to smite with the Fist of wickedness*; some conceive it is meant of their quarrelling and fighting on those days; at least of Masters beating and abusing their Servants, or of the imperious and contemptuous carriage of their great ones towards the mean sort, in beating and striking them; or of Mens passionate falling upon their Debtors, and laying violent hands upon them, as if they would force them to pay that which they were not able to pay, according to that which is said in the Parable of the Servant,

Servant, whose Lord had forgiven him a great debt, and he afterwards meeting with one of his fellow-Servants, which ought him an hundred pence; *laid hands on him, and took him by the Throat, saying, Pay me that thou owest, Marth.* 18. 28. But to me it seems no way probable, that they either did or are charged with doing these things on their fast-days. Questionless all that is here intended, is, that even after their Fasting and Praying, they went on in their ways of cruelty and unmercifulness to their poor Brethren; their Fasts were followed with *strife and debate*, as if that had been the very end of their fasting. And herein consists the absurdity of their dealing with God, that whilst they sought in this manner to beg mercy of God, they should be at the same time so cruel to their Brethren. *Ye shall not fast as ye do this day, to make your voice to be heard on high*; that is, say some, ye are not to fast as now adays ye do, with such brawling and loud out-cries, as make the Air aloft to ring of them, or as are like to mount up to Heaven, and draw down vengeance upon you: Or, as others would have it, you must not fast, as now ye do, weeping and howling aloud by way of ostentation, or as hoping that hereby alone you keep a fast as God requires. But far more probably, I conceive, others hold, that God doth here inform them, that if they desired to have the voice of their Prayers *heard on high*; that is, by God in Heaven, they must fast in another manner than they did in those times. There must not be such strife and debate, such contention and oppression amongst them as there was, if they desired by their fastings to prevail with God.

Ver. 5. *Is it such a Fast that I have chosen? a day for a Man to afflict his Soul, &c.*] See the Note, *Lev. 16. 29. is it to bow down his head as a bullrush*, which being broken and bruised, will hang down with its own weight, and to *spread sackcloth and ashes under him*; to wit, as they used to do in times of solemn Humiliation and fasting; as it is said of *Ahab*, *1 King. 21. 27. that he fasted and lay in sackcloth*; see also *Esth. 4. 3.* and *Job 2. 8.* The meaning is, that the humbling of themselves thus outwardly, if they did not withall repent of and forsake their sins, was not the Fast which God enjoined, approved, and delighted in; *wilt thou call this a Fast, and an acceptable day to the Lord?* As if he had said, you cannot in reason think so, but rather that the Lord will abhor it.

Ver. 6. *Is not this the Fast that I have chosen? to loose the bands of wickedness, &c.*] By these bands of wickedness some understand the combination of Judges, or others for the oppression of the poorer sort. But rather hereby is meant, whatever it was wherewith the poor were straitened and pinched by the rich, as their obligations and conveyances, either unjustly obtained, or cruelly prosecuted, even against those that were not able to pay; yea, and the bringing such into Bondage, or casting them into Prison, may be herein also included; of all which God requires here, they should be released. And to the same effect is the Rest here added; *to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke.* For though in requiring that the oppressed (or afflicted) should go free; he seems to have special respect to the freeing of their debtors from restraint, either in Prison or elsewhere, they not daring to stir abroad for fear of Arrests; and to the setting of their Servants at liberty, at the times enjoined by Gods Law for their manumission; yet it

may be meant more generally of freeing them from all the vexations and oppressions, under which they were crushed. And by *the yoke* may be meant all the heavy pressures they groaned under. The meaning is, that they must leave off their extortions and oppressions, and so likewise all other their sins, if they would fast as God required they should do.

Ver. 7. *Is it not to deal thy Bread to the Hungry, &c.*] See the Notes, Eccles. 11. 1, and Prov. 22. 9. *and that thou bring the poor that are cast out, (or afflicted) to thy house?* to wit, voluntarily, even before it was desired of thee; *when thou seest the naked, that thou cover him, and that thou hide not thy self from thine own Flesh;* that is, thy Brethren, of thine own Stock or Nation; see the Note, Judg. 9. 2. or, any that are Men as thou art; see the Note, Neb. 5. 5.

Ver. 8. *Then shall thy light, &c.*] As if he had said, do this, and you will find, that there will be no cause for you to complain, as it is, above, ver. 3. *wherefore have we fasted, and thou seest not?* &c. *Then shall thy light break forth as the morning;* that is, thy sad and afflicted estate shall be certainly and suddenly changed into a joyful and prosperous condition, even when there seemed to be no likelihood of any such thing, which likewise shall grow brighter and brighter, as the morning light doth; see the Note Esth. 8. 16. *and thine health shall spring forth speedily;* that is, thou shalt be presently cured of thy miseries, and shalt get new Vigor, as the Plants do when the Spring is come; but see the Notes also, Chap. 6. 10. and 57. 18. *and thy Righteousness shall go before thee;* that is, this thy just and merciful dealing shall do that which thine Hypocritical fasting did not do, it shall declare thee to be sincerely Righteous, and make thy Righteousness to appear conspicuously before God and Man; Or, *thy righteousness shall go before thee;* that is, thou shalt plainly see the reward of thy Righteousness; thy Righteousness shall direct and prosper thee in all thy ways; that is, it shall procure for thee, that the Lord shall direct thee, and teach thee what to do, and shall prosper and bless thee in all things whatsoever; he shall bring all things into a just and righteous order; so that by all things that befall thee, it shall appear that thou art a just and righteous Person; *the Glory of the Lord shall be thy reward;* that is, say some, after a Life spent Righteously here, thou shalt at last be brought to Heavenly Glory; but rather the meaning is, either that the Glorious God, or the Glorious power and providence of God, should gather them up, if they were scattered abroad, and protect them, as a Shepherd doth his Flock; or else, that by the constant Love and Favour of God to them they would be Glorious and Renowned, whereas formerly, for the Judgments of God upon them, they had been infamous.

Ver. 9. *Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am: &c.*] As if he had said, Then therefore thou shalt no more complain (as before, ver. 3) that I hear thee not when thou fastest and prayest; *if thou take from the midst of thee;* to wit, that no such shall be found amongst you; *the yoke;* that is, every heavy pressure imposed upon your Brethren, whether by fraud or violence; see the Note before, ver. 6. *the putting forth of the Finger;* that is, either, 1. Pointing the Finger at Men, whom they are at that time reviling and slandering; or by way of scorning and deriding.

riding the Prophets and other the Holy Servants of God; or, 2. Laying their Hands upon Mens Persons, by way of striking them (*the fist of wickedness*, before mentioned *ver. 4.*) or their Estates, by way of any unjust seizure; or, 3. Putting off and putting by, with a Finger stretched out and turned aside in a way of denial, to those that sue to them for Mercy, forbearing them, or mitigating any of their hard proceedings against them; or, 4. Which seems most probable, the reaching forth the Hand, or lifting up the Finger by way of Threatning Men; as if he had said, If you do forbear not only all acts of Violence and threatening language, but all expressions and gestures tending thereto; and speaking Vanity; that is, say some, lying, or flattering, or any kind of wicked or vain speaking; or rather, considering the context in this place, any thing that was like to be grievous and hurtful to their Brethren.

Ver. 10. *And if thou draw out thy Soul to the Hungry, &c.*] That is, if thou dost relieve them freely, willingly, and cheerfully, with much fervent affection and tender Bowels of Compassion; and satisfy the afflicted Soul; that is, if thou relieve the Poor Man, not sparingly, but bountifully, to the full supply of his wants, and so that his Soul may be refreshed thereby; *then shall thy Light rise in Obscurity*; see the Note above, *ver. 8.* and that also, *Psal. 112. 4. And thy Darkness shall be as Noon-day*; that is, and thine afflicted estate shall be turned into very great prosperity; see the Notes, *Psal. 37. 6.* and *Job 11. 17.*

Ver. 11. *And the Lord shall guide thee continually, &c.*] That is, assist and direct, and prosper thee in all thy ways, see the Note above, *ver. 8.* and satisfy thy Soul in drought; see the Notes, *Psal. 103. 5. Prov. 11. 25.* and *Psal. 37. 19.* It is spoken here with reference to what was said in the foregoing Verse, that if they would satisfy the afflicted, God would satisfy them; and make fat thy Bones; that is he will make thee healthful and strong, the expression here used hath respect, either to the Bones being full of Marrow, where persons are healthful. *Job 21. 24.* Or to the store of Fat that will be upon the Bones that are well Fatted. *And thou shalt be like a Watered Garden, and like a Spring of Water; whose Waters fail not*; that is, like a Garden watered with an ever-flowing Fountain, or like a Garden and an ever-flowing Spring; and the meaning is, that God would abundantly bless them; that he would bring them into, and continue them in a very plentiful and comfortable Estate, so that they should be a delight and refreshing to many, see the Note, *Numb. 24. 6.*

Ver. 12. *And they that shall be of thee, &c.*] As if he had said, even of thy Posterity, how low soever you may be brought, there shall some arise, that shall build the old waste places, that is, the Ruines of Jerusalem, and other the Cities of Judea, that had lain long waste and desolate; Thou shalt raise up the Foundations of many Generations; that is, thou shalt rear up those Cities, where nothing was left but the very Foundations, that had lain waste and desolate for many Generations; or thou shalt raise up those Buildings that shall last for many Generations; and thou shalt be called the Repairer of the Breach; to wit, the many Breaches in their Walls, see the Note, *Chap. 48. 8.* the restorer of Paths to dwell in; to wit, say some, in that they made those ruines, which

which the Enemy had made by beating their Houses down to the very Foundation, and over which they used to pass to and fro at their pleasure, to be Places wherein they might again inhabit; or rather, in that by reedifying their Cities, it came to pass that the paths to those Cities were frequented again by Travellers, that had long lain over-grown and untrodden: But now many there are, that would have all this understood mystically also, of the Building of the Church of Christ by those that were first sent forth to Preach the Gospel, all the World over, whereby the breach was made up betwixt the *Jews* and *Gentiles*.

Ver. 13. *If thou turn away thy Foot from the Sabbath, &c.* That is, if thou avoid the doing of those things on the Sabbath day, wherewith the Sabbath must needs be polluted; to wit, 1. The doing of those things, which though they might lawfully be done on other days, yet were forbidden on that day, as Travelling (which some think the Phrase here used of turning away the Foot doth especially intend) or doing any servile Work, and following any Worldly employment. And, 2. All their sinful ways and courses. And indeed this last I conceive is here principally intended; for as his aim before was to shew them, that their outward fasting was not enough, unless they did also Mourn for and abandon their sinful courses, so here likewise it seems his drift is to shew them, that it was not enough for them to forbear their ordinary Worldly Employments on the Sabbath day, if they did in the mean time prophane them with their wicked and sinful waies; if they should be never so strict, not to go a Journey, nor dress Meat on the Sabbath day, and yet, at the same time oppress the Poor, this the Lord would not esteem, to be a Sanctifying of the Sabbath day. And to the same purpose is that which followeth, *If thou turn away thy Foot from the Sabbath, from doing thy pleasure on my holy day*; that is, that which pleaseth thine own corrupt will; and call the Sabbath a delight; that is, your great delight, as delighting in the Communion you then enjoy with God in his Ordinances; the Holy of the Lord, and Honourable; to wit, as being Consecrated wholly to the service of God; and shalt honour him; to wit, by denying to please themselves, that they might obey Gods Command, and enjoy Communion with him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; to wit, such as are pleasing to corrupt Nature. But see the Note also, Chap. 56. 2.

Ver. 14. *Then shalt thou delight thy self in the Lord, &c.* To wit, in his love and favour, it is clearly spoken with reference to the foregoing Verse; as if he had said, If thou delight in the Sanctifying Gods Sabbath, and to that end dost withhold thy self from thy Carnal delights, thou shalt have far better delights than those, thou shalt delight thy self in the Lord; see the Notes, Job 22. 26. and Psal. 37. 4. *And I will cause thee to ride upon the High places of the Earth*; that is, say some, to dwell in places of security and safety, see the Note, Chap 33. 16. Or, the meaning may be only, that God would bring them again into the Land of Judea, which was a Mountainous Country, far higher than the Neighbouring Countries were. But see the Note also, Deut. 32. 13. *And feed thee with the Heritage of Jacob thy Father*; that is, with the good things of the Land of Canaan, which God had promised to Jacob and his Posterity.

C H A P. LIX.

V E R S E I.

Behold, &c.] This seems still to be in answer to that in the foregoing Chap. ver. 3. *Wherefore have we fasted, and thou seest not? &c. Behold, the Lords hand is not shortened, that he cannot save; see the Note, Chap. 50. 2. neither his ear heavy, that it cannot hear; that is, he is not thick of hearing, through old Age, or otherwise: for this expression of heavy ears; see the Note, Chap. 6. 10.*

Ver. 3. *For your hands are defiled with Blood, and your fingers with Iniquity, &c.]* See the Note, Chap. 11. 15. *your lips have spoken lies, your tongue hath uttered perverseness;* whereby may be meant whatever was spoken by them wickedly, to the hurt of their Neighbours, as by slandering, cozening, false accusing them, bearing false Witness, or swearing falsely against them, &c. It is as if he had said, And what likelihood is there that the Holy God should regard the stretching forth of such hands, or the words that are uttered by such Lips.

Ver. 4. *None calleth for Justice, nor any pleadeth for Truth, &c.]* See the Note, Chap. 56. 10. The meaning is, that there were scarce any Judges, or others that would zealously and freely speak for the Truth, and for the just cause: As namely, by reproving those that dealt unjustly, and advising them to deal more justly, or by undertaking to plead for those that were injured, or oppressed; all Men were willing to wink at the injuries and oppressions of their Brethren, and never offered to do any thing for their defence and relief; *they trust in Vanity;* that is, they trust in those things that can do them no good, but will utterly deceive them; some understand it of their fraudulent dealing with their Brethren, others of the vain hopes wherewith they encouraged themselves in their wicked ways, and others otherwise; but see the Notes, Chap. 28. 15. and 48. 9. and Job 15. 31. *and speak lies;* to wit, say some, in a way of boasting. But by *lies*, the same is meant that was before called *Vanity*; *they conceive mischief, and bring forth Iniquity;* see the Notes, Psal. 7. 14. and Job 15. 35.

Ver. 5. *They hatch Cockatrice (or Adders) Eggs, &c.]* That is, say some; the plots they contrive against others, prove many times mischievous to themselves. But rather the meaning is, that those poysonous and pernicious plots, which they have designed against others, are at last brought to effect. For still the Prophet proceeds to set forth the horrid wickedness that was amongst them, which had made a separation betwixt God and them: And so for that which follows; *and weave the Spiders web;* though some understand them either, 1. Of the vanity of their Will-Worships, or Hypocritical Works, their Fasting and Prayers, &c. that though they have a shew of much Zeal and Holiness; yet they shall not secure them from Gods Wrath, nor be any way any advantage.

tage to them. Or, 2. Of the vanity of their mischievous plots against others, that whatever great advantage they might promise to themselves by their Plots and Projects for the oppression of others, yet they should prove ineffectual and unuseful in this regard, like so many Cobwebs that are presently swept away; for which, see the Note, Job 8. 14. But rather this still tends to set forth their wickedness, in that as the Spider is still making her Webs to catch and destroy the poor Flies, so they were continually with much labour contriving with many artificial plots for the intangling and ruining of others; *he that eateth of their Eggs dieth*; that is, say some, he that joins with them in their wicked Counsels and Designs, shall be destroyed thereby; or rather he that hath any commerce with them, his very life will be endangered thereby: As for the last words, *and that which is crushed breaketh forth into a Viper*; they may be read, as in the Margin, *that which is sprinkled, is as if there brake out a Viper*; and then it is as if he had said, that not only the eating of their Cockatrice Eggs, but even a Mans being sprinkled with the bloody drops of their Eggs, when they are broken, is likely to be mortal to him; but now reading it as it is in our Bibles; *and that which is crushed breaketh forth into a Viper*; the meaning is, either that if a Man did but go about to search into their Plots, and Counsels, or at least to discover them and crush them, they would be ready like Vipers upon such a Man: Or rather, that if men were any way drawn in to have any dealing with such Men, they would be their bane; as if a man should open a Vipers Egg, thinking it to be the Egg of some Fowl that useth to be eaten, and a Viper should fly in his Face; or as if a Man should casually tread upon such an Egg, and the Serpent in it should fasten upon him. So that however the words are translated, the meaning seems to be plainly this, That with such men there is no safe dealing any way.

Ver. 6. *Their Webs shall not become Garments, neither shall they cover themselves with their works*, &c.] How these words may be understood, according to the Exposition which some give of the foregoing Verse; see in the Note there. But doubtless the meaning is, that though their plots and practices were hurtful to others; yet they should bring no profit to them; either they shall no way advance themselves thereby in their outward condition; or, if they do that, yet that shall stand them in no stead, as to the sheltering of them from the wrath of God, and from the Evils that are coming upon them. And indeed to shew that no better could be justly expected from such wicked plots and practices as theirs were, is that added which follows; *their works are works of Iniquity, and the act of violence is in their hands*; that is, they are continually employed in works of oppression and violence; and other ways of desperate wickedness.

Ver. 7. *Their feet run to Evil, and they make haste to shed innocent Blood*, &c.] See the Note, Prov. 1. 16. from whence this seems to have been taken. And so likewise the Apostle cites these words, either from that place of Solomon; or this of our Prophet, Rom. 3. 15, 16, 17. and that to prove that the Jews lay under the same guilt with the Gentiles; *their thoughts are thoughts of iniquity*; they not only do Evil, but they do it also advisedly and deliberately: their minds being continually plotting and contriving mischief; *wasting and destruction*

thou art in their paths; that is, wherever they go they waste and destroy; or all they do tends hereto.

Ver. 8. *The way of peace they know not, &c.*] That is, they are of such a turbulent Spirit, and are so violently bent upon all injurious courses, that they know not how to live peaceably with any body; they mind not peace, not having the least inclination that way, but are meer strangers to it, utterly unacquainted with any peaceable courses: *and there is no judgment in their goings*; that is, they have no respect to Justice and Right in any thing they do; see the Note, Chap. 56. 1. *they have made them crooked paths*; that is, their ways are not according to the streight rule of Gods Word; see the Note, Psal. 125. 5. *whoever goeth therein shall not know peace*; that is, say some, whoever converseth with them will be of the same unpeaceable disposition with them; or rather, whoever imitateth them, and treadeth in these wicked and unpeaceable paths of theirs, shall never prosper; they shall never know what Peace and Prosperity means; see the Note, Chap. 48. 22.

Ver. 9. *Therefore, &c.*] The Prophet having in the foregoing Verses shewn the People how extremely wicked they were, doth here declare, that for this it was that God had brought them into such a sad condition, and consequently that they had no cause to murmur against God, as was before expressed, Chap. 58. 3. And because of that which follows; *our transgressions are multiplied before thee, &c.* very many Expositors hold that the Prophet speaks this in the name of the Captive Jews, acknowledging to God, that their wickedness was the cause why God stood aloof from them, and did not come in to their help; *Therefore is judgment far from us, neither doth justice overtake us*; that is, it comes not near us. Because of these our forementioned Sins, and particularly because we have not minded Judgment and Justice in our dealings with others, therefore God hid himself from them; and did not appear in a way of Justice for them, to protect them, and to execute Judgment upon their Enemies; see the Note, Chap. 1. 27. *we wait for light, but behold obscurity, for brightness, but we walk in darkness*; that is, we were still hoping, especially when we had sought God by fasting and Prayer, that he would have brought things into a more comfortable condition, but, alas, our miseries continue still upon us; yea, even when sometime there seemed to be some hope, and we began to promise our selves more comfortable times; *behold, even then so great was our disappointment, our condition became rather worse and worse*; see the Notes, Esh. 8. 17. and Psal. 112. 4.

Ver. 10. *We grope for the Wall like the Blind, and we grope as if we had no Eyes, &c.*] See the Note, Deut. 28. 28. to which very place the Prophet seems to have respect in these expressions; *we stumble at noon-day, as in the night*; that is, we are apt to miscarry and fall into mischiefs, where the danger might have been easily foreseen and prevented. Both these expressions are added with respect to that wherewith the foregoing Verse was closed, *we walk in darkness*. But see the Notes also, Job 5. 14. and 12. 24. *we are in desolate places, as dead men*; that is, we are in an exceeding sad and desolate condition, over-whelmed with miseries, and hopeless of ever seeing better days, like Men that live in desolate places, where there is nothing that can afford

Men any comfort, or rather, our condition is liker to that of dead Men in their Graves, then to that of living Men.

Ver. 11. *We roar all like Bears, and mourn sore like Doves, &c.*] See the Note, Chap. 38. 14. These different Similitudes may seem to be used to imply; the one, their loud out-cries, like that of the roaring of Bears; the other, their continual bemoaning themselves, like that of the mourning of Doves; or else that they all lamented the Misery of their Condition; some with louder out-cries, others with more inward and private Mournings: *We look for Judgment, but there is none; for Salvation, but it is far off from us;* see the Note above, Ver. 9.

Ver. 12. *For our Transgressions are multiplied before thee, &c.*] As if he had said, However we may flatter our selves, and endeavour to excuse and cover over our Sins, yet thou knowest them all; and hereby thou hast been provoked against us, and this hath been the cause why thou hast stood aloof from helping us: *And our sins testify against us;* see the Note, Chap. 3. 9. *For our Transgressions are with us;* that is, say some, they are evident in the Evils they have brought upon us. But rather the meaning is, that their Sins were so manifest and notoriously great, that they could not but be in their own Consciences fully convinced of them. And to the same purpose is the following Clause; *And as for our Iniquities we know them;* it being clearly either a confession of their owning the Sins wherewith they had offended God; or an humble bewailing themselves for them; See the Note, Psal. 51. 3. And now in all this the Prophet joyns himself with the rest of the People, not as guilty of the same Sins with them, but as confessing and bewailing their Sins together with his own.

Ver. 13. *In Transgressing, &c.*] Having in the foregoing Verse acknowledged the wickedness of the People in general, as the cause of all the Miseries that were come upon them, here the Prophet proceeds to set them forth more distinctly and particularly: And so having closed that Verse with those words, *And as for our Iniquities we know them;* here he sheweth what those their great Iniquities were, *In Transgressing, and lying against the Lord, and departing away from our God;* and by all these several Terms is meant, their perfidious Apostacy from God by their bold Transgressing of his Laws, without any regard to their promises, and the Covenant they had made with God; See the Note, Chap. 1. 4. *And so by speaking oppression and revolt,* is meant, that their talk for the most part was of those things that tended to the Oppression of their Brethren, and that did proclaim their revolt and Apostacy from God; *and by conceiving and uttering from the Heart words of falsehood;* that is, they contrive in their Hearts, and then afterward advisedly speak false and deceitful words; See the Note above, Ver. 3.

Ver. 14. *And Judgment is turned away backward, and Justice standeth a far off, &c.*] Some understand this as those passages before, Ver. 9. 11. But rather this is a further Declaration of the Wickedness of the People; to wit, that all Justice was vanished as it were from amongst them; neither in places of Judicature, nor elsewhere, was there any regard of right or wrong; *for Truth is fallen in the Street;* that is, being over-born by falsehood, or having

having no body to support her, Truth falleth to the ground in all places of Publick concurrence; see the Notes, Job 29. 7. and Ps. 55. 11. and equity cannot enter; that is, it is shut out by Violence and not suffered to be amongst us.

Ver. 15. *Yea, Truth faileth, &c.*] That is, Neither in publick nor private was there any Truth to be found; see the foregoing Note. And he that departeth from Evil, maketh himself a Prey, or as it is in the Margin, is accounted mad; that is, a Man void of all Reason. And the Lord saw it, and it displeased him, that there was no Judgment; that is, That there was no Justice to be found amongst them: And thence it hath been, that he hath stood aloof from helping us in our Miseries.

Ver. 16. *And he saw that there was no Man, &c.*] To wit, that would appear for Right and Justice; see the Note above, Ver. 4. And wondered that there was no Intercessor; that is, say some, none that would mediate with God, or Pray to him for this Wicked People; or rather, none that would step in and interpose himself to Plead for Justice, and defend the Oppressed; for so we find it expressed afterward in a place very like to this, Chap. 63. 5. *And I looked and there was none to help, and I wondered that there was none to uphold.* As for this expression of Gods wondring, it's used to imply both how strange and wonderful it was, that Gods own peculiar People should be so grievously and universally corrupted, that there should not be a Man found amongst them, that should oppose the Injustice of those Times; and likewise what Riches of Grace it discovered in God, that he should be so solicitously careful for the saving of a People so desperately Wicked: Which is added in the following Words; *Therefore his Arm brought Salvation unto him, and his Righteousness it sustained him*; where the Hebrew word which we Translate *unto him*, may be an Elegant redundancy, usual in that Language: Or, if that will not be admitted, then it must be understood, either of Gods People, to wit, that when there was no man that did appear for the saving of his People, or to defend them against those that made a Prey of them, then of his own free Grace, God himself undertook the Work, and by his Infinite Power; (his Almighty Arm, see the Notes, Chap. 51. 5. and 53. 1.) without the assistance or mediation of any Man, brought Salvation unto his People; and his Righteousness; that is, his Just and Righteous judging betwixt his People and their unjust Oppressors; it sustained him, that is, it upheld and preserved his People from being utterly ruined and destroyed: Or else of God himself, as he is Interested in his People, and as it was his work to save his wronged and oppressed People; to wit, That his Arm brought Salvation unto him, and his Righteousness it sustained him; namely, In that by his Almighty Power, and by his Righteous Judgments he had provided for the preserving and upholding of his own Cause and People: And indeed this agreeth best with two other places, that seem parallel with this, that Chap. 63. 5. *And I looked and there was none to help—therefore mine own Arm brought Salvation unto me, and my Fury it upheld me*; and that Psal. 98. 1. *His Right Hand and his Holy Arm hath gotten him the Victory.* I know that many Learned Expositors do understand all this of that great

work of Mans Redemption by Christ; to wit, that God of his own free Grace, did by himself take care for the saving of his chosen People, when no body else minded it: But rather it is surely meant of Gods delivering his People the *Jews* from being destroyed; though it may well be granted, that as often elsewhere, so here also, under the deliverance of the *Jews* from the *Babylonian* Captivity, the Redemption of Gods People by Christ, of which that was a Type, is comprehended.

Ver. 17. *For he put on Righteousness as a Breast-plate, and an Helmet of Salvation upon his Head, &c.*] The meaning of this is, that God would interpose himself as an Armed Man for the safe-guarding of his People, and for the destruction of their Enemies; and that hereby there should be a clear discovery of his *Righteousness*; that is, his Faithfulness in making good his promises to his People, or rather his Justice in judging Righteously between them and their Enemies, (see the foregoing Note,) and his tender care for the *Salvation* and deliverance of his People; this being that which moved him so Gloriously to appear for the deliverance of his People, and the ruine of their Enemies. And to the same purpose is the next Clause, *and he put on the Garments of Vengeance for Cloathing, and was clad with Zeal as a Cloke*; namely, that his Zeal for his own Glory, and his Indignation for the Oppression of his People should be clearly seen in the Vengeance which upon this account he would Execute upon their Enemies.

Ver. 18. *According to their Deeds, accordingly he will repay, Fury to his Adversaries, Recompence to his Enemies, &c.*] It is in the Original, *According to Recompences, &c.* And so thereupon, some would have this to be the meaning of the Words, that according to what God had often formerly done in recompencing to the Enemies of his People, the Evil which they had done unto his People, so he would now do again: But taking the Words as they are Translated in our Bibles, the meaning is clear, that God would in great Fury avenge himself upon his Peoples Enemies, according to what they had deserved, or according to the Evil which they had done to his People. And now by these *Adversaries and Enemies* may be meant all the Enemies of Gods People the *Jews*, both Forreign, the *Babylonians* and others, and likewise Domestick, the Wicked Princes, Judges, and others that oppressed their Brethren, especially the Righteous amongst them; yea, by many Learned Expositors it is held, that together with the Enemies of the *Jews*, here more especially intended, not only all the Enemies of Gods Church in all Ages are comprehended; (which is the more probable, because of the following Clause, *to the Islands he will repay recompence*; that is, to the Enemies of his People, in the remotest Parts, and where they think themselves safest from all danger; See the Note, Chap. 41. 1.) but also their Spiritual Enemies, as with respect to Christs Victory over them; which Exposition indeed the following Verses seem much to favour.

Ver. 19. *So shall they fear the Name of the Lord from the West, and his Glory from the rising of the Sun, &c.*] That is, By occasion of this Glorious Work of God, mentioned in the foregoing Verse, in delivering his People,

ple, by executing vengeance upon their Enemies; Men shall fear the Lord, and the Name and Glory of God shall be renowned throughout the World; See the Note, *Psal.* 113. 3. And indeed (as was hinted in the foregoing Note) though this may be meant primarily of that terror wherewith all the Nations in the World in a manner should be struck, upon the Destruction which God would bring on the Enemies of the *Jews*; yet the words do so clearly seem to intend also that filial fear wherewith, upon the conversion of the *Gentiles*, the Church of Christ throughout the whole World should fear God; that whereas now God was despised by his own People, he should then be honoured by the Nations all the World over; (whence it is also that in the following words there is a Promise added of Gods aiding them against their Enemies) that this doth much confirm that more general Exposition given in the foregoing Note, of the revenge which God would bring upon the Enemies of his People; *When the Enemy shall come in like a Flood*; that is, when-ever the Devil and his Instruments shall break in upon my Church like a Flood, (see the Notes, *Chap.* 8. 7, 8.) *The Spirit of the Lord shall lift up a Standard against him*, or (as it is in the Margin) *put him to flight*; that is, God by his Divine and Almighty Power shall take part with his People, and raise up Forces against these their Enemies, wherewith he will oppose and vanquish them: See the Notes, *Chap.* 5. 26. and 11. 12. and 49. 22. Or, God with a blast of his Breath only shall cause them to flee; yea, the meaning may be, if we understand it of the Spiritual Enemies of Gods People, that he would by his Holy Spirit so assist and strengthen his People, that they should be able to withstand and overcome these their mighty Adversaries, *Eph.* 6. 13.

Ver. 20. *And the Redeemer shall come to Zion, &c.*] That is, God will send one that shall redeem his People out of their Bondage and Misery: Now, as hereby the deliverance of the *Jews* out of *Babylon* was intended, *Cyrus* was questionless this Redeemer: But, as this was also intended as a Promise of the Spiritual Redemption, whereof the other was a Type, Christ was the Redeemer. And that this was intended, is clear by the Apostles citing this place, (according to the Translation of the Septuagint) to prove that certainly the *Jews* should at last be converted, and made partakers of the Redemption that is by Christ; *Rom.* 11. 26, 27. *And so* (that is, when the fullness of the *Gentiles* is come in,) *all Israel shall be saved*; (that is, the generality of the Nation of the *Jews*) *As it is Written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; For this is my Covenant unto them, &c.* It is, as if the Apostle had argued thus, The Prophet *Isaiah* foretold that Christ should come as a Redeemer to the Church and Nation of the *Jews*, who as yet do despise and reject him; and therefore certainly there shall a time come, when the Nation of the *Jews* shall embrace Christ as their Redeemer: As for the following Words, *and unto them that turn from Transgression in Jacob*, as they are spoken with respect to the deliverance of the *Jews* out of *Babylon*, they imply both, that that deliverance should be wrought chiefly for the sake of that little Remnant amongst them that were reformed by their Captivi-

ty, and that it should be to them only a real Mercy: But as they are spoken with respect to Mans Redemption by Christ, they plainly shew, that none can justly challenge any Interest therein, but only those that forsaking their Sins do turn unto the Lord.

Ver. 21. *As for me, this is my Covenant with them, saith the Lord, &c.]* To wit, with his People, whom the Redeemer mentioned in the foregoing Verse should redeem. *My Spirit that is upon thee, &c.]* That is, say some, upon Christ the Redeemer. And so they take it as a promise made by God the Father to Christ, that his Word and Spirit should be for ever continued to his Seed, concerning whom, See the Note, Chap. 53. 10. But I rather conceive that this is spoken either to the Prophet *Isaiah*; and then the meaning must be either; 1. That this which God had now promised by him should be so accomplished, that the memory of it should be continued unto all Posterity; Or, 2. That the Spirit which God had put upon him, and that Gospel-promise which he had published, should be continued to the Prophets and others that should succeed him in the Work of the publick Ministry, even to the end of the World: Or rather to the Church, the Redeemed ones in his *Zion*, (to whom God here turns his Speech) *My Spirit that is upon thee, and my Words which I have put in thy Mouth shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, &c.* that is, My Word and Spirit shall still be with thee, for thine instruction and direction unto the Worlds end; there shall be always of my Messengers, Prophets, Apostles, and other Ministers and Teachers, that shall successively Preach my Word faithfully to you, and my Spirit shall go along with their Ministry to make it work effectually upon you; so that there shall be still a profession of my Truth among you. A clear proof, that though Councils may err, yet the true Catholick Church shall never err.

CHAP. LX.

VERSE. 1.

ARISE, &c.] This is spoken to *Zion*, to whom, Ver. 20. of the foregoing Chapter, God had promised the Redeemer should come; and consequently, according to what is there noted, in the Type it is spoken to the *Jews* in the *Babylonian* Captivity; but in the Antitype to the Primitive Church of the *Jews*; as is evident, because afterward, Ver. 3. it is said the *Gentiles* should joyn themselves to her. *Arise*, to wit, (taking it as spoken to the *Jews* in *Babylon*) out of the Dust, that low and sad condition, wherein thou hast lain for a long time; rouse up thy self, and enter into that happy change and advancement which thy God will now bring thee into; see the Note, Chap. 51. 17. *Shine*, be thou now, or thou shalt be now in a joyful,

joyful, prosperous, and glorious condition: *For the Light is come, and the Glory of the Lord is risen upon thee*; That is, the Night of thine Adversity being at an end, the Day of thy Prosperity begins to dawn, and the Lord is beginning to shew forth his Glory, as the Sun doth where it riseth, in delivering thee out of thy Captivity, to settle thee again in thine own Land, or to make thee renowned and glorious. But indeed the expression here used seems to allude to those Times, when the Glory of the Lord used to appear upon the Tabernacle and in the Temple. But now under this Type, the great bliss of the Primitive Church of Christ is here principally intended; in regard whereof the Church of the *Jews* is here stirred up to arise and shine, or, to be enlightened, as it is in the Margin, namely, with respect to that Spiritual Happiness and Glory, whereto she should be raised from an estate of Sin and Misery under the Messiah; which is set forth in the following words, *for the Light is come*, or, as it is in the Margin, *thy Light cometh, and the Glory of the Lord is risen upon thee*; that is, Christ, *Joh. 8. 12.* long since promised to them, and in whom they had in many respects a special Interest; Or, the Gospel which was to succeed in the stead of the abrogated Law, called, *the light of the Glorious Gospel of Christ*; *2 Cor. 4. 4.* Or, that blessed and joyful estate whereto the Church of the *Jews* was then advanced.

Ver. 2. *For behold the Darkness shall cover the Earth, and gross Darkness the People, &c.*] To wit, you the whilst enjoying great and marvellous light, as it followes in the next words: *But the Lord shall arise upon thee, and his Glory shall be seen upon thee*: And this is added, the better to set forth the greatness of their approaching happiness, that whilst other Nations should be overwhelmed with thick darkness, as the *Egyptians* were in *Egypt*, they should be as the *Israelites* that were in *Goshen*, that had Light in their Dwellings. Now though this (in the Type) was accomplished, when the *Jews* were in a lightsome comfortable condition at their deliverance out of *Babylon*, the Lord then appearing graciously amongst them, and shining favourably upon them, and causing his Glory to be clearly discovered upon them in that their wonderful deliverance; whilst the *Babylonians* and other Neighbour Nations were under the dismal darkness of sore tribulations, being subdued and wasted by *Cyrus*, who set them free: Yet questioneless it is principally meant of the happiness of the Church of the *Jews*, when Christ should come to them, above all the Nations of the World besides, in that whilst this *Sun of Righteousness*; *Mal. 4. 2.* should arise and shine upon them, and dispel all the Darkness of their blindness and misery, by the light of the Gospel, whilst all the World besides should lye in darkness and the shadow of Death.

Ver. 3. *And the Gentiles shall come to thy Light, &c.*] In the Type this may be meant of the great respect that should be shewn to the *Jews* in their wondrous and glorious return out of *Babylon* by Forreign Nations and Kings; See the Notes, *Chap. 49. 6, 7.* But with respect of the Antitype, it is principally doubtless meant of the Conversion of the *Gentiles*, and their being enlightened by the Gospel, first Preached amongst the *Jews*;

see

see the Note, Chap. 2. 3. Even these Nations should be so far from being Enemies to the *Jews*, as formerly they had been, that they should joyn themselves to them, and profess the same Faith, and be one People with them; and *Kings to the brightness of thy rising*; that is, Heathen Kings shall come in to thee, because of the brightness that shall rise upon thee; or because of thy brightness when thou shalt arise in great Glory from a low condition; see the Note, Chap. 49. 23.

Ver. 4. *Lift up thine Eyes round about, and see, all they gather themselves together, they come to thee, &c.*] This is spoken to set forth, as by way of admiration, the Multitude of the *Gentiles*, mentioned in the foregoing Verse, that should from all Countries round about come flocking in, and joyn themselves to the Primitive Church of the *Jews*; see the Notes, Chap. 2. 3. and 14. 1. and 43. 5. but especially Chap. 49. 22. though they were of several Nations, and formerly at great enmity amongst themselves, yet should come in willingly together, and joyn themselves to be one Church with the Christian *Jews*. Some I know understand this of the *Jews* flocking home from all Countries, whither they had fled, or were carried Captives. But if this should be intended in the Type, yet certainly it is chiefly meant of the Conversion of the *Gentiles*, as the relation the words have to the foregoing Verse doth clearly shew. And so I understand also the following words; *Thy Sons shall come from far, and thy Daughters shall be nursed at thy side*; that is, carried in thine Arms and Bosom; namely, that the Children of the *Gentiles* should be brought into the Church of Christ, as their Mother.

Ver. 5. *Then thou shalt see, &c.*] That is, thou shalt feed thine Eyes with this pleasing sight of the Multitude of the *Gentiles* that shall come in to thee, (it is spoken with reference to that in the foregoing Verse, *Lift up thine Eyes round about, and see*) and *flow together*, that is, flock together to behold such a joyful sight; and *thine Heart shall fear*; to wit, with admiration, at the unexpectedness of the thing done, and the consideration of the High and Glorious Estate, whereto God had suddenly raised them, especially by the access of the *Gentiles*. And indeed wonderful and unexpected joys do usually work a kind of fear and trembling of Heart in Men; see Gen. 45. 26, 27. Whence is that *they shall fear and tremble for all the Goodness, and for all the Prosperity, that I procure unto it.* Jer. 33. 9. And therefore are these here joyned together, and *thine Heart shall fear and be enlarged*; to wit, with joy; See the Note, Psal. 119. 32. And indeed though the believing *Jews* did at first grudge at the admitting of the *Gentiles* into the Church, before they understood the will of God herein, yet afterward they did greatly rejoice in it; see Acts 10. 45. and 11. 18. *Because the abundance of the Sea, &c.* It is in the Margin, *because the noise of the Sea shall be turned toward thee*; that is, a Multitude of People shall come in like a Sea upon thee. But reading it, as it is in our Bibles: *Because the abundance of the Sea shall be converted unto thee*; the meaning is, that the Church of the Christian *Jews* should be affected, as is before said, because such Multitudes of Forreign Nations should embrace their

their Religion, and be kindly affected to them, whom they hated before, bountifully imparting of their Riches for the service of Christ, and his Church and People: *The Forces of the Gentiles shall come unto thee*; that is, whole Armies or Troops of them shall come in to thee: This also (in the Type) many understand of the forwardness of the Nations to help the Jews at their return out of *Babylon*; and some would have the meaning to be, that *Judea* should become a great Mart for Merchants by Sea: But the foregoing Exposition doth most clearly suit with the whole current of this Prophecie.

Ver. 6. *The multitude of Camels shall cover thee, &c.*] That is, thy Land; the Dromedaries of Midian and Ephah; that is, the Midianites (for Ephah was also of the Posterity of Midian, Gen. 25. 4.) who inhabited Arabia; see the Note, Gen. 37. 28. The meaning is, that the Converted Gentiles should honour the Lord with their Substance, and Consecrate themselves, and all that they had, to the Service of Christ and his Church. And accordingly the several Nations are here said to bring in those things, that were the choicest Commodities of their several Countries. The meaning here cannot be, that these Midianites, Embracing the Faith of Christ, should ride to Jerusalem upon Camels and Dromedaries, but because in those Eastern Countries, they used to ride and to carry great Burdens of Wares upon this kind of Cattel, and because in those days Men used not to come empty handed to the House of God, therefore the Coming in of the Gentiles, their submitting themselves, and all they had to the Lords disposing, and their contributing of their Wealth in abundance, to the Church of Christ, is thus figuratively expressed, that the Land of Gods People should be covered with their Camels and Dromedaries. And to the same purpose is that which follows, *all they from Sheba shall come*; see the Note, Psal. 72. 10. *They shall bring Gold and Incense*; that is, they shall also Consecrate their Wealth to the Lord; yea, and some would have it, that under these, Figuratively, the dedicating of their Learning, and Eloquence, their Arts and Sciences to the service of Christ and his Church, is also comprehended; and they shall shew forth the praises of the Lord; that is, they shall worship God. And indeed, this last clause sheweth plainly, that the mention made in the foregoing Words of their bringing Gold and Incense with them, was not with respect to Trading, as some have thought, but with respect to the worship and service of God.

Ver. 7. *All the Flocks of Kedar, shall be gathered together unto thee: The Rams of Nebaioth shall Minister unto thee, &c.*] Because the Kedarens and Nabatheans, Ishmaelites of the Posterity of Kedar and Nebaioth, dwelling in Arabia, abounded in Flocks of Sheep, therefore it is said, that from them multitudes of these shall be brought in to Gods People. And though (in the Type) this again may be meant of these Nations, supplying the Jews that were come out of *Babylon*, abundantly with Cattel for Sacrifices: But certainly it is principally meant of the Converted Gentiles; and accordingly we must understand it, either that they should zealously promote the Church of Christ, and the worship of God therein, by contributing abundantly of their Substance thereto, or that they should offer up Spiritual Sacri-

fices unto God : for it is usual with the Prophets in speaking to the *Jews*, to set forth the Worship of the Gospel under Figurative terms taken from their Legal Service ; *they shall come up with acceptance upon mine Altar* ; that is, their Services shall be as Sacrifices acceptable to God through Jesus Christ ; and *I will glorify the house of my Glory* ; that is, in the Type, his glorious House, the Temple built for his Glory, and wherein he had appeared often with great Glory, now trodden down by the *Gentiles*, but to be raised up again gloriously at the *Jews* return from *Babylon* : or rather, the Church of Christ ; the House of God, 1 Tim. 3. 15. which God did many ways Glorify ; but the access of the *Gentiles* is principally here intended ; see the Note, ver. 9.

Ver. 8. *Who are these, &c.*] The Prophet (some think, in the name of the Church, who above, ver. 4. in this regard, was called upon to lift up her Eyes, and look about) breaks forth here into an admiration at the multitudes of those that should come flocking into *Zion*. And though some understand it of the *Jews* returning to their own Country, at their deliverance out of *Babylon*, as they do a like expression, Chap. 49. 21. (of which see the Note there) yet indeed the very words seem to hint, that he speaks of the *Gentiles* coming in to the Christian Church of the *Jews*, because he speaks of them, as a People unknown, such as were Aliens and Strangers from the Common-Wealth of *Israel* : *Who are these that fly as a Cloud, and as the Doves to their Windows* ? that is, the Lockers, where they make their several Nests, and breed their Young ones ; or rather the loover-holes in the Turrets or tops of the Dove-house, whereby they fly into it. Now the coming in of the *Gentiles* to the Church may be compared to the flying of a Cloud, to imply their coming in from remote Countries, because Clouds do many times arise in the farthest parts of the Sky ; and to the flying in of *Doves to their windows*, because as *Doves* do usually fly home, when they see a storm coming, or are in danger of some Bird of prey, so it should be the fear of wrath to come, that should bring in the *Gentiles* to the Church, as to a place of refuge and safety. But questionless, the main intent of both Similitudes, is to set forth with what eagerness, cheerfulness, and speed, (see the Note, Chap. 19. 1.) and likewise, in what multitudes they should come in, like a huge flight of *Doves*, that cover the Air like a Cloud, or like a Cloud that sometimes will spread and cover the whole face of the Heavens.

Ver. 9. *Surely the Isles, &c.*] That is, such as dwell in remote Islands, or elsewhere on the Sea-Coast ; see the Note, Chap. 41. 1. This seems to be spoken in the Person of God, or Christ, in answer to the wonder of the Prophet, or Church, in the foregoing Verse ; *Surely the Isles wait for me* ; that is, being convinced of the danger of their natural condition, by the Preaching of the Gospel, they shall earnestly long to be brought home, and reconciled with me ; and therefore it is no wonder, though they come in flocking to me. But see the Notes also, Chap. 42. 4. and 51. 5. and the Ships of *Tarshish* (see the Notes, 1 Kings 10. 22. and Psal. 48. 7.) first ; that is, the Men of *Tarshish*, famous above others for Shipping and Navigation, shall be of the first and forwardest, that shall be ready to come in to me, and serve me ; to bring thy Sons from far ; that is, thy Children, O my Church ; see the Notes above, ver. 4. and Chap. 49. 22. their Silver and their Gold with them ; see the Note above, ver. 6.

ver. 6. *unto the name of the Lord thy God*; that is, to be consecrated to God, or for the Service of his Church, or Temple; see the Note, *Deut. 12. 4. and to the Holy one of Israel*; see the Note, *Chap. 12. 6. because he hath glorified thee*; to wit, by the great things he hath done for thee, and particularly by enlarging thy Church by the access of the *Gentiles*; But see the Notes before, ver. 5, 6, 7.

Ver. 10. *And the Sons of Strangers shall build up thy Walls, &c.*] This in the type was accomplished, when at the Jews return from *Babylon*, the forreign Nations did afford them Free-will-offerings towards the building of their City *Jerusalem* and the Temple, being encouraged thereunto, by the Proclamation of *Cyrus*; see the Note, *Ezra 1. 4.* (notwithstanding the opposition that was made against them herein, by the *Samaritans* at their return home; yet thus far by the help afforded them by strangers this Prophecy was fulfilled) and likewise when the Profelytes of other Nations returning with them, did join with them in repairing both their City and Temple; and the like may be said of the following words, *and their Kings shall minister unto thee*; that was accomplished in the favour afforded the Jews by *Cyrus*, and some of his Successors. But now in the Antitype this was clearly fulfilled, when God raised up, even amongst the *Gentiles*, Learned Men, that by their preaching and writing, and Princes that by their bounty and favour, should much promote the Edification of the Church, and advance her strength and glory; see the Note, *Chap. 49. 23. for in my wrath I smote thee, but in my favour have I had mercy on thee.* This was spoken of the Jewish Church, whom for their sins God did often sorely afflict for a time, but afterward of his Free-grace shewed favour to them, both in their deliverance out of *Babylon*, and in that greater Mercy of their Redemption by Christ.

Ver. 11. *Therefore thy Gates shall be open continually, they shall not be shut day nor night, &c.*] To wit, that the *Gentiles* may from every side come in and join themselves in one Church with thee; (none being excluded that shall in a right manner tender themselves) and that they may, by night as well as by day, bring in their Wealth to thee. And indeed that this is intended, appears by the following words, which are added to explain that which went before; *that men may bring unto thee the forces (or wealth) of the Gentiles*; see the Note above, ver. 5. *and that their Kings may be brought*; that is, that not only the common sort of People, but even their Kings also, who are usually fierce, and not easily won this way; or that, to do any thing contrary to their own Wills, may be brought in to thee, to stoop to the Gospel and Scepter of Christ: And indeed the word here used in the Original may be understood, either of their being brought in to the Church in the State, and with the attendance of Kings; or of their being brought in as Captives, subdued by the Preaching of the Gospel, to stoop to the yoke of Christ; see the Note, *Psal. 149. 8.* Even this also indeed some understand of the Type: As namely, that it is said that the Gates of *Jerusalem* should stand open continually, &c. to imply the great confluence of the Nations round about thither, upon the Jews return thither from *Babylon*, and of the readiness both of the People and their Kings, to contribute liberally to their help. But we may easily see how much more

clearly this suits with the coming in of the *Gentiles*, upon the Preaching of the Gospel. And as for the Evangelist St. *John's* citing this place, *Rev.* 21. 25. to set forth the peace of the Church triumphant in Heaven, the ground of that is only, because the Apostle knew that the Prophet speaks here of that Glory of the Church of Christ, which shall be perfected in the Kingdom of Heaven.

Ver. 12. *For the Nation, &c.*] As if he had said, nor shall these thy open Gates endanger thee, by letting in thine Enemies upon thee; for the *Nation and Kingdom, that will not serve thee*; that is, all People that will not submit to the Gospel and Scepter of Christ, erected in thee; *shall perish, &c.* that is, shall everlastingly perish. Nor can this indeed be any way well understood of the Church of the *Jews* returning out of *Babylon*, but with respect to what she should come afterward to be in the days of the Gospel.

Ver. 13. *The Glory of Lebanon shall come unto thee, &c.*] That is, that all Cedars, and other goodly Trees, which make *Lebanon* look so gloriously, shall be brought in to thee; *the Firre-tree, and the Pine-tree, and the Box together*; see *Chap.* 41. 19. *to beautifie the place of my Sanctuary*; to wit, the Temple at *Jerusalem*; see *Ezra.* 7. 27. *and I will make the place of my Feet glorious*; that is, my Foot-stool, my Temple, as is before said; for though the Ark is in some places more especially called Gods Foot-stool; for which see the Notes, 1 *Chron.* 28. 2. and *Psal.* 99. 5. yet the Temple is else-where also called Gods Foot-stool, as in *Lam.* 2. 1. where the destruction of the Temple is thus set forth; *That the Lord remembered not his Foot-stool in the day of his anger*; and so likewise, *Ezek.* 43. 7. So that in the Type, the rebuilding and beautifying of the Temple, after their return from *Babylon*, is clearly here meant; see *Ezra* 3. 7. But in the Antitype, it is certainly meant of the edifying of the Church of Christ, his Spiritual Temple and Foot-stool, his settled dwelling-place; and God here promiseth a continual supply of whatever might tend to the strengthening and adorning of it.

Ver. 14. *The Sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy Feet, &c.*] Though there was some dark shadow of the accomplishment of this in the great respect and honour, which was yielded to the *Jews* after their return from *Babylon*, by many Nations with their Kings, that had formerly been their bitter Enemies; yet the full and clear accomplishment of it was in the great honour which the *Gentiles* and their Kings should yield to Christ and his Church; see the Note, *Chap.* 49. 23. *and they shall call thee the City of the Lord, &c.* that is, they shall own the special interest which thou hast in God, being convinced by his appearing so wonderfully for thee.

Ver. 15. *Whereas thou hast been forsaken and hated, so that no man went through thee, &c.*] That is, disregarded and in a desolate condition; see the Notes, *Chap.* 3. 26. and 3. 11, 12. *I will make thee an eternal excellency*; or, a lasting excellency; that is, I will bring thee into a most excellent and glorious estate; and this, I conceive, must be understood of the *Jewish* Church, from the time of her deliverance out of *Babylon*, till she came to be made glorious by becoming the Spouse of Christ, and so on forward unto the end of Christs Kingdom.

It is meant of the Spiritual excellency of the Church here, and of her incomprehensible Glory in Heaven hereafter. And are to the same purpose, the following Words, *a joy of many Generations*; namely, that the exceeding happinels of the Church, should be the joy of Gods People, from generation to generation.

Ver. 16. *Thou shalt also suck the milk of the Gentiles; and shalt suck the Breast of Kings, &c.*] That is, the Heathens, with their Kings, that before sought to devour thee, shall then with much tender love, nourish and support and defend thee; see the Note, Chap. 49. 23. As likewise for the following Clause, *And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty one of Jacob.* And see also the Note, *Psal. 132. 2.*

Ver. 17. *For Brass I will bring Gold, and for Iron I will bring Silver, and for Wood Brass, and for Stones Iron, &c.*] That is, thou shalt be brought into a far more happy excellent and glorious condition, than ever thou enjoyedst formerly; we cannot say that this was so with the Church of the Jews that returned out of *Babylon*; and therefore it must be extended to this Church, when she became Christian; when her condition was indeed transcendently bettered, because then instead of Carnal Ceremonies, they had more Noble Spiritual Ordinances, whereby Remission of Sins, Adoption, Sanctification and Life Eternal, were tendered and conveyed to them, and because these the gifts of the Holy Ghost should be more abundantly than ever, and in a more glorious manner poured forth upon them; *I will make thy Officers Peace, and thine Exalters Righteousness*; That is, whereas in former days thou wert disturbed and oppressed by thy Governours and their Officers; or, whereas in *Babylon* thou wert miserably crushed by cruel Task-masters, then thou shalt have such Righteous Rulers and Officers, that thou shalt live Peaceably and Comfortably under them. And this was partly accomplished in those just and peaceable Governours, that God set over them after their return out of *Babylon*, *Ezra*, *Nehemiah*, and others, that did indeed solely study and seek the Prosperity and Welfare of the Nation. But especially I conceive it is meant of those Church Officers and Rulers in the days of the Gospel, that should pacifie the Consciences of Men, by Preaching Peace and Righteousness to them through Jesus Christ, and of those Christian-Magistrates, that should Govern the Church with great Justice and Peace; see the Note, Chap. 1. 26.

Ver. 18. *Violence shall no more be heard in thy Land, wasting nor destruction within thy Borders:*] Having foretold in the foregoing Verse, how justly and peaceably their Governours should Rule over them, this is added as the effect hereof; to wit, that there should not any more be heard in their Land the Outcries and Complaints of the poor People, either because of the Violence and Oppression of their Rulers, or because of the wasting of their Land, by Foreign Enemies breaking in upon them. But now if this be understood of the Land of *Judea* after their return out of *Babylon*, it must be taken as spoken Comparatively, that there should be no more such complaint of their oppressions, as was at present amongst them, or as was when *Jerusalem* was besieged and destroyed, or as when they were Captives

in *Babylon*: Yea if we understand it (as I conceive it is principally intended) of the Church of Christ, either it must be understood of such a violence and destruction, whereby the Church should be utterly Ruined and Destroyed; which all the powers of Hell shall never be able to effect: Or else it must be extended to the perfect Peace and Safety of the Church Triumphant in Heaven; (which seems the more probable, because of that which is added in the following Verses) for indeed, though the Gospel teacheth Christians Peace and Righteousness, yet it cannot be denied, but that there is too much Violence and Oppression amongst them. And besides it is evident, that Enemies do often break in upon them, waste and destroy them.

But thou shalt call thy Walls Salvation, and thy Gates Praise.] The meaning is, that the Walls and Gates of *Jerusalem*, should through the Blessing of God, be a means of sure preservation to them, and give them occasion of frequent blessing God in their Gates; see the Note, *Psal.* 4. 14. though some would have it, that *Praise* is promised in their *Gates*, to imply, that the Justice administered in their Gates, should be the great cause of their praising God. And the Words may also be understood, as if they had been expressed thus, that Gods Salvation should be instead of Walls and Gates to them, and should yield them continual occasion of praising God. But for this see the Notes, *Chap.* 26. 1.

Ver. 19. The Sun shall be no more thy light by day, neither for brightness shall the Moon give Light unto thee, &c.] It cannot be thought that the People of God should ever here in this World live without the Light of the Sun and Moon; but the meaning is, that they should have a Light so transcendently greater and more lightsome than those, that Comparatively they should not mind, nor esteem them; namely, the Light of Gods gracious favour shining into their hearts in and through the Lord Christ, the Sun of Righteousness, who should enlighten their Minds with the knowledge of his Grace, by his Word and Spirit, and thereby fill their heart with exceeding great Joy. And so we find this explained in the following Words; *but the Lord shall be unto thee an everlasting Light*; where also in those Words, *an everlasting Light*; that transcendent excellency of this Light is hinted (which is more fully set forth in the following Verse) to wit, that this Light should constantly and continually shine upon them, without any variation or change, until they were brought at last to the Eternal enjoyment of his Presence in Heavenly Glory. And indeed many there are that hold, that of this last, the Glorious and Beatifical presence of God which the Saints shall enjoy in the Life that it to come, this place is principally, if not solely, to be understood; when they shall need no outward ordinary means for their Joy and Bliss, but God shall be all in all to them. But see the Notes also, *Chap.* 24. 23. *And thy God thy Glory*; that is, thine Interest in this great and glorious God through Jesus Christ, and the great things he shall do for thee, shall be a great honour to thee.

Ver. 20. Thy Sun shall no more go down, neither shall thy Moon withdraw itself, &c.] As if he had said, whereas men do not always constantly enjoy
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the light of the Sun and Moon, because when they have shined their appointed time, they Set again, and are hidden under the Earth; thy Sun and thy Moon, the Light promised in the foregoing Verse, transcendently surpassing the Light of the Sun and Moon, shall shine upon thee perpetually without any vicissitude and interruption; it shall never be withdrawn, but shall be thy Light, by Night as well as by Day, in the darkness of Adversity, as well as in Prosperity; yea in Heaven unto all Eternity.

Ver. 21. *Thy People also shall be all righteous, &c.*] That is, those that are truly such, true Members of the Church; even all of them, whether Jews or Gentiles, shall be righteous; to wit, perfectly, by the imputed righteousness of Christ; and really also, by inherent righteousness wrought in them, which shall be perfected in Heaven. But see the Notes also, Chap. 4. 3. and 59. 20. *they shall inherit the Land for ever*; that is, as it hath respect to the Jews returning from Babylon, they shall possess the Land of Canaan again for many Generations; see the Note, *Psal.* 37. 18. Lest that poor Remnant that were brought back from thence should fear, that they should presently be driven out again, therefore is this promise added. But now as this is spoken with respect to the Church of Christ, the meaning of this *Inheriting the Land for ever* must needs be, that they should for ever continue in the World, as Gods peculiar Church and People, *the new World* (say our Divines in their large Annotations) by Christ renewed and restored in a special manner here, in full perfection hereafter; whereof Gods giving Canaan to the Israelites for their peculiar Inheritance, that they might therein abide by themselves, separated from all the World, was a notable Type. As for the following Words, *the Branch of my planting, the Work of mine hands, that I may be glorified*; they are added, as a reason why those things must needs be so which he had here foretold concerning Gods People, namely, because a Graft planted by the great God must needs thrive and prosper; the rather, because of the great delight he must needs take in them, even as Men are wont highly to esteem those Trees that are of their own planting, and especially because his aim in planting them was, that they might be to his glory. But see the Note, Chap. 29. 23.

Ver. 22. *A little One shall become a thousand, and a small one a strong Nation, &c.*] This is a prediction of the miraculous multiplication of Gods People; to wit, that it should be such, that one Man that had but a little small Family should have such a numerous Posterity, that his Family should in a short time become like a great Nation. And this may be understood as spoken, in the Type, of the Jews that should return from Babylon, that though they were but a small Remnant to speak of, yet they should soon become again a very numerous People; yet I conceive it is principally meant, in the Antitype of the Church of Christ, that though that was very little at first, yet it should suddenly encrease, even to admiration. And so indeed it was; see the Note, *Psal.* 110. 3. The Apostles were but a few: Yet how soon had they spread the Gospel to the utmost parts of the Earth? One Peter, by one Sermon, won three thousand to the Christian Faith, *Acts* 2. 41. And the Apostle Paul, that terms himself, *the least of the Apostles*, how

how many Churches were planted by him alone, even in remote Countries. Some would have the first branch understood of a few growing to great multitudes; *A little one shall become a thousand*; and then the second branch; *and a small one a strong nation*, of Men of mean condition growing up to be potent and mighty Men. But I rather think, that in both branches the same thing is intended; for the word rendered *strong*, is sometimes used for numerous; see the Note, Chap. 16. 14. Again, some would have the Spiritual sense of these expressions to be, that Men even of mean parts, and small gifts of grace, should bring in multitudes to believe in Christ. But the first Exposition seems to me the clearest; *I the Lord will hasten it in his time*; that is, however impossible this may seem to be, yet when the time comes, that is appointed for the doing of it; I the Lord, who have all things under my command, will not defer it, but speedily dispatch it.

CHAP. LXI.

V E R S E 1.

THE Spirit of the Lord God is upon me, &c. It is clear that the Prophet *Isaiah* doth in express terms speak this of himself. That the People might with the more confidence believe what he had said to them, he assures them, that God had endued him with the Spirit of Prophecy, and had sent him to foretel their deliverance out of *Babylon*, for the comfort of his poor People, when they should be there in great affliction and misery. *The Spirit of the Lord God is upon me*; that is, he hath poured forth the Spirit of Prophecy upon me, by the enabling whereof I speak; *because the Lord hath anointed me*; that is, consecrated and set me apart to be his Prophet, and accordingly fitted me with gifts suitable thereto, whereof the anointing of Kings, Priests, and Prophets of old was a sign; see the Notes, 1 Kings 19. 15. *to preach good tidings unto the meek*; that is, the tidings of their deliverance out of *Babylon*; *he hath sent me to bind up* (that is, to heal; see the Note, Psal. 147. 3.) *the broken-hearted*; that is, the poor broken-hearted Captives in *Babylon*. And so we must likewise understand all that follows, *to proclaim liberty to the Captives*, &c. Well, but now as clear it is also, that the Prophet speaks this likewise as in the Person of Christ, of whom he was a Type; and that because in the first Sermon our Saviour preached at *Nazareth*, having read this Text out of *Isaiah*, he told his Hearers, that the Prophet spake those words of him, Luke 4. 21. *This day is this Scripture fulfilled in your ears*. And of him therefore principally this place must be understood. *The Spirit of the Lord God is upon me*; for which see the Note, Chap. 11. 2. *because the Lord hath anointed me*; that is, set me apart to the office of the Mediator, and abundantly fitted me for it, by the pouring forth of the gifts of his Spirit upon me, whereof the anointing of Kings, Priests,

Priests, and Prophets was an outward sign. But for this see the Note also, *Psal. 45. 7. to Preach good tydings unto the Meek*; or, as it is cited, *Luke 4. 18. out of the Septuagint* (and they or both one and the same in effect) *to Preach the Gospel to the Poor*; that is, to Men poor in Spirit, meekned and humbled with the sight and sense of their Sins, and the Miseries they were obnoxious to by reason of their Sins; *he hath sent me to bind up the broken hearted*; that is, to heal them, as it is expressed, *Luke 4. 18. To wit, by comforting them with the glad tydings of the Gospel, to proclaim liberty to the Captives*; See the Note, *Chap. 42. 7. And the opening of the Prison to them that are bound*; which last Clause seems to be rendred in *Luke 4. 18. and recovering of sight to the Blind*; the reason whereof Expositors usually say, is, because Men let free out of dark Prisons have as it were their Eyes opened thereby. But see the Notes, *Chap. 42. 7. and 49. 9. Yea there is one Clause more in that place of Luke, where our Saviour is said to have read this Text out of Isaiah, which is not here, to set at liberty them that are bruised*; of which therefore some say, that it had been added in the Margin of the Septuagint, by way of explaining the foregoing words, and so was read also by our Saviour.

Ver. 2. *To proclaim the acceptable Year of the Lord, &c.*] That is, the set time, when God would accept of his People into his favour again, which though it might be intended of the time appointed for the deliverance of his People out of *Babylon*; yet questionless it is principally meant of that set time, appointed by God (the Apostle calls it *the fullness of time*; *Gal. 4. 4.*) Wherein God was pleased of his own free Grace, upon satisfaction made by Christ, to tender unto poor Sinners forgiveness of Sins and full Reconciliation with himself, by the Preaching of the Gospel, which was indeed a time welcome and acceptable unto those poor Souls, that lay groaning under a heavy burden of Sin; *1 Tim. 1. 15. and Rom. 10. 15. See the Note, Chap. 49. 8. It is probable that in the words there is an allusion to the year of Jubile, which was a Type of the Days of the Gospel*; for which see the Notes, *Lev. 25. 10. &c. And the day of Vengeance of our God*; that is, the time when our God will take vengeance on the *Babylonians*, the Enemies of his people; or Mystically when Christ will destroy the Spiritual Enemies of his People, Satan, Sin, and Death, and so rescue his People out of their Bondage; See the Notes, *Chap. 59. 17, 18. Yet some understand it of the day of Judgment, when God will cast all the Enemies of his Church, together with Satan, into Eternal Damnation: To comfort all that Mourn*; to wit, with the glad tydings formerly mentioned: And to the same purpose are all the several Expressions added in the following Verse.

Ver. 3. *To appoint unto them that Mourn in Zion, to give unto them Beauty for Ashes &c.*] That is, goodly and beautiful Garments instead of Ashes, wherein they sat, and wherewith they sprinkled themselves in Times of Sorrow; See the Note, *Chap. 58. 5. The Oyl of Joy for Mourning*; See the Note, *Psal. 45. 7. and 104. 15. The Garment of Praise for the Spirit of heaviness*; that is, such Garments as Men are wont to praise for their Beauty and

Bravery, or such Garments as Men are wont to wear on Festivals and times of Triumph, when thy meet together to praise God for some great Mercies; *that they might be called Trees of Righteousness*; that is, that those that were as Trees cut down to the ground or spiritually dead, might sprout up again and flourish, and both be, and be esteemed a Righteous People; *The planting of the Lord, that he might be Glorified*; See the Note, Chap. 60. 21.

Ver. 4. *And they shall Build the old wastes, &c.*] See the Notes, Chap. 58. 12. and 60. 10.

Ver. 5. *And Strangers shall stand and feed your Flocks, &c.*] that is, you shall be in such a prosperous condition, that the Heathens, whether taken in War, or bought, or hired by you, shall cheerfully and readily serve you even in the meanest and most servile Employments; and see also the Notes, Chap. 14. 1, 2. But now as this is spoken with respect to the Days of the Gospel; many Learned Expositors understand it thus, that even from amongst the *Gentiles* many should be raised up that should be Teachers in the Church of Christ.

Ver. 6. *But ye shall be named the Priests of the Lord, Men shall call you the Ministers of our God, &c.*] Some (I conceive without any just ground) would have this understood particularly of the Priests and *Levites*, thus, that they should be no more despised and abused, as they had been in *Babylon* (it is like, above the other Captives) but that they should be highly esteemed amongst the People, *as the Priests of the Lord, and the Ministers and Servants of God*; for questionless the Prophet speaks here, as before to the whole people of the *Jews*, and accordingly the intent of the words is to shew them, that however basely they had been used and esteemed in *Babylon*; yet, 1. When God delivered them from thence, they should be honoured abroad, and in as great repute, as if they had been all Priests, a Holy People consecrated to Gods Service, and in special favour with God; See the Notes, *Exod.* 19. 6. And, 2. When they came to Embrace Christ in the Days of the Gospel, they should be advanced to be Priests unto God in a more peculiar and Spiritual manner, as it is said, *Revel.* 1. 6. *That Christ hath made us Kings and Priests unto God and his Father*, even to offer up Spiritual Sacrifices to him; see *Rom.* 12. 1. and 15. 16. *Heb.* 13. 15. and *1 Pet.* 2. 5. *Ye shall eat the Riches of the Gentiles*; See the Notes, Chap. 60. 5, 6, 7. 1. 16. and 45. 15. *And in their Glory shall ye boast your selves*; that is, in their Riches, and all that shall be Glorious amongst them, their Learning, Eloquence, Gifts, and Graces; and in a word, in all the Glory which from them shall redound to you: But see also the Notes, Chap. 49. 18. and 60. 9.

Ver. 7. *For your shame you shall have double, &c.*] That is, (as it is spoken to the *Jews*, with respect to their Captivity in *Babylon*) for the shame you underwent in the Land of your Captivity, ye shall have double Glory; that is, abundant Glory; see the Note, Chap. 40. 2. (For this seems to be added with reference to the last Clause of the foregoing Verse; *And in their glory shall ye boast your selves*) or a double portion for the Damages

mages and Losses ye had formerly sustained. And thus some conceive that the following words are added by way of explaining these; *and for confusion they*; that is the *Jews* (the person is changed as often, elsewhere in this Prophet) for the reproach they underwent, *shall rejoyce in their Portion*; that is, in their returning to, and possessing again that Land, which God had of old given them for their Portion and Inheritance; *therefore in their Land they shall possess the double*; that is, double Glory, as is before said, or a double Portion in the Land; to wit, in regard of the extraordinary Blessing of God upon that which they enjoyed; or in regard of the large extent of each ones Portion, in comparison of what they formerly held; because there was but only a small Remnant of them that returned, a Tenth of them only, Chap. 6. 13. the greatest part of them being wasted and destroyed, partly by the Sword and Famine in their own Land, before they were carried away Captives, and partly in their Captivity; by reason whereof they that returned had the First-borns Portion, a double Portion; *Everlasting joy shall be unto them*; See the Note, Chap. 35. 10. Well, but now there was but only a beginning of the performance of this promise in the deliverance of Gods People out of *Babylon*, and their return home into their own Country; the perfect accomplishment of it was under Christ in the Days of the Gospel, partly in this World, but chiefly in Heaven: Referring it therefore to the *Jews* when they became the Church of Christ, we must thus understand this place; *For your shame ye shall have double*; that is, for the shame you have undergone amongst your Enemies (whether the *Babylonians*, or those that shall hate and despise you, both of the *Jews* and *Gentiles*, for your profession of Christianity and Preaching of the Gospel; 1. Cor. 1. 2, 3) You shall be abundantly recompensed, your Honour and Bliss shall be double to what your Shame and Misery was, and that particularly by the access of the *Gentiles*, and the great Riches and Glory which they shall bring in to you, of which the Prophet had before spoken: *And for confusion they*; that is, my People; *shall rejoyce in their Portion*; that is, in God, say some, who is the Portion of his people; or in the bringing in of the *Gentiles* to be one Church and People with them, say others; but I conceive it is generally meant of that abundant double Honour and Bliss, which they should enjoy instead of their former Shame and Misery, in and through the Lord Christ, partly in this World, and especially in Heaven; for under this the foregoing particulars, and any other that can be added, may be comprehended: *Therefore in their Land*, that is, in the Land of *Israel*, where the glad Tydings of Christ should be Preached first amongst them, and embraced by them; or, in the Land of the *Gentiles*, that did formerly reproach and despise them, the several Countries where the *Gentiles* shall embrace the Faith, and joyn themselves to the Church of Christ; or in the Earth, which is indeed only the Inheritance of Believers; see the Notes, *Psal.* 37. 9. 29. Or, in Heaven, say some, *they shall possess the double*; that is, the double Portion before promised them; *Everlasting joy shall be unto them*; that is, not momentary Joy, as is the Joy of the wicked, but a lasting Joy, be-

gun here in the joy of their Salvation and Eternal in Heaven.

Ver. 8. *For I the Lord love Judgment, &c.*] All the difficulty in this Verse is to find out how it comes in, here in this place: Some take the words to be added, as a reason of the foregoing Promises made to his People, thus, *For I the Lord love judgment, I hate Robbery for Burnt-Offering*; that is, I so love equal, just, and upright dealing, that though Men should bring that which they have gotten by Robbery and Oppression, and tender it to me in Sacrifices and Offerings, I should loath and abhor them; *and I will direct their work in truth*; that is, and therefore I will faithfully and constantly reward my People, (for the word here rendered *Work* is often used for a *Recompence*, or *Reward*; See Chap. 40. 10. Or, I will order all their Affairs so that they shall go on in a prosperous and successful way. The drift of the words, they say, is this; that seeing he loved just, and hated all unjust dealing, he could not with Equity do otherwise but reward and prosper his faithful People; to wit, 1. Those of the *Jews* in *Babylon*, that had under so long and grievous Sufferings continued faithful to him, and upright in his Service; Or, 2. Those of the *Gentiles*, that should so willingly offer themselves, and all that they had to his Service. But then again others (I think most probably) hold that there is in these words a promise of a further Mercy, that God would confer upon his People; namely, that God would make them upright and sincere in his Service: The ground of this promise is laid down in the first words; *For I the Lord love Judgment, I hate Robbery for Burnt Offering*; that is, I love that which is just and right, and consequently I hate all Hypocrisy and false dealing in my Worship and Service, such as is now too usual amongst my People, that make nothing of Rapine and Robbery, so that they can cover it over with a shew of Devotion in my Service, and bring of that which they have thus wickedly gotten, and offer it in Sacrifice upon mine Altar: And then they say, the promise follows, made to his Redeemed People, of whom he had hitherto spoken; *And I will direct their work in Truth*; that is, I will make them upright and sincere in my Worship, and in their whole Conversation; they shall not be as it is now, a wicked People, and then think to cloke that, with making a shew of Piety in bringing Offerings to mine Altar: And indeed observable it is, that under this promise there may be a hint given to Gods People, how they ought to be qualified, to make them capable of the Mercies here promised them: *And I will make an Everlasting Covenant with them*; see the Note, Chap. 55. 3.

Ver. 9. *And their Seed shall be known among the Gentiles, and their Offspring among the People, &c.*] That is, The Posterity of my Church and People shall be known, and be renowned and conspicuous among the several Nations of the *Gentiles*. The drift therefore of these words is to shew, that though in the *Babylonian* Captivity, the Church and People should be brought to a very low Ebb, yet they should be multiplied, and be renowned all the World over; to wit, when the *Gentiles* should be won to joyn themselves to the Church of Christ, for though this promise concerning their being, *known among the Gentiles, &c.* began to be accomplished

at the deliverance of the *Jews* out of *Babylon*; see the Note, *Psal.* 126. 2. yet its full accomplishment was at the Calling of the *Gentiles*; when indeed those that professed the Faith of Christ, were, partly for their Holy and Righteous Conversation, and partly for the great things that God did for them, highly esteemed and owned to be Gods peculiar People; *all that see them shall acknowledg them, that they are the Seed which the Lord hath blessed*; see the Note, *Chap.* 44. 3.

Ver. 10. *I will greatly reioyce in the Lord, my Soul shall be joyful in my God, &c.*] The Church is here brought in triumphing and rejoicing in the Goodness of God to them, upon the Accomplishment of those great Mercies promised in the foregoing Verses; to wit, their deliverance out of *Babylon*, and their Redemption by Christ; see the Note, *Psal.* 34. 2. *For he hath Cloathed me with the Garments of Salvation*; That is, with Salvation, as with a Garment; by the great Redemption and Salvation he hath wrought for me, he hath made me as Glorious in the Eyes of those that behold me, as if I were Cloathed with the most Gorgeous and Glorious Apparel; and to the same purpose are the following words; *He hath covered me with the Robe of Righteousness*; for by *Righteousness* here nothing else is meant, but the discovery of Gods Goodness and Faithfulness in the Work of their Salvation; which indeed tended much to their Glory; see the Note, *Chap.* 51. 6. Only now, as we intend it to that great work of our Salvation by Christ, begun here, but perfected in Heaven, it may be particularly applied to that Evangelical Righteousness wherewith Christians may be truly said to be Cloathed; for which see the Note, *Chap.* 60. 21. This I conceive is the true meaning of this place; yet I know there are some that would have nothing else intended thereby, but only this, that God had changed their Captive Garments into the joyful Attire of those that are delivered out of Captivity.

Ver. 11. *For as the Earth bringeth forth her Bud, and as the Garden causeth the things that are sown in it to Spring forth, &c.*] To wit, when the Winter is gone and the Spring is come; *So the Lord God will cause Righteousness and Praise to Spring forth before all the Nations*; that is, so, though God may hide himself from his People for a time, yet when he begins to let the light of his Countenance shine forth favourably upon them again, he will cause your Land in the sight of all Nations to abound with *Righteousness and Praise*; that is, with the discovery of his Goodness and Faithfulness to you, and the Praise that shall thereupon be given to him; as if these things did grow and spring up every where out of the Earth; see the like expression, *Psal.* 72. 3. and 85. 11. The Land shall be covered with Righteousness and Praise, as the Earth is with the Fruits that grow up in the Spring time. But see also the foregoing Note. The drift doubtless of these Expressions is to shew, that how impossible and incredible soever these things might seem, which the Prophet had promised, yet that Almighty God that caused the Earth yearly to yield her Fruit, would likewise effect this great Change of which he had spoken.

C H A P. LXII.

V E R S E. 1.

FOR *Zions sake I will not hold my peace, and for Jerusalems sake I will not rest, &c.*] The Prophet here professeth, that out of love and tender respect to Zion, and Gods Church and People, and out of zeal for their good, their comfort and incouragement, he would not give over publishing those glad tydings, which he had already declared to them; to wit, concerning their deliverance out of *Babylon*, and their Redemption by Christ, and praying to God for the accomplishment of them; though he had long time done this, yet he would still incessantly go on to do it, yea though he should be never so much discouraged by the incredulity, hatred, and injurious dealing of the people, to whom he imparted these glad Tydings, or by seeing the Ruine that should come upon them for a time, yet he would not cease incessantly to proclaim these things, that hereby he might raise up their Hearts constantly to wait for this promised deliverance and Salvation, though it might be long ere it came, *Until the Righteousness thereof goeth forth as brightness, and the Salvation thereof as a Lamp that burneth;* that is, (as it respects the *Jews in Babylon*) until by Gods destroying the *Babylonians*, and his Peoples Deliverance, the Righteousness of his Peoples Cause, which lay hid during their Captivity, shall appear so clearly and gloriously, that all the Nations about them shall see and acknowledge it. Or, (as it respects the Church of Christ) until Christ come, who is the Righteousness and Saviour of his People, until the great Work of the Righteousness and Salvation of the Church be fully accomplished, and do shine forth gloriously in the Ministry of the Gospel, to the drawing of all Mens Eyes to it, even amongst *Gentiles* that before sat in gross darkness. Some think that this is spoken by the Prophet in the Person of God; *For Zions sake I will not hold my peace, &c.* To wit, that God would not rest, till he had pleaded the Righteous Cause of his People and saved them from their Enemies; (for when he doth forbear to do this, he is in the Scripture, Phrase said to hold his peace; See the Note, Chap. 42. 14.) Yea, they say, that it cannot be spoken by the Prophet in his own Person, because he dyed long before the return of the *Jews* out of *Babylon*, and much more before the full accomplishment of these things by Jesus Christ. But this is not a sufficient reason to disprove what is most generally held by Expositors; to wit, that the Prophet speaks here in his own Person; since his meaning here may be only this, that should he live till these things, which God had promised his People, should come to pass, he would never cease to Preach these glad tydings, nor to Pray for the speedy performance of them

them. It is not unlike that Speech of the Apostles; *1 Thes. 4. 17. We, which are alive and remain, shall be caught up together with them in the Clouds; that is, should any of us at that day be found living upon Earth, it would be so with us.*

Ver. 2. *And the Gentiles shall see thy Righteousness, &c.]* To wit, that before mentioned, which should go forth as brightness; for which see the foregoing Note; and all Kings thy Glory; that is, all the great Kings of the Gentiles, to whom the knowledge of it shall come, shall take notice of the exceeding Glory whereto God hath advanced thee; See the Note, *Psal. 138. 4. And thou shalt be called by a new Name, which the Mouth of the Lord shall Name;* that is, God will give thee a new Name; to wit, that expressed afterward, *ver. 4. Thou shalt be called Hephzi-bah.* But the meaning is, either that Gods Church and People should, through his favour to them, become exceeding Famous and Renowned, far more than ever formerly; Or, that God would bring them into a new Estate and Condition, far more glorious than ever formerly heard of; which was most fully accomplished, when they became the Church of Christ.

Ver. 3. *Thou shalt also be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God.)* The meaning is, either, 1. That the Lord by his Hand upon them in their Deliverance, and in the great things he would do for them, as his peculiar People, would advance them to great Glory, so that they should be eminently conspicuous and renowned even as a Glorious Crown or Royal Diadem in the Eyes of those that behold it; or rather, 2. That God would own his People to be an Honour and Glory to him, even as a Crown or Diadem, which a King takes in his Hand and puts upon his Head, as being the people over whom he Reigned as their King and Sovereign; and consequently that he would make as precious account of them, as a King doth of his Crown, and as carefully preserve them.

Ver. 4. *Thou shalt no more be termed, forsaken, &c.]* See the Notes, *Chap. 49. 14. and 54. 6, 7. Neither shall thy Land any more be termed desolate;* See the Note, *Chap. 1. 7. and 54. 3. But thou shalt be called, that is, thou shalt be, and shalt be owned to be* (as we see in the like Expression used concerning Christ; See the Note, *Chap. 7. 14.) Hephzi-bah; that is, my Delight is in her:* It was the very Name of *Hezekiah's* Wife, the Mother of *Manassah*, *2 Kings 21. 1.* But here the intent of it is, that God of his own free grace should greatly delight in his Church and People; and thy Land *Benlah;* that is, *Married;* for the Lord Delighteth in thee; and thy Land shall be Married; that is, Whereas thy Land hath been bereaved of her People, and so hath sat for many years as a lone Woman without Children, thou shalt now be in the state of a Married Wife that hath a House full of Children; because being received into Favour and Communion with God, her Husband, her Land should be abundantly filled with Inhabitants; yea and this may be extended also to the great enlargement of the Church under Christ in the Days of the Gospel.

Ver. 5. *For as a young Man Marrieth a Virgin, &c.*] These are named, because the love of such is usually most sincere and fervent, and they usually live together with greatest content, delight and comfort; *So shall thy Son Marry thee*; as if he had said, O, Zion, O my Church and People, thy Sons shall possess and enjoy thee, as if they were joyned in Marriage with thee, and they shall live and dwell with thee as contentedly and comfortably as a young Man is wont to live with some Beautiful Virgin, whom he hath taken to be his Wife. The intent of the words is to shew, that Strangers should not possess Zion any more, but that she should be Inhabited constantly by their own Natives, who should rejoice and delight in her, according to the joy that is betwixt Husband and Wife. This passage indeed seems to have some difficulty in it, that the Sons of Zion should be said to Marry their Mother: And therefore some, by her Sons here, would have her Governors and Magistrates to be meant, who are as a Husband to the State and People. But the Exposition before given, is, I conceive, clearly that which is here intended.

Ver. 6. *I have set Watchmen upon thy Walls, O Jerusalem, &c.*] Herethe Lord is brought in speaking to his Church, and telling them, that for their better safeguard he had set Watchmen upon their Walls; that is, Prophets, Pastors, and Teachers; See the notes, Chap. 21. 11. and 52. 8. *Which shall never hold their peace Day nor Night*; that is, that shall be constant in their Duty, both in Teaching the People, warning them of their danger and duty, and praying to God on their behalf. And then again in the following words the Prophet again speaks; *ye that make mention of the Lord, keep not silence*; that is, ye amongst Gods people that are wont to speak of God; and to pray to God, cease not to sollicite him to be favourable to his poor people; Or rather, O ye, the Watchmen of Jerusalem; *that make mention of the Lord*; that put Gods people in mind of God, his grace and goodness and promises to them, and of their Duty and Obedience; Or, as it is in the Margin of our Bibles; *Ye that are the Lords remembrancers*; that is, ye whose Office it is to put God in mind of the concernments of his People, Oh fail not constantly to do your Duty herein.

Ver. 7. *And give him no rest, till he establish, &c.*] That is, till he settle his Church in a comfortable and lasting Foundation; and till he make Jerusalem a praise in the Earth; that is, till by his wonderful deliverance of his Church, and the glorious condition whereunto he shall exalt her, she shall be praised, extolled, and magnified all the world over; Or, till the Nations do for this praise the Lord; See the Note, Psal. 76. 3. And though this was in part fulfilled, when Gods people were delivered out of Babylon, yet it was chiefly accomplished in the spiritual Splendor of the Church of Christ, when that was spread by the Preaching of the Gospel throughout the World.

Ver. 8. *The Lord hath sworn by his Right Hand, &c.*] That is, say some, by his Faithfulness, a token whereof among men is usually the giving one the Right Hand. But rather by his Right Hand, and by the Arm of his Strength,
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is meant his Almighty power; for in regard of the difficulty and seeming impossibility of the things promised, God engageth his Almighty power for the accomplishment of them; *surely I will no more give thy Corn to be Men for thine Enemies, and the Sons of the Stranger shall not drink thy Wine, for the which thou hast laboured*; that is, thy Provisions shall not any more be a prey to thine Enemies. It is in the Hebrew, *If I give any more thy Corn, &c.* for which Form of an Oath; see the Note, Chap. 5. 9. It is all one as if God had said, let me not be esteemed as an Almighty God, if this be so any more. Because even after the Jews return from Babylon, Enemies did many times spoil the Jews of their outward provisions, therefore several Expositors understand this spiritually; to wit, that the Devil and his Instruments shall never bereave the Church of those Provisions whereby their Souls are to be nourished unto Life Eternal. But there is no necessity of flying to this Exposition. It is certainly a promise made to Gods People, for their defence, and their peaceable enjoying their Estates, contrary to that Curse, *Deut.* 28. 33. Which as it was partly fulfilled when the Jews returned out of Babylon, so especially under the Kingdom of Christ; the Church never was, nor ever shall be deprived of necessary outward Provisions, *1 Tim.* 4. 8. *Godliness is profitable unto all things, having promise of the Life that now is, and of that which is to come.* And besides, when Christians are bereaved of their outward Estates, the Curse of that threatening, *Deut.* 28. is taken away.

Ver. 9. *But they that have gathered it, shall eat it, and praise the Lord, &c.*] That is, thy People together with the Harvest men employed by them in gathering in their Corn, shall eat it, blessing God for it; and they that have brought it together; that is, the Wine before mentioned, *ver.* 8. shall drink it in the Courts of my Holiness; that is, my Sanctuary, or in my Holy Courts, in my Temple; the meaning is, that Gods People should in his Church peaceably enjoy the outward blessings God afforded them, praising God for them even in their publick Assemblies; only in the expressions here used, there is an allusion to the Holy Feasts which the Jews kept in the Courts of the Temple; for which see the Note, *Deut.* 12. 7. How this also is understood by some of the Soul provisions of the Church; see in the foregoing Note.

Ver. 10. *Go through, go through the Gates, &c.*] The doubling of this charge imports the doing of what is here enjoyn'd with all speed and diligence. But the great Question is, to whom, and concerning what Gates this is spoken. Some conceive that the Inhabitants of Zion, the believing Jews; (or, Zions Watchmen before mentioned, *ver.* 6. the Ministers and Preachers of the Gospel) are here called upon to go out of her Gates to make way for the Gentiles to come into the Church. Again, others understand it of the Jews, encouraged hereby to press and throng in through the Gates of Jerusalem, which though formerly broken down or burnt, should at their return from Babylon stand open before them, ready to receive them. And under this Type they conceive, that the flocking in of the Gentiles on all sides to the Church is comprehended; see the Notes, *Chap.* 26. 2. and 60. 11. But because in the following Words, there is mention made

of preparing the way for the *Jews* return out of *Babylon*; it is not so probable that their pressing into the Gates of *Jerusalem* should be here set before that; it may be rather thought, that the *Jews* are here pressed to hasten speedily, and to go through the Gates of the several Cities where they were in Captivity, and to get away to their own Country; which indeed agreeth well with that which is said elsewhere; see the Notes, Chap. 48. 20. and 52. 11. Yea; and some too think, that it may be spoken to those, to whom the following Words are directed, *prepare you the way of the People, cast up, cast up the high-way, gather out the Stones*; for which see the Note, Chap. 40. 3. *lift up a standard for the People*; see the Note Chap. 49. 22.

Ver. 11. *Behold the Lord hath proclaimed unto the end of the World, &c.*] To wit, that which follows, *say ye to the Daughter of Zion*; see the Note, 2 Kings 19. 21. *Behold thy Salvation cometh*; that is, thy Redemption and Deliverance; or, thy Saviour that shall deliver thee; for that this last is at least implied, is evident by the following Words; *behold, his reward is with him, &c.* Now as this is spoken with respect to the deliverance of the *Jews* out of *Babylon*; the meaning is, either, that the Lord had by the Proclamation of *Cyrus* enjoin'd all Nations should give liberty to his People, to return home to their own Land (which agrees well with that expression of *Cyrus* in his Proclamation, *Ezra* 1. 2, *Thus saith Cyrus King of Persia, the Lord God of Heaven hath given me all the Kingdoms of the Earth, &c.*) or else, that the Lord by the wonderful manner of that deliverance of the *Jews*, would cause all Nations even to the end of the World, to understand that it was done by his Will and Command. But now as it is spoken with respect to that great Work of Mans Redemption by Christ (whereof the other was a Type) the meaning is, that the Lord had by the preaching of the Gospel Proclaimed unto all Nations the coming of the promised Messiah, that so they might come in and joyn themselves to his Church; and indeed that passage, *say ye to the Daughter of Zion, behold, thy Salvation cometh*; is expressly applyed to Christ by the Evangelists, *Math.* 21. 5. *behold his Reward is with him, and his Work before him*; see the Note, Chap. 40. 10.

Ver. 12. *And they shall call them, the Holy People, the Redeemed of the Lord, &c.*] That is, upon their miraculous deliverance men shall own them to be the People whom God had Sanctified and set a part to himself, to be his own peculiar People; see the Note, *Exod.* 19. 6. and whom he had made a Holy People, and redeemed out of the power of their Enemies; see the Notes, Chap. 4. 3. and 60. 21. *and thou shalt be called, to wit, thou O Zion, sought out*; that is, of her Husband that had cast her off; see the Notes, Chap. 34. 6, 7. Or one, over whom God took special care to look after her, and recover her when she was lost. Or, the meaning may be, that she should be sought after, as one that was in high esteem; to wit, by the Gentiles that should seek to joyn themselves in one Church with her; and so it should be no more said of her, as formerly it was; *this is Zion, whom no Man seeketh after, Jer.* 30. 17. *A City not forsaken*; that is neither cast off by God, nor left desolate without People, as formerly she seemed to be; see the Note above, ver. 4.

CHAP. LXIII.

V E R S E 1.

WHO is this that cometh from Edom, &c.] Having in the foregoing Chapter, *Ver. 11.* spoken of the Lords coming to save his People, as of a thing ready to be done immediately; *say ye to the Daughter of Zion, Behold, thy Salvation cometh; behold his reward is with him, &c.* Here the Church, say some, or the Prophet rather (as if he had seen in a Vision this great Saviour of his People, the Lord God, like some great Prince, coming from the Slaughter of his Enemies, whom he had vanquished in Fight, with his Garments all stained with their Blood, breaks forth into this expression of admiration, *who is this that cometh from Edom, with Dried Garments from Bozrah?* and that still to assure Gods People, that it would not be long ere he would come and deliver them, by destroying their Enemies. It is questioned by Expositors, why it is said, that he came from Edom, and from Bozrah, which was the chief City of Edom. That which was commonly said by the Ancients, that the Prophet speaks this of Christ ascending triumphantly into Heaven after his Bloody passion, cannot certainly be here intended, because it is expressly said afterwards, *ver. 3.* that his Garments were Red, not with his own Blood, but with the Blood of his Enemies. Nor is there much probability in that which is said by others, that because Edom signifieth Red, and Bozrah signifieth a *Vintage*; nothing else is intended by saying that he came from Edom and Bozrah; but that his Garments were Blood-red, like one that having trod a Winepress, hath his Garments all over besprinkled with the Blood of the Grapes; it is therefore far more probable, which some others say, that it is to be understood Literally, concerning the destruction of the Edomites, that were always bitter Enemies to the Jews, *Psal. 137. 7.* Or, rather that the Edomites are put for the Enemies of Gods People in General, especially the Babylonians; and that because the Edomites had been successively in all Ages professed deadly Enemies to the Jews, and so had manifested themselves to be when Jerusalem was destroyed by the Babylonians, and by reason of their near Neighbourhood were best known to them; see the Notes, *Ch. 34. 5, 6.* This I conceive is the genuine meaning of the place, that this is spoken of God, coming like some Victorious Prince, from the destruction of the Babylonians and other his Peoples Enemies, having his Garments besprinkled with their Blood; yet I question not, but that under these Victories of God over the Babylonians and other Enemies of his People, Christs Victories over their Spiritual Enemies, were also Typified. As for the following Words, they contain a farther Description of this great Saviour

of his People, *this that is glorious in his Apparel*; that is, Clothed with gorgeous Attire, suitable to the dignity of his person, and that never a whit the less glorious, because stained with Blood, this being a sign of the glorious Victory he had obtained over his Peoples Enemies; *Travelling in the greatness of his strength*; whereby is signified, either that he was passing along the several Countries of his Peoples Enemies, that he might subdue and destroy them, and that by no other but his own Almighty power; or, that he was going along triumphantly with his People, carrying them away from the several Countries where they were Captives; or else, that he Marched with a stately gate, not as one that fled or retired before an Enemy, but as one that had made a perfect dispatch of his Foes, and was marching away fearlessly in his full strength. And then in the next Words, we have Gods Answer to the Prophets Question, *Is he that speak in righteousness, mighty to save*; that is, it is I that never promise any thing, but what I am sure to perform, as being Almighty to save my People.

Ver. 2. *Wherefore art thou Red in thine Apparel? and thy Garments like him that treadeth in the Wine Fat?* And so hath his Garments made Red with the Blood of the Grapes, as their Juice is called, Gen. 49. 11. This is the Second Question, which the Church, or the Prophet rather, propounds to God, that great Saviour whom he had seen in a Vision, and of whom he had spoken in the foregoing verse.

Ver. 3. *I have trodden the Wine-Press alone, and of the People there was none with me, &c.* This is the Lords Answer to the Churches or Prophets foregoing Question; wherein he sheweth, that it was no wonder, though his Garments were Red, like one that had been treading in a Wine-fat, and that because he had been treading down and destroying the Enemies of his People, in the Wine-press of his wrath and vengeance, and therefore his Garments might well be besmeared with Blood. And this he is said to have done *alone*, &c. And because, though he made use of Men in the doing of it; yet, 1. it was done in such a manner, that all Men might see there was a special hand of God in the doing of it. 2. Men contributed no help to God for the effecting of it. And 3. Men at least minded not at all the doing of it in a way of Revenge upon them for the mischief which they had done to Gods People. But indeed in the great Work of Mans Redemption, where Christ subdued our Spiritual Enemies, and rescued his People from their Bondage (which was Typified in the deliverance of his People out of Bondage) this was most clearly accomplished; to wit, that none helped him in that great Work, for *I will tread them in mine anger*, &c. That is, I will with great Indignation utterly destroy them, and that as a Man in a Wine-Fat treads the Grapes in pieces under his Feet. And this is expressed as I conceive, in the Future Tense, as a reason of that Answer which God had given to the Prophet, to shew why he appeared in such stian'd Apparel, *I have trodden the Wine-press*, &c. Namely, because this in time he would certainly do.

Ver. 4. *For the day of vengeance is in mine Heart, &c.]* That is, 1. That day fore appointed for taking vengeance is in my Mind, and that it is now come; and, 2. I am heartily desirous to have it Executed upon them; see the Note, Chap. 34. 8. *And the year of my Redeemed is come;* see the Note, Chap. 61. 2.

Ver. 5. *And I looked, and there was none to help, &c.]* To wit, neither of his own People, nor others; and I wondered that there was none to uphold: therefore mine own Arm brought Salvation unto me, &c. But for all this, see the Note, Chap. 69. 16.

Ver. 6. *And I will tread down, &c.]* To wit, as Grapes are trodden in the Wine-Fat, the People in mine Anger; that is, the Babylonians, and all other my Churches Enemies, and make them drunk in my fury; that is, insatuate them, so that they shall be like Men stupid or mad, no way able to resist me, nor to know which way to turn themselves. Or the meaning may be, that God would punish them with greatest severity, and out of the Cup of his fury give them their Bellies full of misery; or, that he would fill them with their own Blood, as with new Wine. But however the expression of making them Drunk, seems to be here used with respect to that which he had said before of treading out Wine; see also the Notes, Chap. 29. 9. and 51. 17, 20, 21. *And I will bring down their Strength to the Earth;* that is, and thus those strong and mighty Nations shall like so many drunken Men fall to the Ground.

Ver. 7. *I will mention the loving kindnesses of the Lord, &c.]* Here begins a Prayer of the Prophets, either in his own Name, or rather in the Name of Gods Church, which is continued unto the end of the following Chapter. And herein, in the first place he begins with a large and thankful acknowledgement of Gods wonderful goodness to his People *Israel* in former times, *I will mention the loving kindnesses of the Lord, and the praises of the Lord;* (which last is added, because the very mention of the great things that God hath done for his People tends much to his praise) according to all that the Lord hath bestowed on us, &c. where the loving kindness of God to them is set forth in many Words, not only thereby the more to aggravate their Rebelions against God, (of which he speaks afterward) but also by way of pleading with God, that since he had been so gracious to his People formerly, he would be so still; and withal to strengthen their faith concerning the deliverance he had now promised them.

Ver. 8. *For he said, &c.]* That is, God; to wit, when he first entered into a covenant of Grace with *Israel*, and took them to be his peculiar People, and Children, he thought and said within himself then, as followeth, *surely they are my People, Children that will not lie;* that is, that will not be other than what they profess themselves to be, that will not deal falsely and disloyally with me, but will be sincerely what they have promised and covenanted to be; see the Note, Chap. 59. 13. Indeed it proved otherwise: God complained of them, *Deut. 32. 20.* that they were *Children in whom was no faith;* and our Prophet, Chap. 30. 9. that they were *lying Children;* for which see the Notes there. But God speaks here (after the manner of Men) as a Father should speak of a Son, to whom he had shewn great respect, and upon whom

whom he had bestowed great cost, and of whom therefore he was willing to hope well; much as the Lord spake in the parable of the Vineyard, let out to Husbandmen: Surely they will reverence my Son, *Math. 21. 37.* So he was their Saviour; that is, upon these conditions, grounds, and hopes, he undertook the safeguarding and preservation of them. And all this sets forth the great goodness of God to his *Israel*.

Ver. 9. *In all their afflictions he was afflicted, and the Angel of his presence saved them, &c.*] Some understand this of some created Angel, imployed by God to save and deliver his People *Israel*, when they were in any danger, and that he is called the *Angel of his presence*; because the Angels do indeed stand continually in Gods presence, and behold his Face, as Christ said, *Mat. 18. 10.* and being sent from God, he was in Gods stead amongst them. But I rather think it is meant of Christ, the Angel of whom God spake to *Moses*, *Exod. 23. 20, 21.* (for which see the Notes there) who was always in the bosom of his Father, *Job. 11. 18.* and is now always before God, interceding for us; in his love and in his pity he redeemed them; to wit, out of their bondage in *Egypt*; and he bare them and carried them all the days of old; see the Notes, *Chap. 40. 11.* and *46. 3, 4.* and *Deut. 32. 11.*

Ver. 10. *But they rebelled and vexed his holy Spirit, &c.*] See *Eph. 4. 30.* therefore he was turned to be their enemy; see the Notes, *Job 13. 24. 19. 11.* and he fought against them; to wit, by many adversaries which he had stirred against them, in the days of their Judges and Kings. But this is alledged, still to make way for the farther setting forth of Gods goodness to his People, notwithstanding these provocations, and thereby to encourage them still to hope in so gracious a God.

Ver. 11. *Then he remembered the days of old, Moses and his People, &c.*] Some of our best Expositors understand this as spoken of the People of God; collectively taken, and therefore they say it is expressed in the singular number. *Then he remembered, &c.* And then again of these, some understand it of the *Israelites* in former times, that when God fought against them, as it is said in the foregoing Verse, then *Israel* called to mind what God had done for their Fathers, *Moses* and the People in his days, which is much the same with that which is said of them, *Psal. 78. 34, 35.* But then others understand it of the Church of the *Jews* in *Babylon*; to wit, that they remembered the great things that God had done for their Ancestors, when *Moses* carried them out of *Egypt* to *Canaan*. And accordingly both the one and the other do understand the following Words, *where is he that brought them up out of the Sea; &c.* As the Words of the People uttered by way of complaining and bemoaning themselves, that God did not at present do for them, as he had done for their Fathers, and as it were sighing after the like deliverance. But methinks it sounds very harsh to say, that having spoken in the foregoing Verse of the People in the Plural Number, *But they Rebelled—* therefore he was turned to be their Enemy, and he fought against them; immediately in the next Words, the Prophet should go on, and speak of them in the Singular Number, *Then he remembered the days of old, &c.* And therefore I rather judge, with others, that this is spoken of God himself

self (and so indeed it hath a clear connexion with the last Words of the foregoing Verse, *therefore he was turned to be their Enemy, and he fought against them. Then he remembered the days of old*;) to wit, that when God smote the *Israelites* in former times, yet calling to mind what he had formerly done for his People, notwithstanding the frequent and great provocations, wherewith they had provoked him, he thereby induced himself to work new deliverances for them. *Then he remembered the days of old, Moses and his People;* where *Moses* is mentioned, either, as some, to imply Gods remembrance of the Covenant he had made with the *Israelites* by the Mediation of *Moses*; or, as others, the frequent and vehement Intercession of *Moses* on their behalf; or else rather only to imply his remembrance of his People in the days of *Moses*, and what he did for them then by *Moses* his Ministry. And accordingly I conceive the following Words are also to be taken as the Words of God, speaking of himself in the third person, and that as by way of arguing with himself, that seeing he had in the days of *Moses* done so much for his People, whom he then took to be his peculiar People, why he should then be found wanting to them, and not afford them the like deliverance again? And indeed by our Translators inserting the word (*saying*) it is evident that they understood it thus, *Then he remembered the days of old, Moses and his People, saying, where is he that brought them up out of the Sea, with the Shepherd of his Flock?* to wit, *Moses* the Shepherd of Gods Flock; or, *Moses* and *Aaron*, if you read it, as it is in the Margin, with the *Shepherds* of his Flock; see the Note, *Psal. 77. 20. where is he that put his holy Spirit within him?* that is, say some, the Spirit of Prophecy; or rather those manifest gifts of Gods Spirit, whereby *Moses* was enabled to teach and govern the People.

[Ver. 12. *That led them by the right hand of Moses, with his glorious arm, &c.*] That is, Gods Almighty power enabling *Moses* to do what he did. It was not *Moses*, nor the rod of *Moses* (which some think is implied by naming his right hand) but God that did it; dividing the Water before them; to wit, the Waters, both of the Red Sea and Jordan; to make himself an everlasting name; to wit, by the discovery, both of his Almighty Power in a work of such wonder, and of his tender care over his People. Some think the Prophet adds this, by way of farther enlarging that which God had said in the foregoing Verse; *where is he that brought them up out of the Sea?* &c. But I see not why they may not be a continuance of Gods words.

[Ver. 13. *That led them through the deep, as an Horse in the Wilderness, that they should not stumble?*] That is, softly and gently, as when a Horse is led with a Bridle; they did not flee through, as men frightened with fear, but marched over soberly and leisurely; or easily, and safely, without any danger or trouble; as a Horse may be led in a Wilderness, where the ground is dry, and there is nothing to hinder, or trouble him in his way; see the Note, *Psal. 106. 9.*

[Ver. 14. *As a Beast goeth down into the Valley, the Spirit of the Lord, &c.*] Some Expositors hold, that here (which is more probable than that which is noted before to be the opinion of others, concerning ver. 12.) the Prophet doth

doth here speak again, owning, and farther setting forth what God had said in the foregoing Verse, concerning his leading the *Israelites* through the red Sea, as a Horse in the Wilderness (And indeed, the last words of this Verse, *So didst thou lead thy People*, &c. are clearly the words of the Prophet, or Church to God) *As a Beast goeth down into the Valley*; to wit, gently and softly, when it is led down a steep Hill; *the Spirit of the Lord*; that is, God by his Almighty Power, or by his Holy Spirit, *caused him*; that is, *Moses*, say some, the Leader of his People, or rather, *thy People Israel*, to wit, in that the Lord, after he had carried his *Israel* through the Red Sea, did lead him along quietly through the Wilderness, providing for him resting places by the way (as it is expressly said, *Numb.* 10. 33.) until he had brought them to *Canaan*, the land of their rest; see the Notes, *Psal.* 95. 11. and *Jer.* 31. 2. And then in the next words, the Prophet turns his speech to God; *so didst thou lead thy People to make thy self a glorious name*; see the Note above, ver. 12.

Ver. 15. *Look down from Heaven*, &c.] Here the People of God in *Babylon*, or the Prophet in their name, having from ver. 7. set forth what great mercy God had shown to their Fathers; and what great deliverance he had wrought for them in former times, do now pray, that God would do the like for them; that though he had of late for a time hidden himself from them, yet now he would again appear for them; see the Note, *Psal.* 80. 14. and behold from the habitation of thy Holiness, and of thy Glory; to wit, the extremum misery we are in; implying, that if God would but take notice of their misery, they hoped he could not but pity and help them; *where is thy zeal*; that is, thy vehement love to thy People, not enduring to see them wronged by their Enemies; see *2 Kings* 19. 31. *thy strength, the sounding of thy bowels, and of thy mercies towards me*. (It is an expression taken from those rumblings in the Bowels, which strong passions of this nature, do usually work in Men; see the Note, Chap. 16. 11.) see the Notes, *Psal.* 77. 7, and 89. 49. *are they restrained?* that is, dost thou, or canst thou, against thy natural inclination, restrain those yearnings of thy Bowels, which are wont so freely to flow out towards thy People at other times?

Ver. 16. *Doubtless thou art our Father*, &c.] As if he had said, And therefore surely thou wilt pity us thy Children; though Abraham be ignorant of us, and Israel acknowledge us not; to wit, as being long since departed out of this world: They indeed were our Fathers, but they are now strangers to the things that are done here below, and know nothing of our condition. Some there are indeed, that would have the words understood in another sense: As, 1. Though Abraham be ignorant of us, &c. that is, though Abraham and Israel would not own us, as their Children; yet we are sure thou, O God, art our Father: Or, 2. Though we should suppose that they are ignorant of our condition, let that be granted; yet certainly God is our Father: Or, 3. Though they were not comparatively to be owned as their Fathers; yet to be sure God was their Father. But all this needs not; there is no cause why we should stumble at that sense which the words do clearly and plainly hold forth; *thou, O Lord, art our Father, our Redeemer*; to wit; therefore their Father, because
he

he was their Redeemer; *thy name is from everlasting*; that is, thy fame for thy great works hath been from everlasting; or this thy name of being the Redeemer of thy People hath been from everlasting. And indeed, thus some read the last words jointly together, as it is in the Margin; *our Redeemer from everlasting is thy name*: It may be haply questioned by some, why, in the beginning of this Verse, *Isaac* is not reckoned amongst their Fathers, as *Abraham* and *Israel*. But to this, the common answer that is given is, that *Abraham* and *Israel* are mentioned, because God did ofteneft and most solemnly appear to them, and confirmed his Covenant with them; and because the Covenant was first made with *Abraham*, and all *Jacobs* Children were taken into Covenant. And besides it is said, that *Abraham* and *Israel* being named, *Isaac*, that was between them, is included.

Ver. 17. *O Lord, why hast thou made us to err from thy ways? &c.*] This is spoken with reference to that before: *But they rebelled and vexed his Holy Spirit*, ver. 10. *Why hast thou made us to err from thy ways? and hardened our Hearts from thy fear?* That is, *Why hast thou*, by way of punishing us for our sins, withdrawn thy Spirit from us, and delivered us up to a Spirit of error and obstinacy, and so left us to run after our own Hearts; into so many erroneous and wicked ways? see the Notes, Chap. 6. 9, 10. and 29. 10. *Exod.* 7. 13. and *Job* 12. 16. Some indeed understand this a little otherwise: Namely, that this is spoken of Gods being the occasion of their turning away from Gods ways, and their obstinacy therein, by continuing them so long under the oppression of their cruel Enemies; which is indeed a fore temptation; for which see the Note, *Psal.* 125. 3. But I conceive the first Exposition is the best, and accordingly that it is spoken by way of bewailing, that their Heavenly Father should in such wrath withdraw himself from them, and so leave them under such a dreadful Judgment, and by way of entreating that it might be otherwise with them; as if they had said, *Why dost thou not soften our Hearts, and reform what is amiss in us? Return for thy Servants sake, the tribes of thine inheritance*; that is, be reconciled again to thy People, and shew thy self again favourable to them, because they are thy Servants, and thine Inheritance; and it might seem dishonourable to God, to cast off his Servants, or to disregard his own Inheritance. Yet some understand it otherwise; *Return for thy Servants sake, &c.*] that is, with respect to thy Servants, our Progenitors, and with respect to the Covenant which thou madest with them; see Note, *Psal.* 132. 1. But the former Exposition is far the clearer.

Ver. 18. *The People of thine Holiness, &c.*] That is, thy holy People; see the Note, *Exod.* 19. 6. *have possessed it but a little while*; and this they say, though they had possessed it many hundred years, because Men are prone to think it but a little time when they have enjoyed a thing long, if they earnestly desire to enjoy it longer; or rather because those many hundred years were indeed but a little while, in comparison of what God had promised the Patriarchs: Namely, that they should possess it for ever, *Gen.* 17. 8. *Our Enemies have trodden down thy Sanctuary*; that is, thy Temple, or the Land of *Canaan*; for that is sometimes also called Gods Sanctuary; see the Note, *Psal.* 78. 54. However this implies, that the wrong to himself might well engage the Lord to appear against their Enemies.

C H A P. LXIV.

V E R S E 1.

O*H that thou wouldst rend the Heavens, &c.]* The People of God, as being much troubled at that whereof they had complained in the latter end of the foregoing Chapter, that the Heathens had possessed themselves of the Land, which God had given them, and had profaned and trodden down Gods Sanctuary, do here beg of God (going on in the Prayer begun *ver. 7* of that Chapter) that breaking through all impediments, he would suddenly, and in great fury and indignation, come down and destroy the Enemies of his People, and deliver his People out of their hands: *Oh that thou wouldst rend the Heavens, that thou wouldst come down*; that is, that thou wouldst come down, rending the Heavens all asunder before thee; *that the Mountains might flow down at thy presence*, that is, might be melted, and so flow away like Water, or melted Wax, where by melting the Mountains may be figuratively meant the destroying and overturning the *Babylonians*, and other the proud and lofty Enemies of his People, and the removing of all impediments out of the way of their return home to their own Country; see the Note, *Psal. 97. 5*. Or else it may be spoken by way of allusion to that which was done, at the giving of the Law at Mount *Sinai*, where all being on a light flame, in that terrible tempest of Thunder and Lightning, the Mountains seemed to tremble and melt away; see the Note, *Judg. 5. 4*. and so the desire of Gods People here may be, that in delivering them now he would shew forth some such sign of his Glorious Majesty and Power, as he did at the giving of the Law. Some, I know, do understand this concerning Gods rending the Heavens and coming down, of the Incarnation of the Son of God; and accordingly by the flowing down of the Mountains, they understand either the humbling of the Hearts of proud Sinners by the preaching of the Gospel, or else the destroying of all the Enemies of his People. But if the first coming of Christ be here intended, it is but only as his Redemption was typified by the deliverance of Gods People out of *Babylon*.

Ver. 2. As when the melting Fire burneth, &c.] This hath reference to the last words of the foregoing Verse, where Gods People desired, that at Gods appearing for them; *the Mountains might flow down* (and there may be still an allusion to Gods causing the Mountains of *Sinai* to melt away, as is noted before) namely, that this might be done; *As when a melting Fire*, which useth to be most vehement, *burneth*; to wit, the Wood and Coles which are the Fuel of it, or burneth or melteth Mettals by the heat of it, and as when *the Fire causeth the Waters hanged over it to boile*; to make thy Name known to thine Adversaries; See the Note, *Chap. 63. 12*.) *That the Nations may tremble at thy Presence*; to wit, the *Babylonians* and other Enemies. And hereby now

is shewn what was meant in the foregoing Verse by the *flowing down* of the Mountains at Gods Presence.

Ver. 3. *When thou didst terrible things which we looked not for, &c.* That is, which our forefathers did never expect thou wouldst have done for them, as being things that seemed, when done, above all credit and belief, and such as humane reason could not comprehend, *thou hast done, the Mountains flowed down at thy Presence*; as if they had said, Thou didst then for them that which we at present desire of thee. And now by these *terrible things* done formerly for their Progenitors are doubtless meant all those stupendious miraculous Works, which God wrought for the Israelites, from the time that *Moses* was sent to fetch them out of Egypt, until they were possessed of the Land of *Canaan*, and amongst the rest more especially those things which were done at *Mount Sinai*; for which see the Note before; ver. 1. And the drift of this is to imply, that since God had done such great things for them formerly, they might hope that he would now do the like again for them, when they begged it of him.

Ver. 4. *For since the beginning of the World Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.* That is, None, besides thee, O God, who didst intend and determine before-hand to do them, did ever hear or see, or was able to reach or comprehend those wonderful things, which thou hast prepared for them that trusting in thee, do patiently depend and wait upon thee; Or else (according to the Translation, that is in the Margin of our Bibles) there was never humane Ear or Eye, that ever did hear or see any God besides thee, the God of Israel, that hath done or prepared to do such things, as thou hast prepared for thy People. And this is also added to shew, that they might well be encouraged to beg that which they had desired, of a God that had formerly done such unheard of, such unseen and wonderful things for his People. Now by these wonderful things which from the beginning of the World Men had never heard nor seen, are meant, I conceive, those terrible things which they looked not for, mentioned in the foregoing Verse, which God had done for the Israelites, in his carrying them out of Egypt into *Canaan*, for which see the Note there; and this may seem the more probable, because that which the Prophet saith here doth so fully agree with that which *Moses* had long since said concerning those wonderful works which God did then for the Israelites; *Deut. 4. 32, 33, 34.* For ask now of the days that are past, which were before thee, since the day that God created Man upon the Earth; and ask from the one side of Heaven unto the other, whether there hath been any such thing, as this great thing is, or hath been heard like it, &c.] The Apostle indeed makes use of these words of the Prophet, 1. Cor. 2. 9. Where speaking of the wisdom revealed in the Gospel, he affirms it to be above the reach of Mans understanding: *Which none, saith he, of the Princes of this world knew.* But as is written, *Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man.* (Which Clause is added by the Apostle, the better to explain the words of the Prophet) *the things which God hath prepared for them that love him*; And by these things

some understand the incomprehensible happiness, which God hath prepared in Heaven for his Poople; but most, of the Mysteries revealed in the Gospel, which had been formerly hidden even from Gods own People. But it is usual with the Pen-men of the New Testament to alledge passages out of the Old, only by way of allusion; See the like noted, *Psal.* 19. 4. And besides the words here are so general, that they may well comprehend all the incomprehensible Works of God for his People, though they might be more particularly intended, as is before said, of the Wonders formerly wrought in the Deliverance of the *Israelites*.

Ver. 5. *Thou meetest him that rejoiceth, and worketh righteousness, &c.*] That is, Those that trusting in thee do rejoice in thee, and do their Duty; Or, those that do joyfully and chearfully obey thee, and delight to do that which is right in thine Eyes: And by meeting them, I conceive is meant meeting them in a way of Love, Mercy, and Reconciliation; as the Prodigals Father went out to meet him, whilst he was yet afar off; *Luke* 15. 30. and as in our ordinary Speech we are wont to say of those, to whom we are willing to be reconciled; *that we will at anytime meet them half way*: Those that remember thee in thy ways; that is, that remember thee in thy several wayes, or dispensations of thy Providence, whether of Mercy or Judgment, do accordingly praise thee, or pray unto thee; Or rather, those that being mindful of thee, and so of their Duty to thee are careful to walk in the wayes thou hast enjoyned them. But now the question will be of whom this is spoken. Some think it is meant of Gods dealing in former times with their forefathers; *Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy wayes*; that is, thou didst meet, or wert wont to meet them in great loving kindness and Mercy, thou didst shew them great favour many and many times: as if they had said, Thus it was with our forefathers; but it is far otherwise now with us. But according to our Translation, I conceive it is spoken indefinitely, as of that which God doth at all times; and so it may imply both, that God had done so with his righteous Servants in former Ages, and that he would have done the like also for them, if they had trodden in the steps of their holy Progenitors; *behold, thou art wroth, for we have sinned*; as if they had said, because we have sinned, thou hast in thy wrath brought great Miseries upon us, and so it was with us, as it was with our Fathers; *in those is continuance, and we shall be saved*; that is, in those thy ways of Goodness and Mercy to thy People there is continuance, they are stable and perpetual: And therefore we hope that we shall be saved.

Ver. 6. *But we are all as an unclean thing, &c.*] That is, as any Person, or Thing, Naturally, or Legally unclean: As namely, Lepers, and such as had touched any dead body, &c. There were doubtless some holy Persons amongst them, even when they were in *Babylon*. But they speak here of the body of the People in general, that were wicked and prophane, and cast out of the Holy Land, and excluded from all Communion with God in his Sanctuary; even as those that were legally unclean, were shut up for a time from conversing with their Brethren, and from going into the Temple. And this is like-

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wife added, as in opposition to that which was said in the foregoing Verse; either thus, Thou wert very gracious to our Fore-fathers, that rejoiced and wrought Righteousness, &c. but now they are all gone, and we are *all as an unclean thing*, &c. Or thus, Thou art constantly gracious to those that work Righteousness, and remember thee in thy ways; yea, and when thou art wroth with them, because they have sinned against thee, upon their returning to thee, thou, out of thy unchangeable goodness and mercy, art ready to shew them Mercy, and to save them; but alas, it is not thus with us; *We are all as an unclean thing, and all our Righteousnesses are as filthy Rags*; and for this last branch, there is much difference amongst Expositors concerning this word *Righteousness*. 1. Some think the abstract is here put for the concrete, as if they had said, Our most Righteous men are as filthy Rags. 2. Others understand it as spoken Ironically of those horrid Enormities, wherewith they had provoked God to cast them out of the Land; and for this see the Note, Chap. 57. 12. 3. Others hold, that thereby is meant all their Legal Rights and Services, which being performed Hypocritically; and by men profane and wicked, were abominable in Gods sight, how Righteous soever they judged themselves in that regard. And, 4. Many conceive that hereby is meant, that the best actions of the best of them, when best performed, had so much defilement of Corruption and Sin cleaving to them, as might render them, if God should examine them rigorously by the rule of his Law, hateful unto him. And indeed either of these four Expositions do fairly suit with the drift of this place. And then for the following words, they contain an acknowledgment of the misery, whereinto their Sins had brought them; and *we all do fade away as a leaf*; that is, the Beauty and Glory of our former estate is withered and gone; see the Notes, Chap. 40. 6, 7. and *our iniquities, like the wind, have taken us away*; that is, as the Wind drives faded leaves from off the Tree, or blows them about, when they are fallen from the Tree, so have our Sins driven us away into the Land of our Captivity.

Ver. 7. *And there is none that calleth on thy name, &c.*] That is, though we are in so sad a condition, yet there are very few, none in a manner, that for the appeasing of thy wrath, and the removal of these Judgments, doth in a right manner, seriously, and from their Hearts cry unto thee; (see the Note, Chap. 43. 22.) for that this is meant by calling on Gods Name, is evident by the following words; *that stirreth up himself to take hold on thee*; that is, that do endeavour to rouse up themselves, that they may with all possible fervency and importunity pray unto thee, that so thereby they may keep thee from departing away from them; or win thee to return again in mercy to them, or stay thy hand from smiting them any farther; as *Moses* did; as it were, hold the hand of God from destroying the *Israelites*, when he said unto *Moses*; *Let me alone that I may destroy them*, &c. *Deut.* 9. 14. Or, that they might cleave close to God, as their God and Father, resting upon his Grace and faithfulness, though in his anger he seemed resolved to cast them off. The sum of what they here confess against themselves is, That there was scarce any amongst them, that took care to step in and intercede for the People, as *Moses*, *Samuel*, and others in former Ages had done: As for the last clause;

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for thou hast hid thy face from us (see the Notes, Chap. 8. 17. and 57. 17.) this may be added as a reason, not only of the miseries that were come upon them, but also of their stupidity, in that they called not upon God, when they were in such misery. It was because for their wickedness God had hid his face from them, and left them to themselves.

Ver. 8. *But now, O Lord, thou art our Father: we are the Clay, and thou our Potter, and we all are the work of thine hand.*] To wit, not only as we are thy Creatures, but also as we are thy People; see the Notes, Chap. 19. 25. and 43. 1, 2. and Job 10. 8, 9. In the words the People of God seem to plead with him, that though he might at his pleasure break them in pieces, as the Potter may his Pots, yet that he would rather spare them and deal favourably with them, both out of respect to the frailty of their condition; see the Note, Psal. 143. 10. and especially, because of the interest he had in them, as being his Children and the work of his hands; see the Note, Psal. 119. 73.

Ver. 9. *Be not wrath very sore, O Lord, neither remember iniquity for ever, &c.*] As if they had said, Though this we have deserved, yet deal more favourably with us; see the Note, Psal. 6. 1. *behold, see we beseech thee*; see the Note, Chap. 63. 15. *we are all thy People*; that is, thou hast taken us to be thy Covenant People; and therefore spare us.

Ver. 10. *Thy holy Cities are a wilderness, &c.*] That is, the Cities of Judea, which are called *holy Cities*, as the whole Country is called *the holy Land*, Zach. 2. 12: because of the special interest which God had in them, as having given them for an habitation to his holy People *Israel*, wherein they were to serve and Worship God, as they did constantly in their Synagogues every Sabbath, both in Prayer, and hearing the word Preached, Act. 15. 21. Some indeed hold, that the following words, *Zion is a Wilderness, Jerusalem a Desolation*, are added to shew what were the *holy Cities* they intended; to wit, *Zion* and *Jerusalem*, where the Temple was, wherein God was especially served; and which were sometimes spoken of, as two distinct Cities, *Zion* being more peculiarly called the City of *David*. However by mentioning the desolation of these Cities, they seek to move God to pity them, and to destroy their Enemies; though not for their sakes, that had deserved so ill at his hands, yet with respect to his own Glory, and to his own Concernments.

Ver. 11. *Our holy and our beautiful house, where our Fathers praised thee, is burnt with Fire, &c.*] This is added as a farther aggravation of their misery, that not only their Cities, even *Zion* and *Jerusalem* amongst the rest, but even the Temple also was burnt with Fire, that goodly house which God had given them to be the peculiar place for his Worship and Service, and which was far dearer to them than their own private Houses. But now withall there are two things hinted, very observable, in that Clause; *where our Fathers praised thee*: as namely, 1. That being as it were ashamed to alledge their own serving of God there, because they had been so regardless of their duty therein, and had done what they did in such a manner, as might well render it loathsome to God; yet they put him in mind how formerly in better times their Forefathers had duly served him there: And, 2. How sad a thing it was, that they should now weep and lament over the ruines of that House, wherein their

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Ancestors with such triumphant joy used to praise God for his goodness to them; and all our pleasant things are laid waste; that is, say some, all the choice things, wherein we took pleasure, are spoiled and carried away. But the word, *laid waste*, doth rather import, that they speak hear of their goodly Palaces and great Houses, publick and private, which were likewise by the Enemy burnt down and destroy'd.

Ver. 12. *Wilt thou refrain thy self for these things, O Lord? &c.*] That is, Canst thou contain thy self from coming in to our help, and from avenging thy self upon our Enemies, when thou seest us, thy People, in such a miserable condition, and our Enemies offering so much wrong to thy self, and thy Concernments? Though we have deserved to be punished severely; yet wilt thou not vindicate thine own glory?

CHAP. LXV.

V E R S E 1.

I *Am sought of them that asked not for me, &c.*] Many Expositors take this to be Gods Answer to the Prayer of his People in the foregoing Chapter, wherein by his seeking out those that minded not him, he assures them, that he would have been ready enough to have hearkened to the Prayers of his People, had they called upon him in a right manner, and had they not by their obstinate wickedness caused him to disregard their Prayers. But now others, not improbably, say, that the main scope of this place, is to foretell the rejection of the Jews, and the just cause God had so to deal with them. Only lest they should hence infer the making void of the Covenant which God had made with their Fathers, he first promiseth this concerning the calling of the *Gentiles*, in whom the Covenant should be made good, they being by Faith ingratified into the Stock of Israel; *I am sought of them that asked not for me, I am found of them that sought me not*; that is, the *Gentiles*, that in former times did neither know me, nor inquire nor seek after me, do now upon the Preaching of the Gospel to them (won thereto by my preventing Grace) both seek after me, and find me, and worship me; for that it is the calling of the *Gentiles*, that is here intended, is evident, because it is by the Apostle Paul expressly applied thereto, *Rom. 10. 20.* But *Esaïas* is very bold (to wit, in that he durst tell the Jews of that which was so hateful to them, the taking in the *Gentiles* in their stead to be the People of God) and saith, *I was found of them that sought me not, I was made manifest unto them, that asked not after me.* They are the very same words in effect with those of the Prophet here, only the two branches are transposed. As for the following Words here added by the Prophet, they are to the same purpose with that which went before; *I said, behold me,*

me, behold me, unto a Nation that was not called by my Name; that is, I was willing to manifest my self to them, and to receive and own them as my People, which before they were not; or, as some, Ioe, here I am, ready still to hear you, and to satisfie your desires, when you call upon me. But see the Note also, *Deut.* 32. 21. The Ingemination, *behold me, behold me*, is to imply, either Gods great forwardness to hear and help them, when they should seek to him: or the wonder of Gods grace herein, and how incredible it would seem to the Jews.

Ver. 2. *I have spread out my hands, &c.*] See the Note, *Prov.* 1. 24. *all the day*; that is, for a long time together, constantly and continually, even in a long Succession of Ages, first by my Prophets, and afterward by my Son, unto a *Rebellious People*; to wit, the Jews; for so the Apostle expounds it, *Rom.* 10. 21. But to Israel he saith, *all day long I have stretched forth my hands unto a disobedient and gainsaying People*, which is here in the Prophet, *which walketh in a way that was not good*; that is, in ways very bad, wicked waies; see *1 Sam.* 2. 24. and *Psal.* 36. 4. *after their own thoughts*; that is, as seems good in their own Eyes, according to the inclination and desires of their own naughty Hearts: And herein it is like their following their own devices in their manifold Will-worships, may be principally intended, because of that which follows.

Ver. 3. *A People that provoketh me to anger continually to my Face, &c.*] To wit, by their Superstitions and Idolatries, say some, which they had brought into the very Temple, the place of Gods special presence: Or, 2. by doing boldly and impudently that which was contrary to what God in his Word had expressly enjoined them; or, 3. by sinning openly and confidently, not in the least fearing Gods allseeing Eye; *that Sacrificeth in Gardens*; see the Note, *Chap.* 1. 29. and *burneth Incense upon Bricks*, (so it is in the Hebrew) that is, upon *Altars of Bricks*, as the Word is rendered in our Translation, of which happily they chose to build their Altars, that they might be the more curiously Hewed and Carved. But yet, as in a way of contempt (with respect to their leaving his Golden Altar, to burn incense upon them) God calls them barely *Bricks*. I know there are some that do otherwise understand this last clause; namely, that it is meant of the Bricks or Tiles wherewith their flat-roofed Houses were covered, where indeed these Idolaters used to burn Incense to their Idols; or at least of the Altars of Brick, which for that purpose they were wont to build there; see the Note, *2 Kings* 23. 12.

Ver. 4. *Which remain among the Graves, and lodge in the Monuments, &c.*] That is, That haunted places where the dead had been buried, and sometimes continued there a long while together, even lodging there by Night, perhaps for the greater secrecie; to wit, that they might raise up their Ghosts, and consult with them, or receive Answers from them in their sleep, by Revelations and Divinatory Dreams: Or, that they might Consult with evil Spirits, that usually delight to appear to Men in such doleful solitary places; see the Notes, *Chap.* 8. 19. and *Deut.* 18. 11. *Which eat Swines flesh*, exprelly against the Law of God, *Lev.* 7. 11. and *Bresh*

Broth (or pieces) of abominable things are in their Vessels; that is, of things unclean by the Law of God, which they kept, either to eat, or else, as some think, to pour it as a Drink-Offering upon their Idolatrous Sacrifices.

Ver. 5. *Which say, &c.*] To wit, to the Prophets or others, that undertook to reprove them for the sins before mentioned, or that any way sought to reclaim them; or generally to all that were not of their way, though the choicest of Gods Servants, *Stand by thy self*; that is, Take care of thy self, meddle not with me; or keep apart by thy self, touch not me; which they speak out of a proud conceit of their own holiness, and contempt of others, as appears by the following words; *come not near to me, for I am holier than thou.* And this above all God abhorred in them. *These, saith he, are a Smoke in my Nose*; that is, they provoke me to anger, or make my anger smoke against them (there seems to be an allusion in the Phrase, to the Breath that will from the Nose puff forth like smoke in those that are angry). Or rather, these are a vexation, a trouble, and offence to me, as smoke useth to be to Mens Eyes and Noses; *a Fire that burneth all the day*; that is, they cause mine anger to burn like Fire against them continually, or even unto Eternity, and to burn them like so much combustible matter, with a Fire, say some, that shall never be quenched. See the Note, *Deut. 32. 22.* Some understand the first Clause of Gods dispelling them in his anger like Smoke: But the former Expositions are the best.

Ver. 6. *Behold, it is written before me, &c.*] Some refer this to that which follows, concerning Gods punishing them, and so would have the meaning to be, that God had determined and decreed, that he would be avenged on them for their wickedness; See the Note, *Jer. 13. 26.* But it is rather meant of their Evil ways before mentioned; to wit, that they were kept upon Record before God, and were ever in his Eye: *I will not keep silence*; that is, I will forbear them no longer; see the Note, *Chap. 42. 14.* *but will recompence, even recompence into their Bosome*; that is, say some, by striking them with such terrors of Conscience, that they shall feel what it is to sin against me: Or rather, it is meant of punishing them abundantly; the Expression being taken from those that when they would give of any thing plentifully to others, are wont to pour it into their Laps, not standing to court or measure what they give; See the Note, *Psal. 79. 12.*

Ver. 7 *Your Iniquities, &c.*] This depends upon the foregoing Verse: What would he recompence into their Bosomes? Why, *your Iniquities, and the Iniquities of your Fathers together* (saith the Lord God) to wit, by punishing you both for the one and the other. But how can it stand with the Justice of God, to punish Children for the Sins of their Parents? I answer, 1. That God never punisheth any particular Persons for the sins of their Parents, unless they run on in ways of wickedness, as their Parents did before them. 2. That he never brings any evil upon any wicked persons, but what their own Sins have abundantly deserved. 3. That yet it is no impeachment to the Justice of God, to punish wicked Men the more severely and remarkably, even with respect to the wickedness of their Parents, that haply escaped in their time, that so it may be observed, that vengeance, though delayed

for a time, doth usually at length fall upon the Race of the Wicked. And 4. that in cutting off a Nation, when they have filled up the measure of their Iniquities, *Gen. 15. 16.* it is no injustice in God, thereby to punish the sins both of that present Age, and of former Generations; which, that is, which Fathers of yours, have burnt Incense upon the Mountains, and Blaphemed me upon the Hills; to wit, by these their Idolatrous Courses, whereby the Lord was indeed really *Blaphemed*, 1. By that base contempt which they cast upon him, in that they slighted him, and his Law, and minded not what was there enjoined them. 2. In that they gave away the Glory due to him, to such base Idols. And 3. By forsaking him, to follow the Idol Gods of the Heathens: *Therefore will I measure their former work into their Bosome*; that is, I will punish them for their sins long since committed, yea even by their Fathers.

Ver. 8. *Thus saith the Lord, &c.*] Here a Promise of mercy is added, concerning the saving of a Remnant in that common Destruction that was coming upon the Jews: *As the new Wine is found in the Cluster, and one saith, Destroy it not*; that is, As when a Man is going about to cut down a blasted or barren Vine, and one espying some one good Cluster of Grapes on some Bough of it, doth call upon him to spare it; *Destroy it not, for a Blessing is in it*; that is, Destroy not this Bunch, for there is some good Wine, some juice and liquor in it, through the Blessing of God upon it; or, destroy not this Vine, for by this Cluster it appears, that there is still a Blessing, life and sap in it, and there may be hope therefore, that by good Husbandry and Pruning away the dead Branches, it may recover and bear good Fruit again; and thereupon he forbears to cut down the Vine: *so will I do for my Servants sakes, that I may not destroy them all*; so will I do with my People, for the sake of those righteous sincere Servants of mine that are amongst them, I will not destroy the whole Nation, but reserve a Remnant to be a stock for after-times.

Ver. 9. *And I will bring forth a Seed out of Jacob, and out of Judah an Inheritor of my Mountains, &c.*] As if he had said, Not only shall this Remnant of my people *Israel* be preserved, and brought out of *Babylon*; but from them also shall spring a numerous Posterity, that shall fully replenish not only *Jerusalem* (which may be more particularly here intended by Gods Mountains, as being compassed about with Mountains, *Psal. 125. 2.*) but also the whole Land of *Judea*, that was for the general a Mountainous Country, and was long since given them for their Inheritance; and mine Elect shall inherit it, and my Servants shall dwell there; that is, they shall be put into the actual possession of it. But now under this, the Spiritual Seed that should replenish the Church in the Days of the Gospel, may also be comprehended.

Ver. 10. *And Sharon shall be a Fold of Flocks, and the Valley of Achor a place for the Herds to lye down in, &c.*] As *Sharon* (for which see the Note, *Cant. 2. 1.*) so also the Valley of Achor, (so called by occasion of the Execution that was there done upon Achor and his Family, *Josh. 7. 26.*) was a place it seems of rich Pastures; and thence is that, *Hos. 2. 15. I will give her,*

her her Vineyards from thence, and the Valley of Achor for a Door of hope. The Promise therefore here intended is, that Gods People should not only be re-possessed of the Land of Canaan, but also that God should bless them therein; their Land that had lain long waste and desert, should be very fruitful and full of Cattle, and they should dwell in it safely and securely. But now under this, the plenty of Spiritual Blessings in the Days of the Gospel may also be implied.

Ver. 11. *But ye are they that forsake the Lord, &c.* See the Notes, Chap. 1.4. 28. *that forget my Holy Mountain*; that is, that mind not my Holy Temple or Mount Zion; *that prepare a Table for that troop*, or for *Gad*, as it is in the Margin of our Bibles, according to the Hebrew. Some take this, and that also which follows of *Meni*, to be the proper Names of two Idols. And again others think, that by *Gad* (rendered in our Translation *that troop*) is meant either the Planet *Jupiter*, or *Mars*, or that imaginary Deity of Fortune, which certainly the Heathens worshipped as a Goddeſs; *Sed te, Nos facimus fortuna deam, coeloque locamus*; and they tell us great Stories of Tables which they used to prepare for this Idol, furnished with all kind of Provision. But far more probably I conceive others hold, that by *that troop* is meant the Host of Heaven, or the numberless Multitude of the Stars they worshipped; or rather the huge Multitude of their Idol-Gods, which they daily encreased, as if they thought they could never have enough of them. And accordingly some think, that by those words, *they prepare a Table for that troop*; is meant, the preparing of Sacrifices which they laid on the Altars of these their Idol-Gods, the rather enclining hereto, because Gods Altar is sometimes called *the Table of the Lord*, as in *Mal. 1.7, 12*. But rather hereby is meant the solemn Feasts which they kept in honour of their Idols, in the places where they worshipped their Idols, and of part of the Sacrifices, which they offered to their Idols; see the Note, *Judg. 9.27*. much after the manner of the solemn Feasts, which Gods People were appointed to keep in the Tabernacle and Temple: And then for the following words; *And that furnish a Drink-Offering to that number*; (where the Hebrew Word *Meni* is again in the Margin) Some do hereby understand the Planet *Mercury*, the Merchants God, because their business consists much in numbering and casting up Accounts: And others again conceive that hereby is meant the seven Planets; or some Constellation consisting of a certain number of Stars. But here again I conceive it most probable, that the same is meant by *that number*, that was before meant by *that troop*; to wit, the numberless number either of the Stars, or rather of their Idol-Gods which they worshipped. And so by furnishing a *Drink-Offering to that number*, is meant, that they did liberally provide Sacrifices and Drink-Offerings for every one of them, not omitting any, though there were such a huge Multitude of them.

Ver. 12. *Therefore will I number you to the Sword, &c.* This is spoken with reference to *that number* mentioned in the foregoing verse, to which they are there said to have poured forth their Drink-Offerings; as if it had been expressed thus; Since you are so delighted with Numbers, or since you are so pleased with the numberless number of your Gods, and are so zealous to worship them all, not omitting any one of them; I also will deliver you

you up by Multitudes to the Slaughter, or I will deliver you up to be slain by Tale and Number; so that none of you shall escape; and ye shall all bow down to the Slaughter; as if he had said, You that have bowed down to your Idols, shall then bow down to be slain by your Enemies; because when I called, ye did not answer, &c. That is, because ye were by my Prophets better instructed, and often pressed to leave your Idolatries, and yet you would obstinately go on, and would not hearken to them; but did evil before mine Eyes; See the Note above, ver. 3. and did chuse that wherein I delighted not; that is, and did advisedly chuse to do that which was an abomination to me.

Ver. 13. *Therefore thus saith the Lord God, Behold my Servants shall eat, but ye shall be hungry, &c.* That is, my Servants that continue faithful to me shall live comfortably in the assurance of my favour, and be provided for, even to full contentation, of all blessings requisite, both Temporal and Spiritual: Whereas you that have forsaken me, to run after Idol-Gods, shall fall into extremity of Misery. By the wicked here threatned, I understand those Idolatrous Jews, to whom the Prophet now speaks, who because they had given their Meat and Drink to Idol-Gods, should within a while be carried Captive into Babylon, and there perish with hunger and thirst; and on the other side, by the Servants of God, to whom so much good is here Promised, that faithful Remnant, that should be delivered out of Babylon: for this indeed, I conceive, is primarily here intended, as being most agreeable with the Context. But yet some extend the Promises here made, to that Holy Seed that would rise up to his Church in the Days of the Gospel.

Ver. 15. *And ye shall leave your Name for a curse unto my chosen, &c.* As if he had said, You now Glory in the name of being the Seed of Abraham, that holy People of God; but alas! hereafter you shall find it quite contrary; Or, whereas you hope to leave a Name of great renown behind you, instead hereof, when you are gone, ye shall leave your Name for a curse; So that when men shall curse any body, they shall instance in you, saying, Mayest thou be cursed, as the wicked Jews were cursed, that were carried Captives to Babylon; according to that which is said, Jer. 29. 22. *And of them shall be taken up a curse by all the Captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babylon rested in the Fire.* But see also the Notes, Chap. 43. 28. and Numb. 5. 21. *For the Lord God shall slay thee,* as was said before; ver. 12. *and call his Servants by another name;* that is, say some, not Jews but Christians. But I rather think, that hereby is meant either, 1. That he would take other Nations to be his People. Or 2. That Men should not use their name in cursing as they did the Jews, but rather in blessing: Or 3. That they should be brought into a Glorious state and condition; see the Note, Chap. 62. 4.

Ver. 16. *That he who blesseth himself in the Earth, &c.* This is mentioned as the effect of that blis and joy which in the three foregoing verses God had promised his People; to wit, that hereupon it should come to pass, *That he who blesseth himself in the Earth, shall bless himself in the God of Truth;* that is, the true God, or the faithful God. Some understand this thus, that he

he who judgeth himself to be in a blessed and happy Estate, and that comforts himself with hope that he is in such an Estate, shall ascribe it wholly to God, and to his Promises of Grace: But rather the meaning is, that whosoever shall wish or pray for any blessing upon himself, shall wish it of God, or pray to the true God for it. And though by those words *in the Earth*, may be meant in the Land of *Judea*, and so the intent of the words may be, that after that, in that Land no Man should bless himself in any other but the true God; yet rather it is meant of the whole Earth in general, as having respect to the Days of the Gospel; to wit, that all the World over Men should only bless themselves in the true God: *And he that sweareth in the Earth, shall swear by the God of Truth*; to wit, only, and not by any Idol God; and see the Note also, Chap. 19. 18. *Because the former troubles are forgotten*; that is, because God shall put an end to all his Peoples former troubles, or because he shall bring them to such a happy Estate, that this shall make them forget all their former Miseries; (see the Note, Chap. 54 4-) *and because they are hid from mine Eyes*; to wit, because I shall quite take them away, as not being able any longer to see my Children in such Misery. The inference is this, That because they should so plainly see, that it was God that had made such a blessed change in their Estate, therefore they should own and Worship no other God but him: But yet withal we must know, that this which is said of the troubles of his People being forgotten and hid from Gods Eyes, may be understood also in a Gospel-sense, of their being freed from all the Miseries their Sins had deserved, partly by a full Pardon of their Sins through Faith in Christ here, and completely by a perfect Freedom from all evil in Heaven here after.

Ver. 17. *For behold, I create new Heavens and a new Earth, &c.*] See the Note, Chap. 51. 16. It is as if he had said, I am about to make such a wonderful Change in my Church, that it shall seem to be as if there were a new World created. This was begun at the Deliverance of the Jews out of *Babylon*. A wonderful Change was then made, when those that were a little before in such miserable Bondage in *Babylon*, were settled again in their own Land, and had rebuilt the City *Jerusalem*, and their Temple therein; it might be well then said, that God had then created *new Heavens and a new Earth*. The Heavens were not Cloudy and frowning, as before, but clear and fair; the Earth was not Barren and Desert, as before, but Fruitful and well Inhabited. But yet more fully this was done in that far more wonderful Change that was wrought in the World, when Christ accomplished the Work of his Peoples Redemption, and the Gospel began to be Preached amongst all Nations: For then indeed in regard of Doctrine, Ordinances, Worship, and the Gifts and Graces conferred upon Gods People, there seem'd to be a new face and state of things; yea there was an alteration for the better in all things whatsoever, according to that of the Apostle, 2 Cor. 5. 17. *Old things are past away, behold all things are become new*; Yea and farther it shall be fulfilled at the Resurrection, called therefore, *Acts 3. 21. the time of the Reformation of all things*; See the Note, *Psal. 102. 26. As for the following words, and the former shall not be remembered, nor come into mind*; either it is

means.

meant of former troubles, and so is the same with what was said in the foregoing Verse; or else rather of former Times, or former Mercies, the former state of things, the former Heaven and Earth; to wit, that the Spiritual excellency of the Church in Gospel Days, should so far exceed that which had been in the time of the Law, that those former things should not be once minded or thought on; see the Note, Chap. 43. 18.

Ver. 18. *But be you glad, and rejoice for ever in that which I create, &c.*] See the Note, Chap. 35. 10. *For behold I create Jerusalem a rejoicing, and her People a joy;* that is, I am about to do that for them, which shall yield them matter of abundant joy; there shall be nothing in a manner but rejoicing amongst them, as it is more fully expressed in the next Verse.

Ver. 19. *And I will rejoice in Jerusalem, and joy in my People, &c.*] This is added, either as the main cause, why Gods People were in the foregoing verse pressed to be so exceeding joyful, Gods Love and Favour being indeed the main ground of his Peoples joy; or else, as a farther illustration of the Happiness promised them; to wit, that it should be so great, that not only they should rejoice, but even God also should rejoice for it together with them; *And the voice of weeping shall be no more heard in her, nor the voice of crying;* which, as it hath respect to the Jews that were brought home out of Babylon, must be understood comparatively, that there should be no such weeping and crying amongst them, as there had been formerly; See the Notes, Chap. 30. 19. and 54. 9. and 60. 18. But as it is spoken with respect to the People of God in the Days of the Gospel, it must be meant of the eminent comfort which they should find here even in their greatest Sorrows and Sufferings; because of the joy they have in Eternal things, which they cannot lose; and likewise of their complete Freedom from all Sorrow in Heaven; See the Notes, Chap. 25. 8. and 35. 10.

Ver. 20. *There shall be no more thence an infant of Days, &c.*] I pass by many Expositions that are given of these Words, that have indeed no shew of probability in them. Some indeed there are, which though I conceive they be not intended in this place, yet more is said for them with some appearance of truth, than for the other; as, 1. That the Prophet speaks here of the great Change that should be in those happy times here promised, in regard of the Wisdom, and Gravity, and Holiness that should be found amongst the People of God; that there should be none amongst them so Foolish, and Childish, and Vain, and Boyish, as there had been; their old Men should be such, in regard of their prudence and Gravity, as might well be looked upon as Men fully of ripe Age, and such as had every way carried themselves as became their Years: Nay farther, even the Child should carry himself as if he were a Man of an hundred years old; that is, a Man of great Years; See the Note, Eccles. 6. 3. But as for those that being old were yet void of saving knowledge, that lived vainly and sinfully, like old Boys or Children, they should be looked upon as abominable and accursed, or as such should be cut off by the Hand of God. And indeed thus much may be said for this Exposition, that Men that are Childish and Vain for Understanding and Manners, are termed

termed Children and Babes in the Scripture; see the Note, *Eccles. 10. 16.* Or, 2. That this is spoken of the Spiritual Estate of Gods People in the Days of the Gospel; to wit, that Believers should not always continue in a state of Infancy in Knowledge and Grace, but that they should be continually growing up in Grace unto a perfect Man, in which Estate, without decaying, they should continue for ever, *Eph. 4. 12. 16.* Or, 3. That this must be referred to the Resurrection, and to the Eternal Estate of Gods People in Heaven, wherein there shall be no weakness of Infancy or Childhood, nor Infirmities of old Age, but all shall be fresh and flourishing; Children shall be raised in a perfect Stature, and Old Men in Youthful strength and vigour. And as for old sinners, unbelieving and impenitent Persons, they shall have no share in this blessed Estate. But certainly neither of these Expositions can fairly be made to agree with the several branches of this verse. Questionless it is long life, which is here amongst other Blessings promised to Gods People; to wit, that neither Young nor Old amongst them should be cut off by untimely Death, as they had been, but should accomplish the full time, which according to the ordinary course of Nature they were like to reach, and which others of their condition and constitution did usually attain; *There shall be no more from thence an infant of Days;* that is, there shall not hereafter go our, or be carried out to Burial, any that are but Infants or Children for Days; but being healthful and strong, they shall grow up to their full stint of years; *nor an old Man that hath not filled his Days;* that is, that hath not, according to the ordinary course of Nature, lived to the full Period of his Days; *For the Child shall dye an hundred years old;* that is, a very old Man; *but the sinner being an hundred years old, shall be accursed;* as if he had said, but yet in the midst of all the Prosperity of Gods People, if a Man lives a sinful wicked life, though he lives never so long, he shall be accursed, both here and Eternally hereafter.

Ver. 21. *And they shall build Houses and Inhabit them, &c.*] Here, together with long life, peace is promised. But here still under Temporal, many understand Spiritual and Eternal Blessings.

Ver. 22. *They shall not Build and another Inhabit, they shall not Plant and another Eat, &c.*] This Promise imports, not only that they should not be bereaved of these things, neither by Forreign Enemies breaking in upon them, as was said before. Chap. 62. 8, 9. (For which see the Note there) Nor by the power of Oppressors, too mighty for them; nor by being forced, through extream Poverty, to make them away; but likewise principally, that they should not Build and Plant meerly for Posterity, but that they should themselves live to enjoy them, as appears evidently both by the foregoing verses, and that which here followeth; *For as the days of a Tree, are the days of my People;* that is, they shall like many long-lived Trees, live many years, as namely, the Oake, the Elme, the Palm Tree, &c. See the Note *Psal. 92. 12.* *And mine Elect shall long enjoy the work of their Hands;* to wit, by reason of the lengthning out of their Lives; See the Note *Psal. 128. 2.*

Ver. 23. *They shall not labour in vain, &c.*] To wit, as not living to enjoy any benefit by what they had Built or Planted; ver. 22. See the Note, *Dent. 28. 30. nor bring forth for trouble*; that is, they shall not bring forth Children, either, 1. To the trouble of themselves, as being perplexed with fear in times of War, lest their Children should be slain, or made Slaves; or in times of Pestilence, lest they should be swept away by that devouring Sicknes; or as being troubled to see such Misery befall their Children; Or, 2. To the trouble of their Children, they shall not by the loss of their Parents, or any other sad Calamities that may befall them, be brought to look upon themselves as born for nothing but grief and trouble. As they shall long enjoy their Estates peaceably, so their Children too; and as they shall live quietly and prosperously, so shall their Children also; *For they are the Seed of the Blessed of the Lord, and their off spring with them*; that is, both they and their Posterity are the genuine Children of those Holy Servants of God, that he Promised to bless; and therefore both they and their Children shall be blessed of God.

Ver. 24. *And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.*] That is, before they pray, whilst they are only purposing to pray, or desiring a Mercy in their Hearts; at least before they have finished their Prayer, I will come in to their help or supply. The drift of the words is to shew how exceeding ready God is to hear the Prayers of his People.

Ver. 25. *The Wolfe and the Lamb shall feed together, and the Lyon shall eat Straw like the Bullock, and dust shall be the Serpents meat, &c.*] That is, being content with that Food, they shall no longer hurt either Men or Beasts; But see the Note, *Gen. 3. 14.* To the same purpose is that, *Chap. 11. 8. And the Sucking Child shall play on the hole of the Asp, &c.* But for this whole Verse see the Notes, *Chap. 11. 6, 7, 8, 9.*

C H A P. LXVI.

V E R S E. 1.

THus saith the Lord, &c.] As the Prophet in the beginning of his Prophecy (*Chap. 1. 1.*) Expostulated with the Jews, concerning their carnal confidence in their Temple and Sacrifices, so he doth here again toward the close of his Prophecy: *The Heaven is my Throne*; to wit, because there the Majesty of God is most gloriously set forth: *and the Earth is my Footstool*; that is, as vast a body as the Earth is, it is but a little Foot-stool for me; *Where is the House that ye build unto me? And where is the place of my Rest?* So the Temple was called; See *Psal. 132. 14. This is my rest for ever.* The drift of the whole passage, I conceive, is this. Because the Jews were a wicked People,

ple, falsehearted towards God, and wholly regardless of obeying his commands, and yet in the mean season gloried much in Gods dwelling amongst them in his Temple, as if they had thought, that God had been included in those Walls, and thereupon they had no cause to question his favour; and his gracious acceptance of the Service that was there done him, or to fear that he would ever forsake them, or this his dwelling place; therefore the Lord doth here from the infiniteness and immensity of his being, which the whole World could not contain, shew them what a vain and foolish thing it was in them, to think that any House could be built that should hold or contain him, or that he should need, or be pleased with a House that should be set up for his Habitation (and indeed to this purpose doth *Stephen* cite this place, *Acts* 7. 48. &c.) yea, that he must needs be a Spirit, infinite in his Essence, and consequently that he could only delight in Spiritual Service, and that therefore the meer outward pomp of a stately house, and Carnal Ceremonies, could never be the things that were pleasing in his sight; without a pure heart and a pure life, no Man can serve God acceptably; yea, and some think too, that under this is also imply'd, that there was a time coming, when this Temple-Services should be utterly abrogated, as our Saviour saith, *John* 4. 21.

Ver. 2. *For all those things hath mine hand made, &c.*] To wit, the Heaven and the Earth and all things therein; and all those things have been, saith the Lord; that is, they have had their being, or they have consisted (*Col.* 1. 17.) or continued in their being, by my hand, by being upheld by my power, *Heb.* 1. 3. Now the drift of this is to shew, that since he made the World and all things therein, he needed not a House to dwell in here, no more then he did from Eternity, before he made these things; and that if he did desire a House, surely he that mansions in Heaven and Earth, needed not to desire them to build him an House; see the Notes, *Psal.* 50. 11, 12. but to this Man will I look; to wit, out of great respect, and out of my tender and provident care over him: Or, as to the House and Temple wherein I will choose to dwell, even to him that is Poor and of a contrite Spirit; see the Notes, *Chap.* 57. 15. and *Psal* 51. 16. and trembleth at my Word; that is, that fearing me, stands in awe of my Word, and dares not decline in the least from what I have commanded him. It is as if the Lord had said, though I be so infinitely great and high, and allsufficient in my self, yet I overlook all the World to cast mine Eye upon these poor humble ones, and these are the Temple that I will dwell in.

Ver. 3. *He that killeth an Oxe, is as if he slew a Man, &c.*] That is, say some, when Christ shall have put an end to the Legal Worship, the continuance of these Sacrifices, will be as hateful to God, as the slaying of a Man would be; yea, and because the Particle of similitude (*as*) is not in the Hebrew, but it is there, *He that killeth an Oxe, slayeth a Man, he that Sacrificeth a Lamb, cutteth off a Dogs Neck, &c.* therefore some conceive that the Jews are charged here with this, that at the same time, when they Sacrificed Oxen and Lambs, &c. to God, according to Gods Law, they did also Sacrifice to their Idol-Gods, Men; and Dogs, and Swine, as the

Heathens did. But I make no question but the words are best Rendered with a Note of Similitude, as it is in our Translation; and that the scope of the place is to shew, that whilst they were such a wicked People, void of all true fear of God, their Sacrifices were not only things unacceptable, but even hateful and odious to him; see the Notes, *Chap. 1. 11. &c. He that killeth an Oxe*; to wit, for Sacrifice; *is as if he slew a Man*; that is, he doth that which I abhor as much as if he murdered a Man; or his killing an Oxe for Sacrifice, is no more pleasing to me, than if he slew a Man for a Sacrifice, as the Heathens are wont to do. For it may well be that in this expression (and so likewise in those that follow) his drift is to shew, that the abominable Sacrifices of the Heathens were as acceptable to him, as theirs were; *he that sacrificeth a Lamb, as if he cut off a Dogs neck*, which was not only one of those unclean Creatures, that might not be offered in Sacrifice (though the Heathens did) but always also esteemed base and vile; inasmuch that whereas the Money that was taken for the Redemption of any unclean Beast might be brought into the Temples Treasury, *Lev. 27. 11.* there was express Order, that no price of a Dog should be brought into Gods House; see the Note, *Deut. 23. 8. he that offereth an oblation, as if he offered Swines blood*; Creatures so unclean, that they might not be eaten, or touched, *Lev. 11. 7, 8.* much less might they be offered in Sacrifice, as the Heathens did: *he that burneth Incense, as if he blessed an Idol*; that is, praised it, or prayed or sacrificed to it; *yea, they have chosen their own ways*; that is, wittingly and knowingly they have chosen to walk in their own ways, rather than do what I commanded them; where by *their own ways* may be particularly meant their Will-worships, which were of their own devising, not of Gods appointment; or generally their sinful, wicked ways, which alone were enough to make God abhor their Sacrifices. And so also may the last Clause be understood; *and their Soul delighteth in their abominations.* But see the Note also, *Psal. 11. 5.*

Ver. 4. *I also will chuse their delusions, &c.*] This hath reference to that which was said in the close of the foregoing Verse; *they have chosen their own ways*: And so it is as if God had said, They have made their choice, and so now I will make mine; they have chosen to do what they pleased with me, even those things which I would not have had done; and now by way of retaliation, I will take what course I please with them, I will do to them what they would not have done. Some read it, *I also will chuse their devices*, (as it is in the Margin) meaning the reward of their devices; they chose to do what they list in my Worship, as if they were no way bound up to my Commands; and now I will chuse to do what I please with them, as if I had no way engaged my self by promise to them. But it is better rendered, as it is in our Bibles; *I also will chuse their delusions*; where by *their delusions* may be meant (actively) the delusions and mockeries which they put upon God; yea, and wherewith they deluded the World and themselves too; in that they sought to cover their Hypocrisie and Disobedience and Rebellions against God with a shew of Piety, and a pretence that they aimed at the advancement of Gods Glory; or by *their delusions*, may be meant (passively) the delusi-

ons and mockages which they should endure from others, and wherewith God would punish them for the other. So that both may be included, and so we may understand it thus : Because they have thus vainly deluded themselves, and wickedly sought to delude me, by bringing condign punishment upon them, I will discover their wickedness, and thereby bring them to be mocked, deluded, and derided by others; *and will bring their fears upon them*; that is, those terrors and affrightments which their sins have deserved; yet some hereby understand the Evils which they feared; to wit, that of being ruined by the Heathens, which by complying with them in their Idolatry they thought to prevent; *because when I called none did answer*, &c. see the the Note, Chap. 65. 12.

Ver. 5. *Hear the word of the Lord, ye that tremble at his voice*, &c.] Here the Prophet turns his speech to those that truly feared God amongst the Jews, of whom God had said above, ver. 2. that they were more precious in his Eyes, than all the World besides, and that he would look to them, as the Temple wherein he would chuse to dwell, rather than to the Temple in Jerusalem: *your Brethren*; to wit, by outward profession (yet it may be taken as spoken Ironically, by way of aggravating their wickedness, in their usage of the faithful amongst them) *that hated you, that cast you out*; that is, that cast you out of their Society, and shunned your company as polluted, as was said before; see the Note, Chap. 65. 5. Or, that Excommunicated you, as not worthy to be numbred amongst Gods People; *for my Names sake*; that is, for my sake; and see the Notes, *Psal. 44. 22. and 69. 7. said, Let the Lord be glorified*; which though some understand, as spoken by way of justifying those Idolatrous courses, which the faithful amongst them opposed; to wit, that they set up so many Altars and high Places, and so tyed not themselves to one place, but worshipped God in many several places, and with more sorts of Sacrifices, purposely that Gods Glory might be the more magnified: And others, as a reason given why the wicked Jews did persecute and cast them out from amongst them; Namely, that God might be glorified in their Just punishment; yet I rather think that this was spoken by their false Brethren Ironically; *Let God be glorified*; that is, by bringing those Judgments upon us, wherewith you tell us he intends to glorify himself; see the Note, Chap. 5. 19. or rather by appearing in some glorious manner to vindicate your wrongs, or in doing some notable thing for you, that may discover that you are so precious in his Eyes, as you pretend you are. For this suits best with the answer, which in the following words the Prophet returns to this stout of theirs; *but he shall appear to your joy, and they shall be ashamed*; to wit, when he shall bring upon you the punishments which you have been threatned with, and your Idols gods shall not be able to help you; and God shall shew great mercy to them. All which some understand of all the Evil God brought upon the Idolatrous Jews by the Chaldeans, and the good he did for the Faithful amongst them, at their return from Babylon: and others of their ruine by the Romans, and the wonderful thing he should do for those that embraced Christ and his Gospel.

Ver. 6. *A voice of noise from the City, &c.*] The Prophet breaks forth abruptly into these words; as if in a Prophetical Rapture he had heard the noise here mentioned; see the Note upon a like passage, Chap. 19. 4. *A voice of noise from the City, a voice from the Temple, &c.* And some understand hereby the voice of those that should go forth out of the City and Temple of Jerusalem, to preach the Gospel amongst the Nations; which should be the savour of Life unto Life to some, but the savour of Death unto Death to others; see the Note, Chap. 2. 3. But it is rather meant of the noise that should be in Jerusalem, at the surprizal of the City; and that either by the Enemy, when in their Fury they were exercising the cruelties of Wars; at such times, plundering and burning their Houses, and slaughtering the People; or else by the Inhabitants of the City, and Temple, or those that fled thither for shelter, when there was such piteous out-cries amongst them for fear of the Enemy. And this some understand of the destruction of the City and Temple, by the Chaldeans, and others; yea, the most of the destruction of them afterward by the Romans. And because this was done originally by the appointment of God, therefore in the very next words, it is called; *a voice of the Lord that rendereth recompence to his Enemies*; to wit, the wicked Jews. Because they would not hear the gentler voice of Gods Prophets, therefore they should hear this more dreadful voice, out of their City; yea out of their Temple, wherein they so much trusted.

Ver. 7. *Before she travelled, she brought forth, &c.*] Lest the Faithful amongst the Jews, hearing so much of the ruine of their City and Nation should be overmuch dejected with fear, this is added to assure them, That for all this, Gods Church should not only be preserved, but also on a sudden mightily encreased: For this, *Before she travelled she brought forth, &c.* is certainly meant; 1. Of the full Peopling of Jerusalem, and the Land of Judea, with the Captives that came from Babylon; suddenly and unexpectedly; (And it may well be thought that it is spoken by way of advancing this their deliverance, above all of their deliverance out of Egypt; that being effected with much struggling and striving, but this without any Labour on their parts; Cyrus of his own accord giving them liberty to be gone). And, 2. Of the mighty and sudden encrease of the Church, by the Conversion of the Gentiles; for which see the Notes, Chap. 49. 18, 21. and 60. 4. *before her pain came, she was delivered of a manchild*; that is, a great and mighty People. And besides, as this is intended concerning the encrease of the Church of Christ, it may imply, that the Believers in those days added to the Church, should be strong in Faith, manly, and stout, and courageous for the Truth; and likewise, what exceeding joy there should be for that great encrease of the Church, as when a Child, especially a man-child is born.

Ver. 8. *Who hath heard such a thing? Who hath seen such things? &c.*] To wit, as that mentioned in the foregoing Verse; see the Note, Chap. 64. 4. *Shall the Earth be made to bring forth in one day?* That is, the Fruits, which are usually a long time sprouting out, and growing, till they come

come to ripeness and perfection? Or, as some would have it, shall all the Women in a Country, or in the whole Earth, be made to bring forth together in one day? Or shall a Nation be born at once? That is, is it possible for one Woman to bring a Nation at one Birth? Or for several Women to bring forth a Nation together at one time? for as soon as Zion travelled, &c. as if he had said, yet so it is here; as soon as Zion travelled, she brought forth her Children; that is, as soon as the time of her Travel came, she brought forth multitudes, as it were a whole Nation at once, or in one day; for which see the foregoing Note.

Ver. 9. *Shall I bring to the Birth, and not cause to bring forth, saith the Lord? &c.* Some read it, as it is in the Margin; *Shall I bring to the birth, and not beget?* And so reading it, the meaning must needs be, shall I that cause other Women to conceive and bring their Conceptions to the birth, continue Childness my self, and not beget me Children of my Zion? But reading it, as it is in our Bibles, the meaning seems rather to be this; *Shall I bring to the birth, and not cause to bring forth;* that is, shall I bring my People to the throes and pangs of a Child-bearing Woman; and shall I not withall afford her deliverance? See the Notes, 2 Kings. 19. 3. Or, shall I undertake to bring forth my People out of Captivity, and not fully accomplish it? Shall I set upon a work, and not go through with it? And to the same purpose is the following Clause; *Shall I cause to bring forth, and shut the womb, saith thy God?* That is, shall I confer upon Mankind, the power of propagation, and shall I withhold this blessing from my Zion? Or, having begotten Children upon my Zion, shall I shut up her Womb, that she cannot bring them forth?

Ver. 10. *Rejoice with Jerusalem, and be glad with her, all ye that love her, &c.* It is the Well-willers, and Friends of Jerusalem, after the return of her People from Babylon, and consequently also of the Church of Christ, after her mighty increase by the Conversion of the Gentiles, that are here invited to rejoyce with her; to wit, as Friends are wont to rejoyce with Women, after they are safely delivered; especially if it have been of a man-child; as was before figuratively said of the Church; ver. 7. *rejoice for joy with her, all ye that mourn for her;* that is, that did mourn for her when she was in an afflicted and distressed estate.

Ver. 11. *That ye may suck, &c.* That is, say some, in that ye shall suck and be satisfied, &c. for they take this to be added, as the cause of the joy, whereto they were exhorted in the foregoing Verse: But considering that it was the Faithful that were there exhorted to rejoyce in the prosperity of the Church; I conceive this may be added as the end of their rejoicing with the Church, even that ye may suck and be satisfied with the Breasts of her Consolations; that ye may suck your fill; (see the Note, Psal. 22. 26.) that is, that you may partake with her in her Salvation, Prosperity, and Glory, that as a Mother she may with full Breasts plentifully feed and nourish you up, that you may be nursed up in Knowledge and Grace here, till ye come to be sharers with her in the Glory of Heaven hereafter. With respect to that which was before said, ver. 7. concerning

cerning the Churches bringing forth Children, the Prophet doth here likewise speak of her, as of a Mother giving suck; *that ye may suck and be satisfied with the Breasts of her Consolations*; to wit, those Gospel-Consolations, wherewith she shall be comforted of God, and wherewith she shall comfort her Children, *the sincere Milk of the Word*, 1 Pet. 2. 2. refreshing as Milk for poor troubled Consciences: Yea, because there is mention made, in the close of the foregoing Verse, of those that mourned for Jerusalem, some think that in these words; *that ye may suck*, &c. there is an allusion to Mothers giving their Children suck to still them when they cry. As for the next Clause, *that ye may milk out, and be delighted with the abundance of her Glory*; that is, the Churches Glory; see the Notes, Chap. 60. 1, 2, 3.

Ver. 12. *For thus saith the Lord, Behold I will extend Peace to her like a River, &c.* [See the Note, Chap. 48. 18. and the Glory of the Gentiles as a flowing stream; see the Note, Chap. 61. 6. then shall ye suck, ye shall be born upon her sides, and dandled upon her knees; see the Notes, Chap. 49. 22, 23. and 60. 4.

Ver. 13. *As one whom his Mother comforteth, so will I comfort you, &c.* [As if he had said, You shall not only be comforted by the Church your Mother, but I also will be to you as a tender Mother herein. For as an affectionate Mother is wont by kind speeches, and by hugging and embracing her Child, and by all possible expressions of her love, to labour to quiet and still it, and cheer it up again, when it cries and weeps, because of some hurt it had taken, or because she had formerly chid it, or beaten it; so will I comfort you, my People, after I had for a time corrected you; and ye shall be comforted in Jerusalem; that is, though Jerusalem hath lain so long in such a desolate condition, yet shall her prosperous and flourishing Estate be matter of great comfort and rejoicing to you.

Ver. 14. *And when ye see this, &c.* [This is thus expressed, to imply the undoubted certainty of it; with their Eyes they should see it accomplished; *your heart shall rejoice*; that is, you shall rejoice heartily; and *your bones shall flourish like an herb*; that is, your Strength and Beauty shall be renewed, as it is with Herbs, that seeming dead and withered in the Winter, do in the Spring sprout out freshly again. Because misery and sorrow do usually waste the strength of men, making their very Bones to be dead and dry; see the Notes, Prov. 12. 4. and 17. 22. and on the other side, cheerfulness and joy do advance mens health, and fill their Bones with Juice and Marrow; see the Notes, Job 21. 24. and Prov. 15. 30. Hence it is, that to set forth how exceedingly they should rejoice in the prosperous estate of Jerusalem, he useth this expression; *your bones shall flourish like an Herb*; Gods People were in Babylon like a company of dead and dry bones, Ezek. 37. 11. but these dead Bones should become lively and moist and vigorous again; and the hand of the Lord shall be known towards his Servants, and his indignation towards his Enemies; that is, notice shall be taken of that, which in the time of your misery you would not believe: Namely, that God hath done these things out of his

his tender respect to you, and out of his indignation against his Enemies.

Ver. 15. *For behold, the Lord will come with Fire, &c.*] Having said in the close of the foregoing Verse, that the Lord would make known his indignation towards his Enemies; here he sets forth in what a terrible manner he would fall upon them, using expressions that may seem to imply, that he would break forth upon them after the manner of some dreadful tempest (see the Notes, 2 Sam. 22. 8. Psal. 50. 3. and 97. 3.) or else as a King marching out against his Enemies with a mighty and dreadful Army, as the mention of his Chariots here doth import; the Lord will come with Fire, and with his Chariots like a Whirlwind; for which see the Note, Chap. 5. 28. *to render his anger with Fury, and his rebuke with flames of Fire*; that is, to punish them more sharply and severely than is usually done; see the Note, Chap. 42. 25. Now this I know some understand of Gods coming in flaming Fire, to punish the wicked at the day of Judgment; (and it is true indeed, that then their punishment shall be fully accomplished) but this doth not so well suit with that which followeth in the next Verse; *and the slain of the Lord shall be many*. However, questionless it is primarily and principally meant of the vengeance executed upon the Idolatrous Jews (as is evident by the description that is given of them, ver. 17.) by the Chaldeans, when they burnt up their City and Temple, and made such havock amongst the People; though we may well also take in that greater destruction that was likewise executed on them afterward by the Romans.

Ver. 16. *For by Fire, and by his Sword, will the Lord plead with all Flesh, &c.*] That is, with Men and Women of all sorts and ranks amongst his People; for still he speaks of the same judgment, of which he spake in the foregoing Verse; to wit, the destruction brought upon them by the Chaldeans. Hitherto he had pleaded with them by his Messengers, the Prophets; but now he would plead with them in another manner, even by Fire and Sword; *and the slain of the Lord shall be many*; that is, the Lord shall slay many and many of them; their multitude shall not save them from his Vengeance.

Ver. 17. *They that sanctifie themselves, and purifie themselves, &c.*] That is, that by washing, and other superstitious Rites, do think to make themselves holy and pure; *in the Gardens*; see the Note, Chap. 1. 29. *behind one Tree in the midst*; that is, behind some one eminent Tree in the midst of the Gardens, set apart for that service of washing and purifying themselves; yet some would rather have the meaning to be this, that they did it every one behind his own Tree, about the midst of their Gardens made choice of for their own peculiar use; as they had every one his own peculiar God, so they would have a peculiar Tree, under which they would serve him. Well, but then the words may be rendered (as they are in the Margin) *one after another*; and then the meaning may be, either that they purified and washed themselves one after another (as thinking it was the more religiously done,

done, when they did in that manner) *in the midst*; that is, openly in the midst of many, that stood about them when they did it; wherein there might be much of lasciviousness, a sin usual amongst Idolaters; or else that they flocked in to the performance of their Idolatrous rites; *one after another*; to wit, by great Companies and Troops, out of their great zeal for the Service of their Idol-gods; *eating Swines flesh*; to wit, as some think, after they had offered it in Sacrifice; but see the Note, Chap. 65. 4. *and the abomination*; whereby some think is meant, that which had been sacrificed to Idols, others any meat forbidden by the Law; and others again, because this is placed here between two distinct kinds of unclean Beasts, would have it, that by the Hebrew word *Shikr* here used, some particular kind of unclean Beasts is intended; *and the Mouse*, expressly forbidden to be eaten, Lev. 11. 29. *shall be consumed together*, *said the Lord*; see the Note, Chap. 1. 28.

Ver. 18. *For I know their works and their thoughts, &c.*] It is in the Hebrew only, *I know their works and their thoughts*; which our Translators conceive is spoken by way of an *Aposiopesis*; as if he had said, I know well enough their works and their thoughts; *it shall come, that I will gather all Nations and Tongues*; that is, because their doings and thoughts are such as they are, it shall come to pass, that I will gather the *Gentiles* to be my People in their stead; *and they shall come and see my Glory*; to wit, 1. In Christ; see the Note, Chap. 40. 5. 2. In the glad tydings of Mans Salvation by Christ: And, 3. In his glorious presence in his Ordinances.

Ver. 19. *And I will set a sign among them, &c.*] It is much questioned amongst Expositors, who the Persons are of whom this is spoken, and what the sign is that God would set among them. Some hold that God speaks here of a sign; that is, an Ensign that should be set up, first among the *Jews*, and afterward amongst the *Gentiles*, for the gathering in of his Church, and People; according to what is elsewhere said of an Ensign, or Standard set up; see the Notes, Chap. 11. 12, and 49. 22. And by this Sign, or Ensign, some think that Christ himself is meant, for which see the Note, Chap. 11. 10. and others the preaching of the Gospel, together with the Miracles, wherewith it was confirmed; particularly say some, the pouring forth of the Gifts of the Holy Ghost upon the Apostles, at the Feast of Pentecost; or more generally, say others, all the wonders and signs wrought by those that preached the Gospel; whereby the Elect amongst the *Jews*, were first Converted and added to the Church; and afterward the *Gentiles*. But then again, some understand it of a mark, or sign; whereby some Persons may be distinguished from others: Namely, That when God intended to destroy the *Jews*, he would have a sign, or a mark amongst them, whereby they should be known whom God had chosen, to be rescued and saved from the common destruction that was coming upon that Nation; and that herein there is an allusion to the mark of the Blood of the Paschal Lamb upon the Doors of the *Israelites* in Egypt, whereby they were saved from the Sword of the destroying Angel. And by this mark, or sign, might be meant the profession of the Christian Faith; or the Word and Sacraments;

ments; or a Holy Life and Conversation, according to the Rule of the Gospel; or, that inward Seal of Gods Sanctifying Spirit, whereby they should be distinguished from counterfeits; see *Eph. 1. 13.* and *2 Tim. 2. 19.* Or rather, Gods appointing them to be saved, and his watchful providence over them for their preservation, which should be as sure a means of safeguarding them from the common destruction, as if there had been a sign or mark set upon them for that end and purpose; and *I will send those that escape of them*; that is, those of the Jews, thus preserved; *unto the Nations*; to wit, to Preach the Gospel to them; *to Tarrish, Pul, and Lud, that draw the Bow, to Tubal and Javan, &c.* for the understanding whereof, we must know, 1. That by *Tarrish* may be meant *Tarus* in *Cilicia*, or some other remote place; or the Ocean Sea in general; and so the meaning might be, that they should go forth both by Sea and Land, to Preach the Gospel. And, 2. That under the other particular Nations here mentioned, (whereof it is commonly thought, that some lie East, and some West, and some North, and South, all other Nations are comprehended all the World over; *to the Isles a far off*; that is, the Inhabitants of those remote Countries, of whom the Jews had little or no knowledge; *that have not heard my fame, neither have seen my Glory*; that is, that had never heard the report of, nor seen the glory of God and of his glorious Works; see the Note, *Cap. 52. 15.* and *they shall declare my glory among the Gentiles*; that is, the glorious riches of my Grace in Christ; the great things I have done for the Salvation of my People, and the destruction of their Enemies.

Ver. 20. *And they shall bring all your Brethren, &c.*] The Apostles and other Preachers of the Gospel shall bring in the Converted Gentiles, your Brethren, as being by Faith made the Children of Abraham, for an Offering unto the Lord out of all Nations; to wit, as a People Consecrate to Gods service; according to that of the Apostle, *Rom. 15. 16.* *that the Offering up of the Gentiles might be acceptable, being Sanctified by the Holy Ghost*; and again, *Phil. 2. 17.* *If I be Offered upon the Sacrifice and Service of your Faith, I joy and rejoyce with you all*; and *Rom. 12. 1.* *Present your Bodies a living Sacrifice, holy, acceptable unto God, &c.* The Heathen that were counted an unclean People, being now purified by Faith, should be tendred to God, as a Holy Sacrifice; *upon Horses and in Chariots, and in Litters, and upon Mules, and upon swift Beasts*; which implies both, 1. That all possible helps and means should be used to bring them in to believe and joyn themselves to the Church; 2. That this should be done with much respect and tender care over them; see the Note, *Chap. 49. 22.* And, 3. That hereby the Gospel should be speedily propagated into many Countries; *to my holy Mountain Jerusalem, saith the Lord*; that is, to the Church of Christ; see the Notes, *Chap. 2. 2, 3.* *as the Children of Israel bring an Offering in a clean Vessel into the House of the Lord*; to wit, because these converted Gentiles should be a pure and holy People.

Ver. 21. *And I will also take them for Priests and for Levites, saith the Lord, &c.*] It is as if he had said, Yea, some of these Gentiles, that were counted

counted so unclean, that they might not come into the Temple, will I take to be *Priests* and *Levites*; that is, Ministers, Pastors, and Teachers in my Church, (Ministers and Deacons say some,) for that it is not that Spiritual Priest-hood, common to all Christians (see the Note, *Ch.* 61. 6.) that is here meant, but that peculiar Office of such as were to be Teachers in the Church, as the Priests and Levites were, *Deut.* 33. 8. is evident, because the promise is only, that God would *take of them*, that is some of them, *for Priests and for Levites*; whereas in the time of the Law, none were employed in those Holy Callings, but those that were of the Tribe of *Levi*, then even Men of all Nations should be set apart to these Holy Services.

Ver. 22. *For as the new Heavens and the new Earth, which I will make, shall remain before me, saith the Lord, &c.*] And concerning this promise of new Heavens and a new Earth, see the Note, *Chap.* 65. 17. *so shall your Seed and your Name remain*; the meaning is, that as that new state of the Church should continue unto Eternity, even after the World should have an end, so should the Seed also of the Church, consisting both of *Jews* and *Gentiles*, and consequently their Name also, continue for ever. There shall never want a Seed of true believers in this Church, but they shall continue for ever, even as the Bliss or Happiness of their new Estate shall be.

Ver. 23. *And it shall come to pass, that from one new Moon unto another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.*] That is, all Nations, both *Jews* and *Gentiles*; see the Note, *Psal.* 40. 5. It is therefore spoken concerning the days of the Gospel, when all legal Festivals were to cease; and so the meaning is only, that in those days the People of God should constantly attend the Worship and Service of God in their Church-Assemblies, as it is said they did, *Acts* 2. 42, 46. only this is expressed in terms borrowed from the solemn meetings of Gods People under the Law, as before, *Ver.* 21. where the Ministers of the Gospel are termed Priests and Levites, and so frequently in other places.

Ver. 24. *And they shall go forth, &c.*] Having spoken in the foregoing Verses of the great good which God would do for his faithful Servants, yea, and that unto Eternity, here the Prophet returns again to denounce Judgments, both Temporal and Eternal, against those wicked and ungodly wretches, whom he had before threatened, *Ver.* 15, 16. and promieth that his faithful Servants should be Eye-witnesses of it. And accordingly, I conceive, that those Words, *and they shall go forth and look upon the Carcases of the Men that have transgressed against me*, may be meant; 1. Of the faithful that should escape being slaughtered in that general havock that was made amongst the *Jews* by the *Chaldeans*, when they surprized *Jerusalem*, and plundered and burnt both their City and Temple; to wit, that they should go forth out of *Jerusalem* (being to be carried away Captives) and should with their Eyes behold, as they went along, the Carcases of their Idolatrous Brethren, lying in great heaps unburied (according to what

is before noted upon *Chap. 34. 3.*) rotted, and so full of of crawling Vermin, Worms, and Maggots, and not fit therefore to be removed and carried away, but only to be burnt up with Fire; and this I judge the more probable, because it is clear, that these Idolatrous Jews were those that he had before threatened, *Ver. 16, 17.* Or, 2. Of the Jews that were sent home by *Cyrus* to their own Land; to wit, that they should go out of *Babylon*; and see the Carcases of the *Babylonians*, slain by the *Persians*, lying unburied, in such a manner as is before said. Or, 3. of the Saints and Servants of God in the days of the Gospel, brought in from among the *Gentiles*, (of whom indeed he had spoken in the foregoing Verses,) to wit, that they having been brought into some straits by their Enemies, should after they had recovered their Liberty again, go forth and look upon that woful spectacle of the Carcases of their Enemies, lying in such a rueful and horrid manner, as was before described. But now withall we must know, that many learned Expositors do understand this (very probably, I conceive) of any notable judgments of God, which the Righteous should see executed upon wicked ungodly wretches, for their Idolatries, profaneness, and contempt of the Gospel: Only these judgments and executions of divine Vengeance upon wicked Men are figuratively set forth, by way of resembling them to that dreadful spectacle of a company of dead Corps, that lye rotting and stinking above ground, full of crawling Worms, and so putrified, that there was no touching them, they were only fit to be burnt with Fire; and yet, because of their multitude and putrification, were like to be very long burning, ere they would be consumed. *And they shall go forth and look upon upon the Carcases of the Men that have transgressed against me, for their Worm shall not die, neither shall their Fire be quenched.* And indeed this figurative description of the judgments and vengeance of God upon wicked Men, is therefore the fitter; 1. Because wicked and ungodly Men, void of all Grace and Spiritual Life, are no better than the stinking Carcases of Men, dead whilst they live, *1. Tim. 5. 6. Let the dead bury their dead*, saith our Saviour, *Math. 8. 22.* And, 2. because a main part of that vengeance which God pours forth upon wicked Men, consists in those affrightments and terrors of conscience, wherewith they are usually tortured, as with a Worm alway gnawing on their Hearts, and a Fire alway burning within their bosoms, partly here in this World, but especially afterwards in Hell to all Eternity; for hereto doth our Saviour expressly apply this passage of our Prophet, *Mark, 9. 43, 44.* As for the last Clause, *and they shall be an abhorring unto all flesh*; it may be understood, both of their being loathed here in this World, by *all flesh*; that is, all People that should behold the sad discovery of Gods wrath against them in that horrid condition wherein they lay, and likewise especially of their being abhorred by all that shall be Eye-witnesses of their extream and unspeakable misery at the day of Judgment.



Arthur Jackson

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Annotations UPON THE WHOLE BOOK OF ISAIAH.

WHEREIN,

First, all such Passages in the Text are explained, as were thought likely to be questioned by any Reader of ordinary Capacity. *Secondly*, In many Clauses those things are discovered, which are needful and useful to be known, and not so easily at the first reading observed. And *thirdly*, many places that might at first seem to contradict one another, are reconciled.

Intended chiefly for the Assistance and Information of those that use constantly every day to read some part of the Bible, and would gladly always understand what they read, if they had some man to help them.

By ARTHUR JACKSON, late Minister of St. FAITHS
LONDON.

John 5. 39. *Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.*

Psal. 119. 27. *Make me to understand the way of thy precepts; so shall I talk of thy wondrous works.*

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Ver. 4. *Since thou wast precious in my sight, &c.*] That is, Since I took thee to be my peculiar people, *thou hast been honourable*, to wit, as being advanced to such an honourable Condition: Or, through my favour thou hast become great, and of great renown above other Nations: *and I have loved thee*; that is, I have constantly continued to love thee, and to manifest it by many favours afforded thee; *therefore will I give men for thee, and people for thy life*; that is, As I have formerly done, so I will do still; rather than thou shalt be destroyed, I will destroy whole Nations to preserve thee; which was accomplished in the Destruction of the *Babylonians*; See the foregoing Note.

Ver. 5. *Fear not, for I am with thee, &c.*] See the Notes, Chap. 41. 10, 14. *I will bring thy seed from the East, and gather thee from the West, &c.* which is meant, 1. of Gods bringing home the *Jews* from *Babylon* and other parts of the World, whither they were scattered, to their own Country; See the Note, Chap. 11. 12. for indeed there is no question to be made, but that upon the approach of the *Babylonians*, many fled into *Egypt*, and into other Countries; and that of those that were carried Captives into *Babylon*, many were sold to other Nations. But, 2ly. under this type it is principally meant of Gods calling the Gentiles from all parts of the World, according to that, *Matth. 8. 11. Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of God.*

Ver. 6. *I will say to the North, Give up; and to the South, Keep not back, &c.*] This is spoken with reference to that which was said before, Chap. 42. 22. *they are for a prey, and none delivereth: for a spoil, and none saith, Restore:* as if he had said, Though none shall appear for their deliverance, yet at my command they shall be delivered, even from the remotest parts of the World: *bring my Sons from far, &c.*

Ver. 7. *Even every one that is called by my name, &c.*] That is, That profess themselves my people (and so even the converted Gentiles may be comprehended too) whom therefore I must not disregard, unless I will be regardless of mine own name: *for I have created him for my Glory*, to wit, that they may live to my Glory; Or, that I may be glorified in all my glorious Attributes by all the great things that I do for them: *I have formed him, yea I have made him*, See the Note above, ver. 1.

Ver. 8. *Bring forth the blind people that have eyes, and the deaf that have ears.*] Some understand this as a continuation of the foregoing promise; as if it had been said, Then shall those poor souls be brought forth out of Bondage, that were before spiritually blind, but then shall be enlightened to see what they could not see before; and that were before deaf, but then shall hear; which may be understood both of the *Jews* brought back out of *Babylon*, and likewise of the converted Gentiles: See the Notes, Chap. 29. 18. and 35. 5. and 42. 16, 19, 20. But others hold, that here the Lord begins again to repeat his former Expostulation with all the idolatrous Nations, Chap. 42. 1. challenging, that they might be brought forth into Judgment; who, though they had eyes and ears, yet were as blind and deaf as if they had none; to wit, that they might prove their Idol-gods to be really Gods, as they professed them to be. And this, indeed, is more agreeable to the context, and to the challenge we have in the following verse.

Ver. 9.

Ver. 9. *Let all the Nations be gathered together, and let the people be assembled, &c.*] In these words the Heathen Nations are summoned to make good the Deity of their Idol-gods, as before, Chap. 41. 1. for which see the Note there: and that as there, ver. 21, 22. by foretelling future things: *Who among them can declare this?* that is, Who among their Idol-gods, or who among these idolatrous Nations, by revelation from their Idol-gods, can declare this, which I have foretold concerning the deliverance of my people out of *Babylon*, and the great work of mans Redemption by Christ, or any such like? and therefore it followeth, and *shew us former things*; for which see the Note, Chap. 41. 22. *let them bring forth their witnesses, that they may be justified*, to wit, those that can witness that they have truly foretold things to come; see the Note, Chap. 41. 26. or *let them bear and say, It is truth*, that is, Let them hearken to what I have said, and be convinced thereby, and yield that they are indeed no gods; Or, let them hear what I say, or what my witness shall testify, and so confess it to be true, that I am God alone.

Ver. 10. *Ye are my witnesses, &c.*] Having in the foregoing verse challenged the Idolatrous Nations to produce their witnesses, that might testify what those future things were which their Idol-gods had foretold, thereby to prove that they were indeed Gods; here he undertakes on his own behalf to do the like: *ye are my witnesses, saith the Lord*, that is, ye my people that have heard so many future things foretold by me, and have afterward seen them accomplished. Indeed the following words, *and my servant whom I have chosen*, are diversly understood by Expositors. For, 1. some joyning it to the foregoing words, take it thus; That the *Jews* were his Witnesses, and his Servant whom he had chosen, See the Notes, Chap. 41. 8. and 42. 19. 2ly. Others understand it of the Prophets in general, Gods peculiar Servant. 3ly. Others hold, that it is *Isaiab* in particular, to whose Testimony God here speaks, because he had by Revelation from God, foretold so many things that came exactly to pass. But because it may seem probable that this is spoken with reference to that which was said before, Chap. 42. 1. *Behold my servant whom I uphold, mine elect in whom my soul delighteth*; therefore I rather think, that it is the same choice Servant of whom he there spake, that is here intended, to wit, either *Cyrus* (as some there think) who indeed gave a glorious Testimony to God in this regard; See the Note, *Ezra* 1. 2. Or else rather Christ, in whom the chief things now foretold by *Isaiab* was fulfilled, and who is often mentioned in the Scripture as Gods peculiar choicest Witness; See Chap. 55. 4. *John* 18. 37. *Revel.* 1. 4. *that ye may know and believe me, and understand that I am he*: as if he had said, I appeal to your seeing the things accomplished which I have foretold, that hereby ye may be fully assured that I am the only true God; and I appeal to the promised *Messiah*, because by him ye shall be further confirmed in the truth of that which I now call you to attest: *before me there was no God formed, neither shall there be after me*: that is, There was never any of your Idol-gods before me, gods of mens forming; nor shall there be any God after me, because I am the only everlasting and eternal God.

Ver. 12. *I have declared, and have saved, &c.*] That is, I have foretold that I would deliver you from your enemies, and accordingly did deliver you (and this indeed was another evidence whereby the Idol-gods were challenged to prove themselves true Gods; See the Note, Chap. 41. 23.) and I have shewed, that is, I have by my Prophets made these things known to my people, when there was no strange God among you, to wit, that could foretell those things at that time; See the Note, Deut. 32. 12.

Ver. 14. *Thus saith the Lord your Redeemer, the holy one of Israel, &c.*] See the Note, Chap. 1. 4. for your sake I have sent to Babylon, to wit, Cyrus, with his Medes and Persians; and have brought down all their Nobles, to wit, from that height of Glory wherein they formerly lived. It is in the Hebrew, *All their bars*, and so some understand it of Cyrus his beating down Babels strong Walls and Fortifications, because these were as bars to keep out an Enemy from breaking into their City; See the Note, Chap. 45. 1. yet it may be as well meant of their Nobles, or men of War, who are usually accounted the strength and great defence of a City: and the Chaldeans whose cry is in the ships; to wit, either, 1. because they used to make a great shouting in their ships by way of glorying and vaunting herein, wherein they abounded by means of their two great Rivers, Euphrates and Tigris: Or, 2ly. because of the confused and sad out cry that was in their ships, when they fled thither to preserve themselves, the City being taken; especially when they perceived they could not sail in their ships, the waters of Euphrates being so far drained away by Cyrus: Or, when the poor captive Chaldeans were shipped by the Conqueror to be sold for slaves in other Countries. And all this we must know the Prophet speaks of, as of a thing done already, the better to set forth the certainty of it. To which some add, That the deliverance of the Jews out of Babylon, is mentioned as a pledge of their greater Redemption by Christ, that had been now promised them.

Ver. 15. *I am the Lord, your holy one, the Creator of Israel, your King.*] See the Note above; ver. 1.

Ver. 16. *Thus saith the Lord, which maketh a way in the Sea, and a path in the mighty waters.*] This last clause some understand of the Lords dividing Jordan before the Israelites, even at that time when there was a mighty inundation of the waters thereof; see the Note, Josh. 3. 15. But I rather think, that both branches are meant of Gods carrying the Israelites dry-shod thorough the mighty waters (as they are called, Exod. 15. 10.) of the Red Sea; and that because in the following verse he seems clearly to speak of the Egyptians being drowned therein. And the reason why God puts them in mind of this, is hereby to let them see, that they had no cause to question their promised deliverance out of Babylon; what he had formerly done for their Fathers, he could do again for them.

Ver. 17. *Which bringeth forth the chariot and horse, the army and the power, &c.*] That is, Who at his pleasure doth by his all-ruling providence bring forth the great and mighty Armies of Princes, meely that he might destroy them; even as by hardning the heart of Pharaoh, his Princes and People (for by the dependance of this upon the foregoing verse it is clear, that hereto the Prophet alludes) he brought them forth to pursue the Israelites into the Wilderness, and after-

afterward to follow them into the Red Sea: *they shall lye down together, they shall not rise*; that is, They shall be irrecoverably destroyed, to wit, as *Pharaoh*, and his Army were. And because this was done by drowning them in the Red Sea, therefore are the following words added, *they are extinct, they are quenched as tow*, that is, They are as easily and suddenly destroyed as the snuff of a Candle (See the Note, Chap. 42. 3.) is extinguished when it is thrown into the water; which doth notably set forth the destroying of *Pharaoh* and his Army in the Red Sea, when they came out with such burning rage against the *Israelites*. And some think that this Comparison of quenching Tow or Flax, is the rather used in allusion to *Egypt*, that did abound in those kind of Commodities; see the Note, Chap. 19. 9.

Ver. 18. *Remember ye not the former things, &c.*] It is as if he had said, That the things he did now foretel, were so wonderful and strange, that they would be sufficient of themselves so to convince men of Gods infinite power, that there would be no need to call to mind Gods former deliverance of his people out of *Egypt*; Or, as most Expositors understand it, That that former deliverance of the *Israelites* out of *Egypt*, though very wonderful, was not worthy to be thought of in comparison of that which he had now promised to do for them. And hereby I conceive is joyntly meant the deliverance of the *Jews* out of *Babylon*; and likewise, yea principally, that spiritual deliverance of Gods people by Christ, which was signified thereby; see the Note, Chap. 42. 1. For, first, their deliverance out of *Babylon*, though there were not so many strange miracles wrought for the effecting of that, as were for the bringing of the *Israelites* out of *Egypt*; yet in many regards that of bringing them back out of *Babylon* into their own Country, might well be looked upon as the greater and more wonderful mercy, as namely (besides other reasons that might be given) 1. Because they were in a more glorious Estate when they were carried away Captives into *Babylon*, than when they were brought into Bondage by the *Egyptians*; and so as their misery was greater when they were made Bond-slaves in *Babylon*, so the mercy was greater when they were freed from this Bondage. And, 2ly. Because it was in some respect a wonder above all the wonders wrought in *Egypt*, and most unexpected and strange in the eyes of Gods people, that a Heathen King should of his own accord take so much care to send back Gods poor captive people into their own Country; and give them back all the rich Vessels of the Temple, and take such strict order that they should be furnished with all necessary Provisions, both for their Journey homeward, and for the rebuilding of their City and Temple when they came thither. And therefore we see that elsewhere the Deliverance out of *Babylon* is mentioned as a mercy to be prized above the other, *Jer. 16. 14, 15. The days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the Children of Israel out of the land of Egypt; But the Lord liveth that brought up the Children of Israel from the Land of the North, &c.* But secondly, the Redemption of Gods people was so far transcendently above the deliverance of *Israel* out of *Egypt*, that it might well be said, that the deliverance out of *Egypt* was not worthy to be minded in comparison of this. And this therefore is questionless chiefly here intended. So that as by the former things, not to be comparatively remembered, is meant their Deliverance out of *Egypt*, together with

with all that followed, unto their being put into possession of the land of *Canaan*; so by the greater deliverance that had been now promised, which should make the former things to be in a manner forgotten, is meant their deliverance out of *Babylon*, even unto that which was signified thereby, that great work of mans Redemption by Christ.

Ver. 19. *Behold, I will do a new thing, &c.*] That is, a new and notable work, far above what I have formerly done; whereby is joyntly meant the deliverance of the *Jews* out of *Babylon*, together with that great work of our Redemption by Christ, whereof that was a type; See the foregoing Note. And though neither of these were done till very many years after, yet he speaks of them (as the manner of the Prophets is, to imply the certainty of things) as of that which should be done within a short time: *now it shall spring forth*; and that because Gods Providence would be presently working towards the accomplishment of these things, and especially because several ages are but as a moment with God; See the Note *Psal. 90. 4. shall ye not know it?* that is, it shall be certainly done, and that so that you shall take notice of it as an Accomplishment of what is now promised: *I will even make a way in the Wilderness*, see the Notes, *Chap. 40. 3, 4. and rivers in the desert*, see the Notes, *Chap. 35. 7, 8. and 41. 18.* It is meant of the fair, and safe, and comfortable passage which God would give them in their return through the deserts from *Babylon* to *Judea*; and likewise spiritually of making a way in the Wilderness of the Gentiles, for bringing in of people to Christ, and life eternal.

Ver. 20. *The beasts of the field shall honour me, the Dragons and the Owls, &c.*] As this is spoken with respect to the *Jews* return out of *Babylon*, either it may be an hyperbolical Expression to set forth the wonder of Gods providing so carefully and bountifully for his people in their return through those dry and barren deserts, through which they went; as if it had been said, That the very brutish beasts should stand amazed at it, and adore the mighty power of God therein, and his fatherly love to his people therein; or else the meaning may be, either that the very unreasonable Creatures did honour God by forbearing to do his people any hurt, that so their passages through those deserts might be the freer and safer; or else, that they feared the better, because of the bounty of God to his people, even as when God brought water out of the rock for the *Israelites*, the wild beasts of the wilderness were refreshed thereby; for as when such Creatures do languish for want of food, they may be said to cry unto God for it, *Psal. 104. 21.* so when they delight themselves in the provision God affords them, and are cheered therewith, they may be said in their kind to praise God for it, *Psal. 148. 7.* And thus the Beasts that were refreshed with Gods bounty to his people, are said to honour God for it; *Because*, saith the Lord, *I give waters in the Wilderness, and rivers in the desert, to give drink to my people, my chosen.* But now, if we take this as spoken with respect to that greater work of our Redemption by Christ, then it must be understood of the Gentiles, a brutish people, being called into the Church, and honouring God for those waters of Life, wherewith God had refreshed their souls; See the Notes, *Chap. 11. 6, 7.*

Ver. 21. *This people have I formed for my self, they shall shew forth my praise.*] Some think this is spoken of the Gentiles, whose Conversion they conceived is foretold.

foretold in the foregoing verse; and that by way of opposing them to, and preferring them before the *Jews*, (of whose wickedness God complains in the following verse. But rather it is spoken of Gods peculiar people in general, both *Jews* and *Gentiles*; see the Note, *Psal.* 102. 18. And they imply a reason why God would certainly deliver them, namely, because having formed them for himself and for his own Glory, he was engaged to deliver them, even out of respect to his own honour, that he might have a people to praise his Name.

Ver. 22. *But thou hast not called upon me, O Jacob, &c.*] That is, say some, You my people, the seed of *Israel*, have not called upon me in your troubles, as having indeed no confidence in my protection and help. But rather by calling upon God here, as usually elsewhere, the whole worship of God is meant; and accordingly I take these words, *But thou hast not called upon me, O Jacob*, to be all one in effect, as if he had said, You think that you have called upon me, and so have yielded me that honour for which I made you my people (as it is said in the foregoing verse) but it is not so; you have not called upon me, but upon an Idol-god of your own feigning; a god which will be content merely with external Worship, which I abhor, *Chap.* 29. 13. nor do ever own those Prayers as service done to me, which are not offered with the inward Devotion of a believing, holy, and obedient heart; and so *thou hast not called upon me, but thou hast been weary of me, O Israel*; that is, it hath been a burden to thee to serve me. And the drift of the Lords alledging this, is, say some, to shew what just cause he had to cast off them, and take in the *Gentiles* to be his people. But rather it is to shew, that their deliverance out of *Babylon* now promised them, and likewise the great work of our deliverance by Christ, would be merely of Gods free Grace, and not because they had desired any such favour from him.

Ver. 23. *Thou hast not brought me the small cattel of thy burnt-offering; neither hast thou honoured me with thy sacrifices, &c.*] That is, say some, Thou hast not offered them to me, but to Idols. And so they understand also the following clause, *I have not caused thee to serve with an offering, nor wearied thee with incense*; that is, I have not exacted such abundance of these kind of oblations of thee, as therewith to over-burden thee, and to make thee weary of my service; no, it is thine Idols for whom thou hast been at so much cost, and upon whom thou hast tired out thy self with offering them such a multitude of Sacrifices. But rather the meaning is, that because they did not offer them in a right manner, God did not own them as sacrifices offered to him; See the Notes, *Chap.* 1. 11. &c. they were not the service which he had given them in charge.

Ver. 24. *Thou hast bought me no sweet cane with money, &c.*] To wit, for the precious Ointment, *Exod.* 30. 23. or for the Incense, *Exod.* 30. 37. wherewith it is therefore joyned, *Jer.* 20. 6. It is thought to be the same that is elsewhere called *Calamus*, *Ezek.* 27. 19. and it is spoken of as a costly thing, because it grew not in their own land, but was brought from far Countries: *neither hast thou filled me with the fat of thy sacrifices*, that is, Thou hast not satisfied nor delighted me with thy sacrifices, I never regarded them; See the foregoing Note. *Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities*; as if he should have said, I have not caused thee to serve with imposing upon thee too great a burden of sacrifices, but thou hast caused me to serve with thy

wicked

wickedness; to wit, because thy sins have been as great a grief, and trouble, and burden to me, as it is to men to serve under hard Task-Masters; and I have been as much wearied with bearing with thee, as such a man can be with enduring such a hard service.

Ver. 25. *I, even I, am he that blotteth out thy transgressions for mine own sake, &c.*] And not in regard of any desert of yours; and see the Notes, *Psal.* 51. 1.

Ver. 26. *Put me in remembrance, &c.*] That is, If you have any thing to alledge or reply against this which I have charged you, let me know it; Or, if there be any thing wherewith you have deserved your deliverance, and the Remission of sins promised, put me in mind of it; for it may be I have forgotten it, and therefore you shall do well to bring it into my remembrance; which is spoken by way of a sharp ironical derision: *let us plead together*, to wit, that the truth betwixt us may be known; See the Note, *Chap.* 1. 18. *declare thou, that thou mayest be justified*, that is, Say what you can for your selves, alledge what it is whereby you have deserved that I should work so great a deliverance, and so great salvation for you, that hereby you may be justified.

Ver. 27. *Thy first Father hath sinned, &c.*] Some understand this of Adam, the first Father of all Mankind; and think that this is mentioned, because sin being traduced from him to all his Posterity, they that were descended from such a corrupt stock, must needs be sinners themselves. Again, because this seems to be spoken with more special respect to the Jews, others understand it of Abraham, and that with respect to his being an Idolater before his calling, see the Notes, *Josh.* 24. 2. And indeed Abraham is usually spoken of in the Scripture as the *first Father* of that Nation, because he was first circumcised, which was the sign whereby they were always afterwards distinguished from other Nations, as *Chap.* 51. 2. *Look unto Abraham your Father.* And they used to glory much in this, see *Matt.* 3. 9. and *John* 8. 39. But indeed the most of our best Expositors hold, That hereby is meant their Ancestors in general: *Thy first Father*, which is all one as if he had said, Thy fore-father hath sinned; and the word *Father* being usually taken collectively (as it is, *Ezek.* 16. 3. *Thy Father was an Amorite*) it is all one as if it had been said, Thy fore-fathers have sinned. And so for the following words, *and thy teachers have transgressed against me*; thereby I conceive is plainly meant their Priests and Prophets; and that this is added as an aggravation of the wickedness both of them and their Fathers, that even they that taught others, and so should have been themselves most exemplary for good, were even as bad as others. And so the drift of the whole verse, I conceive, is to shew, that seeing their fore-fathers had been great Transgressors as well as themselves, they could not ascribe the great deliverances which God had now promised, to any goodness that God had found either in them, or in their Fathers. Indeed this people did use to glory much in their Fathers; but God gives them to understand, that had there been nothing else to move him to shew them mercy, they had been destroyed long ago.

Ver. 28. *Therefore I have profaned the Princes of the Sanctuary, &c.*] Reading this as it is in our Bibles, I conceive it is clearly meant of those, at least the chief of those, that in the foregoing verse were called their Teachers, the chief of their Priests

Priests and Levites, such as had the chief command in Gods Sanctuary, and that are called, *Jer. 20. 1. chief Governours in the house of the Lord*; but as it is in the Margin, *the holy Princes*; their Kings and Princes may be also intended, who are so called, because they ruled over Gods holy people. And these may be said to have been *prophaned*, when they were slain and sold for slaves, and every way used as basely and contemptuously as any of the ordinary sort of people; See the Notes, *Chap. 24. 2. and Psal. 89. 39. and have given Jacob to the curse, and Israel to reproaches*; that is, I have given them up, even those that were my peculiar people, to be destroyed as an accursed thing, and to be exposed to all kind of Reproaches; they shall be looked upon amongst the Nations as an execrable and accursed people. And this may be understood as spoken, either with respect to that which God had already done to them in all the Judgments and Destructions which at several times he had formerly brought upon them, especially the Ruine and Desolation he had brought upon the ten Tribes by the *Assyrians*; or rather with respect to what God had determined to bring upon them by the *Babylonians*; for it is usual with the Prophets to express the certainty of what they foretel, by speaking of such things as if they were done already.

C H A P. XLIV.

V E R S E 1.

YEt now bear, O Jacob, my servant, and Israel whom I have chosen.] Having spoken of his severe dealing with his people in the close of the foregoing Chapter, here now God addresseth himself again to speak comfortably to them, just as a man would speak to his Children or Friends, when he sees them weeping and mourning, and as before he had done; See the Notes, *Chap. 43. 1. and 41. 8, 9.*

Ver. 2. Thus saith the Lord that made thee and formed thee, &c.] See the Notes, *Chap. 43. 1, 21. from the womb*, that is, say some, from your conception or birth, before you could do any thing whereby you might deserve any favour at my hands; and that by reason of the Covenant, wherein from the first, as by right of inheritance, you shall have an Interest; Or, as others, from your first beginning; which was, say some, from the first calling of *Abraham*, or from the birth of *Jacob*, the stock, of whom they were called *Israel* (and some think therefore, that this is spoken with reference to that presaging Sign that was seen at his Birth concerning the excellency of his Posterity, for which see the Note, *Gen. 25. 26.* or rather, from the time when they first began to be an entire people by themselves severed from other Nations. And some think the Metaphor is taken not so much from the forming of the Body in the Womb, as from the Midwives care in forming and setting right every limb of the Child when she hath taken it from the Womb; which will help thee, to wit, because thou

art his ; fear not, O Jacob, my servant, see the Notes, Chap. 41. 8, 10, 13, 14. and thou Jesu run whom I have chosen, see the Note, Dent. 32. 15.

Ver. 3. *For I will pour water upon him that is thirsty, and floods upon the dry ground, &c.*] Some understand this of the many Prophets that God would raise up amongst them in Babylon, Jeremias, Ezekiel, Haggai, &c. and others, of the abundant gifts of the Spirit which God would pour forth upon the Preachers of the Gospel in the days of the Messiah; with respect whereto they conceive the next clause is added by way of expounding this, *I will pour my Spirit upon thy seed, &c.* But rather the meaning is, That the Church and people of God that were as a dry, thirsty, and barren wilderness, where nothing almost grows and thrives, but all things seem in a manner dead, shall by the blessing of God become as a well-watered ground where all things thrive and flourish; that is, They shall multiply and prosper exceedingly, which is more plainly expressed in the following words; *I will pour forth my Spirit upon thy seed, and my blessing upon thine offspring*; where what is meant by Gods Spirit, see in the Note, Psal. 104. 30. And this I conceive is meant of the abundance of Mercy and Grace which God afforded the Jews at their return out of Babylon; and afterward to his Church both Jews and Gentiles in the days of the Gospel; See the Notes, Chap. 35. 1, 7. and 41. 17, 18.

Ver. 4. *And they shall spring up as among the grass, &c.*] That is, They shall multiply, grow up, and flourish abundantly, even as plants and trees do, that grow in green and fruitful Meadows.

Ver. 5. *One shall say, I am the Lrds: and another shall call himself by the name of Jacob, &c.*] That is, say some, My people shall with one consent after their return out of Babylon, renounce all Idol-gods, and shall give up themselves wholly and only to the worship of the true God. But rather this is spoken of the increase of Gods people, as with reference to that which went before, ver. 4. that though they should be but a few, to speak of, at their return from Babylon, yet by degrees they should become very Numerous; which is spoken principally with respect to the calling of the Gentiles: *One shall say, I am the Lords, &c.* that is, Several persons of several sorts shall come in from all Places and Nations, and give up their names to Christ, and yield up themselves to be wholly at his command, and shall make open profession of Christ and of his Gospel, and so shall joyn themselves to Gods Israel; See the Note, Psal. 87. 4.

Ver. 6. *Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts, &c.*] This may be referred to that which went before; yet rather it seems to be spoken with reference to that which followeth after. However, the drift of it is to assure them of the truth of that which he had promised them; namely, because he that had promised was clearly the only true God: *I am the first, and I am the last, and besides me there is no God*; See the Note, Chap. 41. 4.

Ver. 7. *And who as I, &c.*] Having in the close of the foregoing verse said, That there was no God besides him; here he undertakes to prove it by the same Argument he had used formerly, taken from his foretelling his people in all Ages the things that should afterward come to pass, Chap. 41. 22, 26. and 43. 9. *And who as I shall call, that is, who among the Idol-gods of the Heathens*

Heathens can command, decree and determine future things, which accordingly shall afterwards come to pass, as I have done? See the Note, Chap. 41. 4. and shall declare it, that is, Foretell such things before they come to pass, as I have done to my people? See the Notes, Chap. 41. 22, 26. and 43. 9. and set in order for me; that is, Bring to effect what is so foretold, that I may see it done, even every thing orderly in its appointed time; or rather relate to me in order what from time to time shall come to pass, as I have done to my Church; since I appointed the ancient people, that is, Since I appointed such a Church to be; which was from the beginning of the World, or from eternity; or rather, since of old I appointed the Posterity of Abraham to be my peculiar people: and the things that are coming, and shall come; that is, Which of your Idol-gods can foretell future things, either those things that are come to pass immediately, or a long time hereafter? let them shew unto them, that is, Let their Idol-gods, if they can, foretell such things as these to those that worship them as gods.

Ver. 8. *Fear ye not, neither be afraid, &c.*] That is, Fear not the accomplishment of the promises I have made to you, though Idolatrous Nations bring never so great Miseries upon you: (as it may be they had already destroyed the ten Tribes, which might be an occasion of great fear to them) yet be not afraid of their Idol-gods, as if they could hinder me from making good my promises; See also the Notes, Chap. 41. 10, 14. have not I told thee from that time, and have declared it? that is, From the time when I appointed thee to be my peculiar people (for which see the foregoing Note) have I not ever since that time successively in all Ages told thee what in future times should come to pass? And thus by repeating the foregoing Argument, he proves himself to be the only true God: ye are even my Witnesses, see the Note, Chap. 43. 10. Is there a god besides me? yea, there is no god: it is in the Hebrew no Rock, for which see Deut. 32. 4. I know not any, which I conceive, is ironically spoken; as if he had said, And therefore sure there is none, unless you know more than I know.

Ver. 9. *They that make a graven image, are all of them vanity, &c.*] See the Note, Chap. 41. 29. and their delectable things shall not profit, that is, Their rich Idols curiously carved, and gorgeously attired and adorned with all the pompous service which they yield them, wherewith they are so much delighted, see the Note, Chap. 1. 29. and they are their own witnesses, they see not, nor know, that they may be ashamed; that is, their Idols are Witnesses against themselves, or against those that worship them, to wit, because (as it follows in the next words) they see not, nor know; that is, They have neither eyes, nor understanding: Or, the Idolaters and Idol-makers are Witnesses against themselves, to wit, that they see not, nor know, but are as blind and stupid as their Idols; or they are Witnesses against themselves to their shame, that their Idols cannot profit them, because they cannot but know, that they can neither see nor understand any thing.

Ver. 10. *Who hath formed a god, or molten a graven Image that is profitable for nothing?*] That is, Who is so mad as to do this? to wit, to undertake to make a god (or if you intend not that it should be a god) to make an Image, if no profit be to be expected by it?

Ver. 11. *Behold all his fellows shall be ashamed, &c.*] That is, all the Workmans Companions (of whom he had spoken in the foregoing verses) to wit, those that had any hand in the making or worshipping of them, shall be all of them ashamed; See the Note, Chap. 42. 17. *and the workmen they are of men*; that is, They are no better than men; whereby is implied both the gross absurdity of the thing, that they that were but men made by God, should undertake by their power to make a God; and likewise how unable they were to stand before God: *let them all be gathered together, let them stand up*: to wit, to maintain and defend their Idols; See the Notes, Chap. 41. 1. and 43. 9. *yet they shall fear, and shall be ashamed together*: to wit, when their Consciences begin to be awakened, or when God shall begin to contend with them.

Ver. 12. *The Smith with the tongs both worketh in the coals, and fashioneth it with hammers, &c.*] Some understand this of the Smiths forging out Tools for the Carpenter that was to make the Idol. But it is expressly said, that the Heathens had Idol-gods of iron, Dan. 5. 4. as well as of other metals; and of these therefore I conceive the Prophet here speaks, or of the Iron-work that was used about their Idols: *and worketh it with the strength of his arms*: that is, he puts forth all his might in the forging of it; which is spoken by way of deriding their blind zeal, and so is likewise that which followeth: *yea, he is hungry, and his strength faileth; he drinketh no water, and is faint*: to wit, as being so intent upon his holy work, that he cannot afford himself time to eat or drink. Yet this mention of his hungry and thirsting may be also covertly to imply, both what a poor Creature such a one is, to undertake to make a God; and what vain things such Gods are that cannot keep their Servants from fainting, when they take such pains for them, unless they feed on the meat which the true God hath provided for men.

Ver. 13. *The Carpenter stretcheth out his rule, &c.*] To wit, to measure out the length and breadth of the timber to be set apart for the making of his Idol: *he marketh it out with a line*, to wit, to shew how much of the timber on every side must be cut away; *he fitteth it with plains*, and *he marketh it out with the compass*, to wit, that he might draw out every member with its due Proportion; *and maketh it after the figure of a man*, that is, a Man or Woman; *according to the beauty of a man*; that is, That noble and majestick shape which God hath given to man; *that it may remain in the house*; that is, in some Temple, or in his own dwelling house, for his own private Devotions. However, this covertly hints their folly; their Idols, after their pains and cost, not being able to do any thing, and so serving only to stand idle, and fill up a Room in their houses.

Ver. 14. *He heweth him down Cedars, and taketh the Cypress and the Oak, which he strengthneth for himself among the trees of the forest, &c.*] That is, which he hath suffered to grow till they were come to their full growth or strength. But many do rather like that Translation which we have in our Margin; *and he taketh courage to himself among the trees of the forest*, that is, he encourageth himself to take the fairest timber-trees for this service, and to put forth his utmost strength in hewing them down: *he planteth an Ash*, to wit, that there may be Timber for their Idol-gods in future times (whereby also is hinted their resolvedness for their

their holding on in this brutish sin) *and the rain doth nourish it*, which is also added by way of derision; for was it not most absurd to rob the true God of his Glory, by that which from him received both its being and growth?

Ver. 15. *Then shall it be for a man to burn, &c.*] That is, when it is thus grown up, then it is hewen down to be fuel for the fire: *for he will take thereof*, that is, of the trees so hewen down; or of the chips he cuts off from the Timber: *and warmeth himself; yea, he kindleth it, and baketh bread; yea, he maketh a God and worshippeth it, &c.* that is, Some part of it he useth for Kirching-service, both in the Oven and Chimney, and of the other part of it he maketh a god.

Ver. 16. *He burneth part thereof in the fire: with part thereof he eateth flesh, &c.*] That is, say some, With part thereof he maketh Tables and Trenchers whereon to eat his meat; or rather, with part thereof he dresseth his meat; for all along he seems only to speak how it was used as fuel for the fire.

Ver. 17. *And the residue thereof he maketh a god, even his graven Image: he falleth down to it, and worshippeth it, &c.*] That is, He doth not only provide this Idol for the use of others, but he himself also worships it; and prayeth unto it, and saith, *Deliver me, for thou art my God*: which is so set forth to imply, That men cannot worship and pray to an Idol, but they own it for their God.

Ver. 18. *They have not known nor understood, &c.*] See the Notes; Chap. 27. 18. and Psal. 14. 1. *for he hath shut their eyes that they cannot see, &c.* that is, God hath justly for their sins punished them with judicial blindness.

Ver. 20. *He feedeth of ashes, &c.*] That is, The Idolater doth as miserably deceive himself, as he should do that thinks to slake his hunger, and nourish himself with eating ashes; for as ashes eaten would be so far from doing men any good in these regards, that it would rather hurt them; so it is with the Idolater: he sets his heart upon that, he delights himself and trusts in that, and so feeds himself with hopes of Benefit and Comfort from that which will no way profit him, but rather do him a great deal of Mischief, namely, his Idols, pieces of wood that shall one day be turned into ashes, as well as the rest of the trees of which they are made, and therefore no way likely to help them in their straits, but rather to draw the wrath of God upon them. It is an Expression much like to that, *Hos. 12. 1. Ephraim feedeth on wind*; implying, That the Idolater feeds himself with the vain deceits of his own heart: *a deceived heart hath turned him aside*, to wit, out of the way of truth, *that he cannot deliver his soul*, that is, He cannot wind himself out of this foolish Error, and so save himself from that Vengeance and Damnation which this his Idolatry and Superstition is like to bring upon him; *nor say, Is there not a lie in my right hand?* that is, Is not this Idol which I am forming, or which I hold in my right hand, an Error and Deceit, a meer Fiction, no such thing as I have falsely conceited it to be? *Do I not see and feel, and find it to be so?*

Ver. 21. *Remember these (O Jacob and Israel) for thou art my servant, &c.]* See the Note, Chap. 41. 9. Remember these Idolaters of whom I have spoken, to wit, their gross foolishness; or these things which I have now said against them, and the Vanity of their Idolatry. And that which is intended is, That God would have them think seriously of these things, that so when they came to dwell long as Captives in Babylon, they might not be intangled with their Idolatry; *I have formed thee, thou art my servant*; which is repeated again to intimate, that Idolatry would be worse in them than in the Gentiles, because they were his peculiar people, and had been trained up in the Knowledge of his written Law. But see also the Notes, Chap. 43. 1, 21.

Ver. 22. *I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins, &c.]* That is, As a cloud that darkens and hides the Heavens from us, and seems to threaten some great storm, is many times quite dispersed by the Sun, or driven away by the Winds; so have I by a free and a full pardon perfectly put away all your sins, *that have separated between you and your God, and have hid his face from you*, Chap. 59. 2. and have thereby cleared you from all those Terrors and Judgments which your sins might otherwise have brought upon you. And doubtless this is mentioned as the foundation of that deliverance which God doth here promise his people; their sins, the cause of Gods controversy with them, being pardoned, they might well hope deliverance would come: *return unto me*, to wit, by Repentance; and then fear not, *for I have redeemed thee*, and therefore have the best right to thee; See the Notes, Chap. 43. 1, 3, 4 and Psal. 31. 5.

Ver. 23. *Sing, O ye heavens, &c.]* To set forth how wonderful the work should be of this new Deliverance that is promised to Gods people, the Prophet doth here break forth into this Rhetorical invitation of all the Creatures in Heaven and Earth to bless God for it; an Expression much like that, 1 Chron. 16. 31. for which see the Note there: *Sing, O ye heavens, for the Lord hath done it*; to wit, that which he had promised, the great work of the Redemption of his people, and which indeed none but the Lord could do; *shout ye lower parts of the earth*; that is, say some, The Plains and Valleys; this being opposed, say they, to that which follows, *break forth into singing, ye Mountains*, or rather the earth which lieth below (as opposed to the Heavens before mentioned) yea, the whole Earth even to the very Center: *for the Lord hath redeemed Jacob*, which is meant not only of the deliverance of the Jews out of Babylon, but also especially of the great work of our Redemption by Christ: *and glorified himself in Israel*, to wit, by delivering them, and destroying their enemies.

Ver. 24. *Thus saith the Lord thy Redemer, &c.]* That is, that did formerly deliver thee out of Egypt, and will now again deliver thee out of Babylon; *and he that formed thee from the womb*, See the Note above, ver. 2. and 43. 1. *that stretcheth forth the heavens alone*; See the Note, Psal. 104. 2. *that spreadeth abroad the earth by my self*: that is, without the help or advice of any.

Ver. 35. *That frustrateth the tokens of the liars, &c.*] That is, Magicians, Astrologers and Soothsayers, to wit, by crossing them in their Predictions, whereof they had said, That such and such things were sure Signs and Tokens. But though this be expressed indefinitely, as a thing that God usually doth, yet here it is spoken as with reference to what God meant to do amongst the *Babylonians*, whose Magicians were exceeding famous all the World over; and it may well be with particular respect to some Predictions of theirs concerning the perpetual continuance of their Empire; and perhaps, that when the *Medes* and *Persians* threatened *Babylon*, they should not prevail against her; namely, That all these predictions should be found to be lies. And hereby also might be covertly hinted how short their Predictions came of the Predictions of Gods Prophets, that were always so exactly accomplished; and maketh diviners mad, that is, That makes their Divinations no more to be regarded, than the ravings of mad men; or rather, that makes them mad to see all fall out contrary to what they foretold; that turneth wise men backward, to wit, by crossing them in all their Counsels and Courses, and bringing all their Plots and Endeavours to nothing; or by confounding them, so that they are ashamed to shew their faces; and maketh their Knowledge foolish, to wit, say some, By discovering the folly of their Predictions. But see the Note, Job 12. 17.

Ver. 26. *That confirmeth the word of his servant, &c.*] To wit, *Isaiah*; or his Servants the Prophets in general: and so the next clause may be added, as by way of explaining this: *and performeth the counsel of his messengers*; that is, The Predictions of his Prophets concerning those things which it was the Will and counsel of God should be. And though this must be understood generally of all their Prophecies, yet we may well think it was spoken with special relation to that Prophecy, that *Cyrus* should subdue *Babylon*, and send home Gods people into their own Country; and that which went still along therewith, as signified thereby, their Prophecy concerning our Redemption by Christ. And this return of the *Jews* is therefore particularly added in the next words, *that saith to Jerusalem, Thou shalt be inhabited; and to the Cities of Judah, Ye shall be built*; under which also may be intended the raising up of the Church of Christ, when ever she is brought low by her enemies, and I will raise up, that is, build again, or cause to flourish, the decayed places thereof, that is, all the ruinous and desolate places in the Land.

Ver. 27. *That saith to the deep, Be dry, and I will dry up thy rivers.*] That is, That can remove any Obstructions that are like to hinder the return of my people; so that though there should be a Sea lying in their way, even that can I dry up, and all the streams thereof. And most probable it is, that God by this way of expressing his Almighty Power, doth allude to his drying up of the Red Sea first, and the River *Jordan* afterwards, before the *Israelites*, as before, Chap. 43. 16. of which see the Note there; and that he doth likewise covertly hint the manner how *Cyrus* should take *Babylon*, namely, by *Cyrus* his drawing away the waters of *Euphrates* in several Channels he had digged for that purpose, that so his Army might pass over, and storm and surprize the City. This is, I conceive, the clear meaning.